



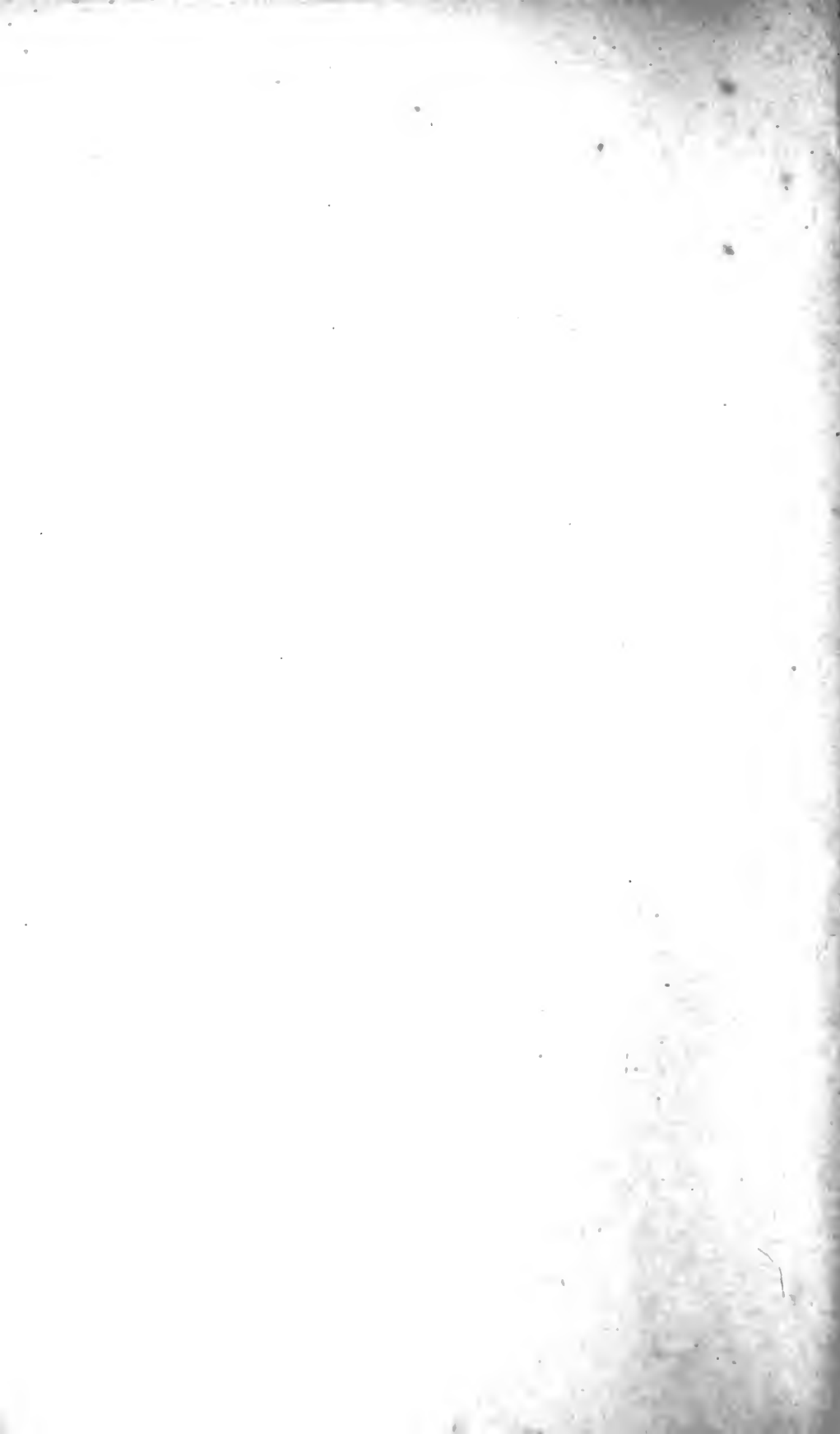
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P. TERENCE

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COMOEDIAE

WITH NOTES CRITICAL AND EXEGETICAL
AN INTRODUCTION AND APPENDIX

BY

WILHELM WAGNER PH.D.

EDITOR OF THE AULULARIA OF PLAUTUS.



CAMBRIDGE:
DEIGHTON, BELL, AND CO.

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1869.

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PREFACE.

THE present edition of Terence has been my almost constant occupation during the last two years; I have worked at it in England, Germany, and Wales, at the various places where I have resided during this time, sometimes with all my books at my command, at others reduced to such few as I could conveniently carry about with me on my travels. Among the works which I have been in the habit of consulting throughout, I will here mention Bentley's edition of Terence in Vollbehr's reprint (Kiel, 1846), the Variorum edition published by A. Wolfgang and I. Hacke, Amsterdam 1686, which forms the groundwork of the more elaborate, but uncritical collections and commentaries in Westerhovius' editions, the larger published in two volumes in 4to. Hagae Comitum 1726, and the smaller *ib.* 1733: in writing my notes I have always had before me Stallbaum's reprint of the smaller edition, in six volumes, Leipzig 1830 and 1831. In order to obtain an acquaintance with modern English works on the

same subject, I have consulted Parry's edition which forms part of the '*Bibliotheca classica*' and may fairly claim to be the best published representative of English scholarship as concerns Terence—though I do not mean to say that there are no English scholars who could not, if they chose, produce a superior edition; but such men as Munro, R. Ellis, and J. E. B. Mayor have not published anything on the subject; had they done so, any work of mine would have been superfluous.

I have made no attempt to exhaust my subject, an aim which reviewers incorrectly attributed to my edition of the *Aulularia*: but in the present instance I have aimed at producing an edition which might be of use to the upper forms of Grammar Schools, and perhaps also to the younger student at the University. There is, besides, a large number of masters who are obliged to read Terence with pupils insufficiently prepared for the task; boys of this kind will derive no benefit from my notes, but their master may, perhaps, find here in a concise and brief form all that is most necessary for the complete understanding of a Terentian play. This he should then work up in his own mind and impart to his pupils during the lesson in whatever shape they may best be able to digest it.

The real scholar will doubtless require more completeness for his purpose; yet as it is, I venture to hope that for him also the present edition contains some new ideas both as concerns the

criticism and the elucidation of the text. In revising the text of Terence, I have been greatly assisted by a collation of the Bembine ms. by Poliziano, of which a transcript in the edition of Glareanus is preserved in the library of the University of Oxford; as it was impossible to obtain the loan of the volume for myself, Mr Ellis very kindly procured me a copy made by Mr Cruttwell of St John's College, Oxford; to both gentlemen my best thanks are due for their kindness in responding to my inquiries and requests. As concerns Poliziano's collation, I will here add that the original of it is preserved in the Magliabecchian library at Florence, though another transcript exists also in the Ambrosian library at Milan. F. Umpfenbach, from whom I take these notices ('Hermes' 2 p. 339), says that Poliziano collated the folio edition of 1475 s.l. during his sojourn at Venice, in 1493. Umpfenbach is at present engaged on a critical edition of Terence, and even if it should have no other merit but that of containing exact collations of the most important mss. (see the Introduction, p. 22), it is sure to be welcomed with great pleasure by every lover of Latin scholarship. Fleckeisen's larger edition of Terence, though promised so far back as 1857, has not yet appeared, and it seems to be doubtful after a delay of 12 years, that it ever will see the light.

I shall now add a few emendations of the text which I could not mention in the notes, as they

fell under my notice only after the greater part of the commentary was already printed off.

Andr. 129. A. Klette observes, *rh. mus.* xxiv (1869) p. 138, that the Basilicanus (i.e. the oldest authority for this part of the Andria) reads *in ignê iposita est*, whence it becomes probable that the archetype from which this ms. was copied gave the reading INIGNEIPOSITAEST, in accordance with which we should read *in igni positast*.

Andr. 581—583 should be divided as follows:

DA. quor úxor non arcéssitur?
iam advéspérascit. SI. áúdin tu illum? ego dúdum
non nil véritus sum,
Dave, ábs te, ne facerés idem,
quod vólguš servorúm solet, dolís ut me delúderes

etc. See A. Spengel, in the 'Philologus' xxii 182.

Andr. 596. I have to blame myself for keeping the ms. reading which gives a faulty anapaest at the conclusion of the first dimeter: we should transpose *gnátum porro míhi corrigere enítère*.

Haut. 582. The mss. of the Calliopian class read *pergis*, but the Bembine ms. has PER. IS with the fourth letter lost owing to a hole in the leaf: this is explained *occidis* by the Scholiast, so that we should assume that the ms. originally gave PERDIS. See Umpfenbach, 'Hermes' 2 p. 340.

Ad. 883. We should probably read *quis homóst? Syre noster, sálve: quíd fit? quíd agitur?* See W. Clemm, *rhein. mus.* xxiii 696.

In addition to the preceding remarks, I have

here to record my great obligations to my friend E. R. Horton, fellow of St Peter's College, Cambridge, and Vice-Master of University College School, London, for his kindness in reading and revising the whole of the notes as they passed through the press; to the corrections and suggestions of my friend they are more indebted than can well be described. I have also to thank Mr J. E. B. Mayor, the learned editor of Juvenal, for allowing me the use of his copy of Terence with many marginal notes and references by the owner.

In writing the Introduction, I considered it unnecessary to add a treatise on the metres used by Terence, which I thought could be learnt from many other works, having myself nothing new to say on the subject; but now I yield to the experience of my friend Mr Horton, who is of opinion that many masters and students would be glad to have in this work also a short sketch of the Terentian metres. I have, therefore, at the end of the volume appended a short treatise on the subject, as I should teach it myself, and without noticing the diverging opinions of others, especially those of Professor Key ('Alphabet' p. 137—150), of which I have treated at length in the Introduction to my *Aulularia*.

Terence has been recently struck off the list of authors requisite for the Examinations of the University of London; the opinion therein implied we may well contrast with the judgment of a great

schoolmaster, Philip Melanchthon, justly called, by his grateful contemporaries, *praeceptor Germaniae*. His words will form a suitable conclusion to the present preface:

‘Proinde paedagogos omnes adhortor, ut hunc auctorem summa fide studiis iuventutis commendent. nam et ad iudicium formandum de communibus moribus mihi quidem plus conferre quam plerique philosophorum commentarii videtur. et non alius auctor loqui elegantius docebit aut utiliore genere orationis puerilem linguam imbuet.’

HAMPSTEAD HEATH,
January 25, 1869.

ERRATA.

- P. 3, l. 8 from below, *read* 'inattentive' *instead of* 'unattentive'.
- 10, l. 5 from below, *read* 'transpositae' *instead of* 'transpositi'.
- 14, l. 11 from the top *read* 'common' *instead of* 'indifferent.'
- 19, l. 21 from the top *read* 'postulet' *instead of* 'postulat.'
- 41, top, *read* II 2, 26 *instead of* II 3, 26.
- Andr. 516 *read* 'nīl moveri nūptias' *instead of* 'nīhil moveri nuptias.'
- „ 686 *read* 'PA. quīd' *instead of* 'PA. quid.'
- „ 903 *read* 'sūpplici' *instead of* 'sūplici.'
- Eun. 77 *read* 'ipse' *instead of* 'ipse.'
- „ 162 *place a comma after* 'cedo.'
- „ p. 80 *read* II 2, 1 *instead of* II 2 1
- „ 282 *read* 'ad illam. PA.'
- „ 754 *read* 'Thais?'
- „ 1094 *read* Pη. *for* Pη.
- Haut. 351 *read* 'tibi:'
- „ 512 *read* 'tamen,'
- „ 596: *read* 595.
- „ 613 *dele* Sy.
- „ 724 *read* 'pollicitust,' *instead of* 'pollicitust.'
- „ IV 5, 2 *read* 750 *instead of* 755.
- „ 879 *read* 'desiste' *instead of* 'desiiste'.
- Hec. per. 8 *read* 'cēlat' *instead of* 'celat.'
- Hec. 707 *read* 'sese?' *instead of* 'sese!'
- Ad. pers. *read* AESCHINVS *instead of* AESCHINES



INTRODUCTION.

THE first Punic war is, as the ancients themselves observe, a turning point in the development of taste and culture among the Romans. It was in 514, i.e. the year after the termination of the war, that the first Latin comedy was performed on the Roman stage: a comedy written by a Greek who had been taken prisoner at Tarentum 482, and who at Rome had acquired the Latin language. *Livius Andronicus* was of course no genius, he only 'adapted' from the Greek, as our modern playwrights 'adapt' from the French, and the same system was for a considerable time followed by his successors in dramatic art¹, whose sole merit was that they wrote in better language than poor Livius Andronicus, of whom Cicero (*Brut.* § 71) briefly observes that he is not worth reading.

B. C.
240

272

He was succeeded by *Cn. Naevius* from Campania, whose language Cicero recommends as a pattern of strong native Latin. He had distinguished himself in the first Punic war, which he also described in an epic poem, and took to writing plays about the year 519. If we knew more about Naevius' life, or if one or two of his plays had come down to us, we might, perhaps, be able to judge whether it was he or his well-known contemporary, *Titus Maccius Plautus*, who did more for the development of the language: but even as it is, there can be no doubt that Plautus infinitely surpassed him in comic art. Of the exuberant vein of fun that lived in Plautus, but also of the coarseness and vulgarity with which he frequently carried his jocularities too far, we have sufficient specimens in the 20 comedies still extant under his name: works of high interest as artistic creations, yet of far greater importance as documents exhibiting in their language a peculiar development of the Latin tongue. Of this we shall say more hereafter: at present

235

¹ We are of course speaking only of the *comoedia palliata*, leaving aside both the *togatae* and *Atellanae*.

184 we intend briefly to trace the history of Latin comedy down to the time of Terence. Plautus died 570, while Ennius was already at work reforming the language. It is true, Ennius did write comedies, but they were such stale productions that we are hardly entitled to mention him here among the principal comic poets. Next to Plautus in renown stands Caecilius Statius, of whom we know that he treated his Greek originals with greater fidelity than his predecessors who generally took strange liberties with them; nay, Statius frequently retained even the Greek titles of the plays he translated, a practice quite unknown to any of the older poets, but the rule in Terence. To Statius we are introduced with the first step in Terence's literary career. *P. Terentius* was no Roman by birth, but a Carthaginian, who had been taken to Rome when a boy, and there sold as slave to a noble senator, Terentius Lucanus, and having attracted his master's attention both by the beauty of his figure and by the manifest gifts of his mind, he had been educated and after a while been freed and even admitted to the society of 'young Rome,' especially the circle of the younger Scipio and C. Laelius, who were at that time endeavouring to transplant Attic culture and a taste for Greek refinement into Roman soil. And so closely connected with these men was Terence that soon a rumour gained ground among the citizens, that he himself was not the real author of the plays exhibited under his name, but that young noblemen composed what they had not the courage to own. The reason why they should not have confessed to the authorship of these comedies in case they really did write them, is not difficult to understand for those who are acquainted with the warlike character of the Roman people, originally in direct opposition to arts and literature, and which was then still so strong in its prejudices that many would have deemed it a disgrace to a statesman to devote his leisure hours to literary pursuits instead of meditating day and night on, and acting for, the welfare of the nation. At all events, this rumour was so generally believed in, and was also so much supported by the enemies of Terence, that the poet was obliged repeatedly to allude to it in his prologues. Curiously enough, he does not flatly contradict any assertion of this kind, but if anything seems rather flattered by the supposition of receiving

assistance from such men as his noble friends—we easily see, the poor poet required powerful patronage to support him—yet his words (and why should we not believe him?) suffice to show that his work was *his own*, although we may believe that he received occasional hints from his friends who were, as we said before, highly interested in the success of his comedies. For there is a vast difference between Terence and his predecessors. They had been content to please their audience and had, consequently, conformed to the taste of their time, but Terence pursued a direction diametrically opposite, inasmuch as he undertook to teach his audience and to correct their taste, in not giving them such plays as they could admire, but such as they ought to admire, should their taste prove to be correct. We know very little of Statius' way of translating Greek plays into Latin, but as regards Plautus, it is certain that he was by no means particular as to preserving the Greek character of the plays he translated, intermixing, as he does, numerous allusions and jokes based upon institutions or customs purely Roman. This might be pleasing to the coarse taste of what we now would call the 'gallery,' but necessarily offended the refined taste of men of higher culture. These were of course few in number when compared with the mob that filled the theatres and generally decided the success of a new play: and now Terence boldly comes forward and gives his audience to understand that what has been approved of by the best in the land, ought likewise to please them (Ad. prol. 15 ff.). Like all reformers, he fared ill in his own lifetime, but was rewarded by posterity. His first play, the *Andrian*, had been favourably received and recommended by such an authority as Caecilius Statius, the poet of the day; it was subsequently brought out, but without the conventional prologue in which it was the custom to acquaint an unattentive audience with the plot of the play, and at once virulent calumnies became loud on the part of Terence's opponents, among whom a certain poet of the old school, Luscius Lavinius, seems to have been the worst clamourer. Terence himself disdains mentioning him by name, but the commentators have immortalised him, nay, even preserved two lines of his poetry. At a subsequent performance of the *Andrian*, which may

have taken place after the first failure of the *Hecyra*¹, Terence was obliged to add a prologue and to defend himself, and he had to do the same henceforth throughout his literary career. He subsequently brought out the *Hecyra*², a decided failure, while his next play, the *Eunuch*, was greatly to the taste of his audience. In chronological succession his plays may be arranged as follows:

588. *Andria* (first performance, without a prologue).

589. *Hecyra* (first performance).

[590. Second performance of the *Andria*, with a prologue?].

591. *Hauton timorumenos*.

593. *Eunuch* and *Phormio*³.

594. *Hecyra*, second performance.

594. *Adelphoe*.

594. *Hecyra*, third performance⁴.

After having brought out these plays, Terence found it advisable to leave Rome for a time, either in order to appease his enemies, or, what is more probable, to study
 160 Greek life and customs in Greece itself. In 594 he left Rome where he was not destined to return. The year afterwards, he died at the early age of 25 years, being shipwrecked according to some, or as others relate, in Arcadia or at Leucadia of an illness which is said to have been caused by the loss of some new plays he had written during his sojourn in Greece.

This is pretty much all we know of the life of Terence.

¹ My reasons for this opinion may be found in my treatise *de Terenti Andriae prologo* (Liber misc. soc. phil. Bonn. 1864, p. 72—82), which should not be read without comparing my subsequent remarks in the *jahrbucher*, 1865, p. 235. I am glad to see that Klotz, the last editor of the *Andrian*, is inclined to accept my conclusions, the strength of which I do not consider to have been impaired by C. Dziatzko's observations *rh. mus.* xx 579.

² Probably the Roman public could not take kindly to the virtuous courtesan who at the end of the play appears as a delivering angel and brings about the dénouement.

³ The fact of the *Eunuch* and *Phormio* having been brought out in the same year explains what would otherwise be very curious, viz. the close resemblance of the prologue to the *Phormio* with part of the prologue to the *Eunuch*, especially vv. 4—6. The *Eunuch* was so much liked by the Romans ut 'rursus esset vendita et ageretur iterum pro nova,' as Donatus informs us.

⁴ Our principal source for the chronology of Terence's plays is contained in the *Didascaliae* or *tituli* prefixed to each play: of them we speak at greater length in our notes.

Suetonius, to whom we owe our information, adds that Terence was of middle stature, slender figure and dark complexion. Though he died so young¹, he must have been married, as we are told that a daughter of his married a Roman knight. Suetonius quotes, moreover, some lines which would seem to prove that Terence died in extreme poverty, the writer saying among other things '*ne domum quidem habuit conducticiam, Saltem ut esset quo referret obitum domini servolus.*' On the other hand we learn that he was possessed of a garden near the Via Appia, and according to a very probable conjecture, there may have been a villa in that garden. How, then, are we to reconcile these two relations? It has been shown already that scandal-mongers have had not a little to do with the stories circulated about Terence's life, and the writer of the lines in question was no doubt hostile to the Scipios and the other aristocratic friends of our poet, who (as he says) first used or rather misused him and then let him die in want and misery. But it should also be mentioned that it has been pointed out that *domus conducticia* would naturally mean a town house, and this might easily be above the means of the humble poet, though possessing a moderate country-house. But whether this nice distinction was exactly in the intention of the satirist who left us those lines, is matter of great doubt.

We have already attempted to give a general idea of the peculiar character of Terence's comedies and of their difference from the works of the other comic writers of the Romans. It was observed that Terence kept as close as possible to the Greek character of his originals², and we

¹ Before Ritschl's revision of the Suetonian life of Terence it was commonly assumed that the poet had reached the age of 35; but the best authorities are there in favour of the reading *nondum quintum atque vicesimum egressus annum*. Terence was, consequently, born in the year 570.

² Terence himself boasts of the literal fidelity of his adaptations: see Ad. prol. 11. He abstains from all allusions to Roman manners and customs and never even quotes a national proverb. A few isolated instances where he seems to have deviated from this severe manner of expressing his Greek originals, may here be mentioned, while at the same time our notes will give fuller information: Andr. 805. Ad. 985. 386. Eun. 426. 590. With regard to the passage in the *Andria* where Terence alludes to a line of Caccilius Statius, Mommsen observes: 'The comedy is the oldest of Terence's, and was exhibited by the theatrical authorities on the recommendation of Caccilius.'

It has been taken from the original
184 tri
Agut.

will now briefly describe the New Attic Comedy to which the plays belong which were imitated by Terence and the other comic poets of the Romans. It is generally known that the extinction of the liberty of Athens was at the same time the death-blow to the properly so-called Old Comedy, a kind of Comedy whose general character may be defined as political, and which was therefore utterly inconceivable without the freedom of political life and an unrestrained liberty of speech. We find that the same poet whose name is the glory of the Ancient Comedy, was subsequently obliged in his old age to tame down his sharp and biting tongue,—only in the form of an allegory did he venture to ridicule the weaknesses of his citizens when he wrote his *Plutus*. The *Plutus* is the sole specimen of the so-called Middle Comedy left to us, and on the whole agrees well with the description given by the ancients themselves of its general character. It was, so to say, neither political nor purely domestic, tame in its attempts at political allusions, neither fish nor flesh. Out of it was then developed a new kind of Comedy, identical with the one still prevailing in our own time. The New Comedy may be designated as principally *domestic*, depicting Athenian life in all its various phases and details, in its gaiety and recklessness, in its serious and in its dissipated moments, in fact holding up a mirror to the Athenian citizens wherein to behold their own life and wisdom and folly.

We have just observed that the New Comedy is of a domestic character—i. e. it turns upon domestic matters such as might any day happen in the family of any Athenian, in fact such as did occur before the eyes of all every day. In these plays we consequently make the acquaintance of personages even now familiar to us, personages which we all have seen or are seeing within the range of our own acquaintance, personages always lifelike, for human nature when depicted by the hand of an artist, must ever be the same under all climates and in all ages. Who knows not the good papa who is fond of his darling son and overlooks all the scrapes young Hopeful gets into? Who has not seen the grumbling old man who forgets that he once was young, and would grind down youth and enjoyment of life? Who knows not

The gentle expression of gratitude is characteristic.' (History of Rome, translated by Dickson, III 450.)

the good son of strictly moral conduct—the reckless young man who adores wine and women regardless of the consequences—the good mama who stands up for the son even against papa—ay and the wicked old husband who goes astray and is deservedly punished? And since we have got so far, must we also mention *les belles amies* with whom Athens, degraded and demoralized town as it was, swarmed in those times? We must, indeed, for they are the very soul of the New Comedy—and can we be surprised at this when we remember that Greek married ladies were generally little better than dolls without any education, any ideas—much as women are nowadays in the Orient,—and when we see, moreover, that men of spirit were especially fond of the society of these highly talented ladies of free manners, and preferred it to the chaste, but somewhat dull conversation of their lawful wives? We may deplore this state of things—and it certainly was deplorable—but such is the fact, that the class of ladies we have just described hold the most important and conspicuous part in the New Attic Comedy, while married ladies are continually represented as the plague and bore of their husbands' lives. Last, not least, we should add the different kinds of slaves, as the clever and the dull, the malicious and the honest slave, &c., a class which must naturally play a prominent part in the New Comedy as their number at Athens far surpassed that of the free citizens. It will be, moreover, easily understood that many complicate plots might arise from the romantic and dissolute life which was then in vogue at Athens, and thus we find in the comedies of this kind a genuine and unadulterated source for studying Attic life and manners¹.

If we had only one or two of these comedies left—comedies which excited the admiration of antiquity—we might be able to form a more accurate judgment of the merit displayed by the Roman poets in their adaptations of these Greek plays. But all these comedies have perished,

¹ It is impossible to draw a better picture of the general character of the usual plots of the New Comedy than has been done by that great historian, Theodor Mommsen. We cannot do better than advise our readers to peruse for themselves his eloquent description in the *History of Rome*, transl. by Dickson, II 424 f., and especially pp. 426 and 427. Terence himself enumerates most of the usual figures of the New Comedy in his prologue to the *Eunuch*, v. 35 ff.

and it is only from quotations scattered through the pages of later writers that we can form an idea, however inadequate, of their original beauty. In this state of affairs, it might appear fortunate that Terence is by the unanimous judgment of antiquity pronounced to be a close imitator of Menander and the Greeks in general: for it was Menander who was generally considered the best among all the poets of the New Comedy, and it was doubted whether Menander was truer to life or life truer to Menander. Nay, many went as far as to prefer him to Homer. He had written a hundred plays and nearly all of them were considered excellent. Next to him ranked Philemon, his contemporary, who seems to have been his inferior in dramatic art, though superior to him in depth and fertility of ideas. He is said to have written 97 pieces. The fertility of these two coryphees will suffice to astonish the reader who will please to remember that in those days the French system of writing comedies in partnership had not yet been invented. The names of no less than 111 comic poets are mentioned who lived after Aristophanes, and the titles of comedies quoted by later writers amount to far more than 1000.

From these rich stores we find that the Roman poets did their best to entertain their countrymen. But it should be remembered, Greek taste and Roman taste were by no means identical. The Greek was fond of a refined and pointed dialogue, salient with elegant jokes expressed in urbane language—the Roman liked broad humour, strong language without much regard to refinement, more action than dialogue. Thus we find in Plautus vigorous language, but very little of that elegance which so many scholars have recently attempted to fix upon him. And this is precisely again what Terence aimed at: viz. to accustom the Romans to refinement both in language and sentiment; he, consequently, is the creator and always remained one of the standard authors of that *urbanitas* which afterwards became a most important feature in Latin literature. On the other hand it should be admitted that Terence's comedies show more of the student of Greek literature than of a real poet, who could have written a good piece without borrowing from another source, while we easily believe that Plautus could have done so had not sheer force of habit led

him on in a different path. Plautus is more amusing, Terence certainly more pleasing. The very charge of dullness and want of variety in his plays brought forward against Terence by his adversaries goes far to prove the correctness of our views on this subject. Let us add that Caesar calls Terence *dimidiatus Menander* and praises his *purus sermo*, though at the same time regretting the absence of *force* and real comic power.

And after all, there is one point in which Terence took great liberties with his Greek originals, and where he had ample opportunity of showing that he was really endowed with some of the qualities of a creative mind. As in the Greek comedies a very prominent part was allotted to dialogue, while Roman taste required more variety and a quicker succession of action, it had become a frequent practice with the Roman poets before Terence, not to confine themselves to merely translating one Greek play, but to take two or perhaps even three plays whose plots were somewhat alike and to fuse them into *one*. By this means they contrived that the interest of the audience should not be absorbed entirely in one plot, but that besides the principal plot there was also an under-plot which of course greatly added to the variety and interest of the play¹. We may as well add that we observe the same practice in Shakespeare and in other experienced dramatic writers, and it would thus appear that the Roman poets were not unwise in adopting the above-mentioned practice. It is generally designated by the name of *contaminare*, which word seems to have been used for it originally by the malevolent adversaries of Terence: see note on Andr. prol. 16. Terence takes great pains in thus *contaminating* plays, and it is not very easy to point out the fissures where originally different pieces were united by the hand of the poet. What can be asserted with a tolerable degree of certainty about the composition of the single comedies of Terence, may be briefly summed up as follows.

The *Andria*, as Terence himself tells us, (prol. 9—14),

¹ Donatus observes on Andr. 301: '*Andria ex duorum adolescentium pavoribus gaudiisque componitur, cum fere solam Hecyram Terentius ex unius comoedia adolescentis effecerit.*' And it is characteristic that it was precisely the Hecyra, which the Roman public disliked most of all Terence's comedies—though this was not solely due to the simplicity of the plot (see p. 4).

was taken from two pieces by Menander, the *'Ανδρία* and *Περνθία*, plays which our poet assures us to have been of similar plots, but dissimilar in language and style¹. We find further elucidation on this matter in Donatus' commentary who informs us (on prol. 13) that Terence took the first scene of his *Andrian* from the *Περνθία*². It appears, moreover, that Terence took both Charinus and Byrria from the same play, and consequently all scenes in which they appear must have been inserted into the original plot of Menander's *Andrian*³.

The *Eunuch* is founded on two plays of Menander, *Εὐνοῦχος* and *Κόλαξ*, the latter of which had before our poet been imitated by Naevius and Plautus (prol. 25 ff.). It is here again highly probable that the two plays imitated by Terence were very much alike (Ihne p. 18): as it is, we are told by Terence himself that he took the two characters of the *parasite* (Gnatho, in Menander Struthias) and the *braggadocio* (Thraso, Bias in Men.) from the *Κόλαξ*, but as both these characters appear in the same scenes with others which would thus seem to have belonged to the *Εὐνοῦχος* exclusively, it follows that either Terence 'contaminated' in a very elaborate manner or that he found a parasite and a braggadocio also in the *Εὐνοῦχος*, in whose place he simply substituted the characters from the *Κόλαξ*, and this supposition certainly seems more natural. At any rate, the plots of both plays must have been very similar⁴. It has, moreover, been justly

¹ It is not improbable that Menander's *Περνθία* was only an earlier or later treatment of the same subject as the *'Ανδρία*—in other words, either the *'Ανδρία* was re-written in the *Περνθία* or more probably vice versa.

² *Consciis sibi est primam scaenam de Perinthia esse translata, ubi senex ita cum uxore loquitur ut apud Terentium cum liberto, et in Andria Menandri solus senex est.*

³ This does not only follow from Don. on Andr. 301 where he observes 'has personas (viz. Charinus and Byrria) Terentius addidit fabulae (nam non sunt apud Menandrum),' but especially also from the line τὸ παιδίον δ' εἰσῆλθεν ἐψητοῦς φέρον which Athenaeus VII p. 301 b quotes from the *Περνθία*, and which entirely corresponds to Andr. 369—i. e. a passage in a scene where Charinus appears. For the rest see W. Ihne, *Quaestiones Terentianae* (Bonn 1843) p. 6—15.

⁴ Ihne p. 20 arrives at the following conclusion 'non militis tantum et parasi personae ex Colace transpositi sunt in latinam Eunuchum, sed et partes quaedam meretricis (Thaidis), iuvenis amantis (Phaedriae), eius servi (Parmenonis), quod profecto non parvam inter Colacem et Eunuchum intercessisse ostendit similitudinem.'

observed that the grosser traits of the characters of the braggadocio and the parasite as they appeared in Menander, were softened down by the Roman poet¹. The character of Antipho is commonly considered to have been *invented* by Terence, but there can be no doubt that he found it in his Greek original, and that the whole notion of his having introduced it, rests on a mistaken passage in Donatus².

As regards the *Hauton timorumenos*, we have Terence's own assurance that it was solely based upon a play of Menander which bore the same title.

The *Phormio* was taken from the 'Ἐπιδικαζόμενος of Apollodorus.

In the case of the *Hecyra* it is not easy to settle the authorship of the original, as Donatus in his additamentum to Suetonius' life of Terence, and in his introduction and commentary to the comedy itself always attributes it to Apollodorus, while the didascalica in the Cod. Bemb. ascribes it to Menander, and this seems supported by Sidonius Apollinaris, *Epist.* iv 12. The 'Ἐπιτρέποντες of Menander were apparently very much like the *Hecyra*. Perhaps the real solution of the difficulty may be that here again Terence resorted to the practice of 'contamination'³.

The last play produced by Terence was the *Adelphoe*, and here again he imitated Menander, but not without

¹ Meineke quotes the following words from Suidas οἱ Ἕλληνες Κλεισόφους τε ἄδουσι καὶ Θήρωνας καὶ Στρουθίας καὶ Χαιρεφώντας, ἀνθρώπους ἐσθίειν εἰδότες εἰς κόρον καὶ δεινούς γαστέρα. This broad sensual trait is suppressed in Terence's adaptation. As to Bias, the following bit of dialogue between him and his parasite is preserved from the Greek play:

B. κοτύλας χωροῦν δέκα
ἐν Καππαδοκίᾳ κόνδν χρυσοῦν, Στρουθία,
τρίς ἐξέπιον μεστόν γ'. ΣΤ. Ἀλεξάνδρου πλέον
τοῦ βασιλέως πέπωκας. Β. οὐκ ἔλαττον, οὐ,
μὰ τὴν Ἀθηνᾶν. ΣΤ. μέγα γε.

There certainly occurs nothing like this in Terence.

² Donatus on Eun. 539 says 'bene inventa persona est (sc. *Antiphonis*), cui narret Chaerea, ne unus diu loquatur, ut apud Menandrum.' But Ihne p. 20—25 proves that *inventa* means here not *invented* by Terence, but introduced for a poetical intention by Menander, and the words *ut apud Menandrum* are no doubt merely an addition of a thoughtless reader who was not familiar with Donatus' mode of expression.

³ Dziatzko (rh. m. xxi 76) is of opinion that the name of the author of the Greek play being lost in the archetype of the cod. Bemb., the scribe supplied MENANDRVS merely following the example of the other didascalicae. But a supposition of this kind leaves the difficulty raised by the passage in Sidonius Apollinaris unsolved.

adding, at the same time, a scene from the *Συναποθνήσκοντες* of Diphilus, viz. the rape of the music-girl from Sannio's house: see note on prol. 6—11. The first scene must likewise have undergone considerable changes under Terence's hands, as Varro could not otherwise have found such a difference between the first scenes in Menander and Terence, as to justify him in his judgment preserved by Suetonius in the Life of Terence, '*Adelphorum principium Varro etiam praeferit principio Menandri.*' But though Varro's erudition was never surpassed by any Roman, his taste is—to say the least of it—very questionable.

Lines from the Greek plays are occasionally quoted by Donatus, or by other authors, and most of them may be traced in the Latin imitations: the most important of these will be found in our notes on the passages in question. From them it appears that Terence as a rule follows the Greek pretty closely, only in a remarkable instance, Ad. 866, we find that he substitutes trochaic tetrameters for the iambic trimeters of his original. The same is the case in a passage in Plautus' *Cistellaria* written in trochaic metre while the corresponding Greek is again in iambics. Now, trochaic metre is very frequent in Latin comedy, and it may be admitted is eminently suited to the sonorous character of the Latin language. Hence it has been inferred, as it seems, justly that the Latin poets frequently changed the metre of the Greek plays which they imitated.

We now come to another point which has recently occupied the attention of scholars to a great extent: viz. the metres and prosody of Terence. The notions of both commonly accepted in this country are either confessedly or unconfessedly derived from Prof. Key's treatise *On Terentian metres* inserted in his little book '*The Alphabet.*' But it should be observed that the researches of the greatest authorities on subjects connected with the history and development of the Latin language have led to results in direct opposition to the views held by Prof. Key and his followers. It may as well be said here at once that Prof. Key's treatise was written long before the study of the Latin language had been so greatly promoted by the labours of Ritschl and that school of philologists who in him acknowledge and revere their master and leader. Ritschl himself had not arrived at sound views on archaic prosody when

writing his prolegomena to Plautus, and it was only during the progress of his edition that the necessity of a strictly historical investigation into the whole subject forced itself upon him. The consequence was that his edition came all of a sudden to a standstill, and all his energies were for the next six or seven years devoted to a complete collection of the most ancient Latin inscriptions, arranged in chronological succession so as to form a perfectly trustworthy history of the language from the oldest times down to the death of Caesar. The results of these indefatigable researches are now before the eyes of all in the admirable work *Priscæ Latinitatis Monumenta epigraphica*, edited by F. Ritschl, which forms the first volume of the *Corpus Inscriptionum Latinarum* now in course of preparation under the auspices of the Academy of Berlin. But he who is desirous of fully mastering the subject should also study Ritschl's numerous *prooemia* prefixed to the *Indices lectio- num* of the Bonn University, and his other essays printed in the *Rheinische Museum* and in other places. There is, moreover, Corssen's book entitled *Aussprache und vokalismus des Latein* in two volumes, mostly based upon Ritschl's researches, though not wanting in original merit, and finally H. Schuchardt's valuable work on *Vulgar Latin* (2 vols.) which has only recently made its appearance.

The present editor may as well declare here at once, that in his own conviction, the results of Ritschl's last researches will henceforth form the sole sound basis for any attempt to explain archaic prosody, and that none has a right to speak about these subjects unless he be fully acquainted with the argument, otherwise he ought to content himself with tacitly accepting the conclusions to which an arduous study of the whole history of the language has led men not of common mould, but the first philologists of our age.

In the Introduction prefixed to the edition of the *Aulularia* (1866), the present editor has endeavoured to place the principal results of these studies and the arguments that may be adduced in their favour before those English readers whose scholastic avocations, or want of familiarity with German publications, do not allow them to approach the sources themselves. At the time when the *Aulularia* was published, Schuchardt's book had not yet appeared, but it

has only served to confirm the present writer in the conviction of the soundness of his views.

The following pages contain a very short sketch of what was then given at greater length.

I. *The Latin language in its most remote period was possessed of an abundance of suffixes with long vowels. It was the subsequent tendency of the language to shorten many of these, in which it was assisted by the general inclination of many, if not all, languages, to obscure final syllables when not accented. This tendency became at last so powerful, that all final vowels of original long quantity became indifferent when preceded by a short syllable under the accent. To express this in a formula: in archaic Latin, and consequently in the prosody of the comic poets,*

$$\text{—} = \text{—}$$

1. Of endings of original long quantity (see my *Introd.* to *Aul.* xvi ss.), we may here quote the following: *a* in the neutr. plur. in *omnia* Haut. 575. 942. 1055. *débiliâ* Ad. 612; *us* in the nom. sing. of the second decl. like *us* in the so-called Attic second decl.: thus we have *filiûs* Haut. 217. *Aéschinûs* Ad. 260. 588. 634; likewise *us* in the neuter of the comparative e.g. *fâciliûs* Haut. 803 (comp. *lóngiûs* Plaut. Men. 326); *e* in the abl. sing. of the third, e.g. *temporē* Hec. 531. *lubidinē* Haut. 216. *virginē* Ad. 346. *fratrē* ib. 40; in the same way we find *it* in the third person sing. pres. ind. act. of the third conjugation (comp. Greek λέγει for λέγειν) in *accipit* Eun. 1082; analogously *ât* in the subj. *aûgeât* Ad. 25; *ît* in the third pers. sing. perf. act. in *prófuît* Hec. 463 and *stetît* Phorm. 9. *erē* in the pres. inf. act. (corresponding to the Greek *εvai*, *ere* is originally *ese* and *v* frequently interchanges with *s*, as λέγομεν and λέγομες), e.g. *dúcerē* And. 613, *dícerē* ib. 23¹.

In general it may be observed that the number of instances where original long vowels retain their old quantity is in proportion far smaller in Terence than in Plautus:

¹ Before rejecting the above as dangerous innovations calculated only to confuse the minds of youth just freshly imbued with the traditional rules on prosody—and let them abstain from reading Terence in case they do not know even those—, before doing so, we repeat, those masters who really care about truth, are requested to acquaint themselves with two papers by the author '*zur prosodie des Plautus und Terenz*' (Rhein. mus. xxii) of which the above is only a meagre extract.

may some of the original quantities still appearing in Plautus are *always* short in Terence, e.g. *a* in the nom. sing. of the first decl., for the instance quoted from Hec. prol. 2 cannot be admitted.

2. As to the shortening of long final vowels which took place in the cases described above, we quote the following instances.

o shortened in the abl. (and dat.) sing. of the second decl. *nóvō* Phorm. 972.

i shortened in the abl. *lěvī* Hec. 312, in the adverb *hěřī* ib. 466.

In disyllabic imperatives of originally iambic measure, the final vowels *a*, *e* or *i* are frequently shortened, e.g. *rógā* Hec. 558. *iúbě* Phorm. 922. *cávě* Andr. 300. Eun. 751. *rědī* Ad. 190. Haut. 349.

A remarkable instance of the changeable nature of comic prosody may be observed in Haut. 613 where we have *máně* *maně*.

II. By a further extension of the influence of accent originally long vowels could be shortened when standing before an accented long and after a short syllable, or in a formula

$$\cup - \text{ } \text{ } = \cup \cup \text{ } \text{ }.$$

We will here quote such instances as

virī cūlpa Phorm. 787.

iubē díruī Ad. 908.

iubē máneat Haut. 737.

maně nón dum Ad. 467.

tacē tú Eun. 489.

cavē te éssē Andr. 403.

cavē quóquam Andr. 760.

abī sólum Hec. 557.

herī némo Hec. 329.

darī mī ín conspectum Phorm. 261.

darī mī óbviām Ad. 311.

And even a syllable of such confirmed quantity as is in the dat. plur. is found shortened according to this law:

virīs ésse advórsas Hec. 202.

Add also the shortening of the ending *as* in the acc. plur. of the first (Haut. 388):

nam éxpedit bonās esse nóbis

a case quite analogous to the shortening of the same termination in Greek in the Doric dialect, e.g. *θύρᾱς* Theocr. 15, 65.

As to verbs, we find *tacēs ēx quo* Hec. 527.

To these may be added a striking instance of the influence of accent, viz. Phorm. 902:

quid ád me ibatis? rídiculum: verēbámini

where the regular quantity is at first sight so shockingly violated, that Bentley was of opinion that the passage was corrupt and wrote, therefore, *uerēmini*. But this is against the reading of the best mss. 15

III. This tendency of shortening long unaccented vowels after short accented or before long accented syllables was greatly assisted by another tendency of the Latin language which manifests itself in the metres of the comic poets and in the ancient inscriptions we possess, viz. a tendency to drop the final consonants of many words. This observation will help to explain the seeming violation of the ordinary laws of 'positio' in numerous passages of the comic writers.

A final *m* should thus be left unpronounced¹ in the following instances

párum mī prósit Hec. 742.

énim lassam óppido Hec. 238.

certo énim sció Andr. 503.

nón enim dúcet Phorm. 694.

enim véro Andr. 91. Hec. 673. Phorm. 937.

énim veró Phorm. 1036. Haut. 1045.

verum énim vero íd Ad. 255.

immo énim vero ínfelíciter Eun. 329.

In the same way *quidem* should be pronounced as *quide* in many instances. We consider it superfluous to adduce any more instances of this dropping of a final *m*

¹ 'm obscurum in extremitate dictionum sonat' Priscian I 38. 'm parum exprimitur....obscuratur' Quintilian IX 4, 40. In the so-called 'Appendix Probi' which contains many valuable notices about popular pronunciation (and this is by the way generally identical with the pronunciation traceable in the metres of the comies) we find the following observations 'passim, non passi. nunquam, non numquapridem, non pride. olim, non oli. idem, non ide.' (p. 199 κ.) This proves that the people commonly pronounced all these words *without* a final *m*. Analogously, we have in Italian such forms as *nove dieci già meco ecco vece* corresponding to the Latin *novem decem iam mecum eccum vicem*.

already given, as it is of the most frequent occurrence. See *Introd. to the Aulularia* p. xxxi.

It is the same with the letter *s* which is dropt in numerous instances : and here we have the express testimony of Cicero *Or.* 48, 161 to the effect that it was only during his own life-time this dropping of a final *s* fell into disuse¹. This is fully borne out by the evidence afforded by the Inscriptions of the Republican period, in which *s* final is frequently omitted. (See also Schuchardt's work 2, 45.) I content myself here with repeating from my *Introd.* to the *Aulularia* p. xxxii the following instances from the *Hecyra*, which are all endings of iambic lines: *auctūs sit* 334. *defessus sum* 443. *incertūs sum* 450. *expertūs sum* 489. *nullūs sum* 653. *usus sit* 878. It will also appear from these instances that in the case of the letter *s* the prosody of the comic writers went beyond the limits explained in §§ 1 and II. The same licence extends to *m* final, but with regard to other final consonants we meet with no deviation from the rule.

r is dropt² in more than one instance:

soror dictast Eun. 157.

color verus Eun. 318.

amor misericordia Andr. 261.

pater venit Phorm. 601.

miser quod habui Eun. 237.

In the same way we have to explain the instances in which a final *t* or *d* is dropt. Thus *apud* should frequently be pronounced *apu* or *ape*, for the latter form occurs in an ancient glossary '*ape παρά*' (Ritschl, *rh. mus.* xiv 400: see also Schuchardt 1, 123). With regard to verbs we quote the following instances from Terence:

amet: dabitur á me Ad. 118.

dabit nemo Andr. 396.

mihi dédit consilium Eun. 1045.

dolet dictum Eun. 430.

erat quidam Eun. 569.

erat missa Ad. 618.

¹ Marius Victorinus I p. 2472 P. likewise testifies to the frequent dropping of the final *s* in Lucilius, and adds in general '*haec syllabae (final s with a following consonant) pro brevibus apud veteres, pro longis vero apud omnes ponuntur.*'

² See especially Schuchardt, 1, 35. He quotes *pate* for *pater* from an inscription 2, 390.

ipse érit, vos éritis iúdice Ad. prol. 4.
 iubet fráter Ad. 924.
 négat quis Eun. 252.
 negat Phániam Phorm. 352.
 pláacet non fieri Hec. 866.
 studet pár referre Ad. 73.
 tacet quór non lúdo Ad. 639.
 túlit perfúcta Hec. 594.
 videt me ésse Eun. 260.

dedit is thus written *dede* in three very old inscriptions :
 C. I. L. I 62 b. 169. 180.

The preposition *ad* frequently shrinks to a mere *ă* : e. g.

et *ăd* pórtitóres Phorm. 150.
 ut *ăd* páuca rédeam ib. 648.

Even the letters *nt* are thus either entirely or in part at least dropt in the following instances :

solēnt ésse Haut. 993.
 studēnt fácere Ad. 900.
 habēnt déspicátam Eun. 384.

Forms similar to *solen stilde habe* as we here assume them actually occur in Inscriptions, e.g. *emeru* for *emerunt* C. I. L. I 1148 (later than the second Punic war, but prior to the lex Iulia de civ. soc. danda); *fecerum* in Gruter 686, 3 and *comparaverum* Fabretti 346.

L final is dropt in *semol* or *simul* Eun. 241. Haut. 803.

N final is dropt in *tamen* Hec. 874. Ad. 145. Eun. 889.

It should, moreover, be observed that all monosyllabic prepositions may drop their final consonants, e.g. *in* may assume the pronunciation *i*, just like the English preposition in Shakespeare and the older poets generally—*ab* becomes *ă*, and *ex* shrinks to *ě*.

As regards a final *x*, we ought here to mention the word *senex*, which should be pronounced as *senec* or *senes* in such lines as Hec. 621 :

sumus, Pámphilē, senex átque anus.

while it drops its final *x* entirely in others, e.g.

senex nóster. quid fit? quid tu es tristis? DE. ó seelus.

To these instances we add two others in which the long ending appears shortened while at the same time the final

consonant is dropt. These two cases will be found analogous to the instances collected in § II.

forīs sápere Haut. 923.

ex gráecis bónīs Latínas Eun. 8.

IV. The tendency of shortening long syllables when unaccented was also assisted by the great indifference of the language of that period in regard to double and simple consonants. In fact, double consonants were entirely unknown in Latin before Ennius (Intro. to the Aul. p. xli). Thus *ll* does not affect the quantity of the preceding vowel in *supëllëctile* Phorm. 666; and the pronoun *ille* with its derivatives is used as a pyrrhich in numerous instances, Terence himself probably writing *ile*. In the same way *nn* does not lengthen the first syllable in the word *immo*; *nn* falls, of course, under the same head and *mn* likewise, as there is little doubt that this combination of consonants was sounded by the Roman like *nn* (Schuchardt 1, 146 f.); this explains the short quantity of the first syllable in *omnis* in various passages (e.g. Andr. 694). *pp* has only the effect of a single *p* Ad. 238 and 81:

per öpprëssionem ut hánc mi eripere póstulat
gaudémus. DE. éhem öpportúne: te ipsum quaérito.

As this law holds good of *all* double consonants, we deem it unnecessary to dwell upon this point at greater length.

Another feature characteristic of the Latin language during this period is the attenuation and in many cases entire disappearance of the letter *n* before *s* and in general before dentals and gutturals: see Schuchardt, 1, 104 ff. Thus we find in Terence

quód intelléxi Eun. 737.

séd interim Haut. 882.

neque intélleges Phorm. 806.

ego intérea Hec. 42.

quíd interest Eun. 233.

sine invídia Andr. 66.

bonum ingyénium Andr. 466.

In the same way *inde* and *unde* occur with the first syllable short in various passages, but only in case a short syllable precedes.

To these examples we add the short quantity of the first syllable in *ignāve* Eun. 777, a quantity which may also be defended by the reading *inavia* given by the Medicean ms. of Virgil Aen. xi 733.

Let us also add here those cases in which the letter *x* does not lengthen the preceding vowel, e. g.

ad ūxórem Hec. 514.

eam ūxórem Andr. 781

ad ĕxémplum Hec. 163, with note.

In these instances *x* seems to have the soft pronunciation of *s*, which indeed represents it in Italian; in another it seems to disappear entirely, viz. *ego ĕxclúdor* Eun. 159.

V. Many other deviations of comic prosody from the prosody of the Augustan period are still unexplained by the remarks contained in §§ III and IV and can only be properly understood from the general laws given in I and II, with this addition that they should now be extended to all metrical combinations of words or syllables instead of confining them to single disyllabic words. Instances of this nature will be generally pointed out in the notes on the passages where they occur.

VI. Coming to the question of SYNIZESIS, we shall briefly observe that in the comic writers *deo dei deae deis deos deas* as well as *meo mei mcae meos meas meis* are frequently treated as monosyllables, while the trisyllabic forms *deorum dearum meorum mearum* appear as disyllables. It is the same with *eo ei eodem eidem eas easdem eos eosdem eae caedem ca cadem* (abl.) *eorum earum*. Of *eius* and *huius* it may be observed that they admit of a threefold pronunciation; *ĕius* (trochee) *ĕius* (pyrrhich, after a preceding short syllable) and *eis* (monosyllabic) with the extrusion of *u*. Another genitive of the same class, *cuius* or *quouis*, is either a trochee or a monosyllable (*quois*).

In accordance with these instances we meet also with a disyllabic pronunciation of *eamus* Phorm. 562.

Of the rest of those words which admit of synizesis, we will here quote *dies die*, *diu scio nescio*, *ais* (Eun. 654) *ait ait aibam trium* etc. On the other hand, *gratiis* and *ingratiis* are always fully pronounced in the comic writers, while in later times we find *gratis* and *ingratis* as the predominant forms.

Other examples of synizesis will be pointed out in our notes on the passages where they occur.

Finally it should be observed that compounds in which two vowels come together, are in the comic writers always pronounced with synizesis.

VII. HIATUS was formerly assumed in many passages of the comic poets where either the common reading was wrong or the line admits of a different scanning. In general it may be said that hiatus is justified only (1) where the line is divided among two or more speakers, or (2) in the legitimate caesurae of all metres. Hiatus is of very rare occurrence in Terence.

Quite different from this are those instances in which monosyllables terminating in a long vowel or *m* do not coalesce with a following short vowel, e.g.

vidē quam iniquos sīs prae studio: dūm id efficias
quōd cupis Andr. 825.

ego cum illo, quocum tum ūno rēm habebam hōspite
Eun. 119.

nostīn hanc quām amat frater Eun. 563.

diēs noctisque mē ames, me desīderes Eun. 193.

Other instances occur Andr. 191. Hec. 343. Phorm. 27. Eun. 1080 etc. Similar cases are not wanting in later poets, e.g. Virg. ecl. viii 108 *ān quī amant*: see also Munro's note on Lucr. ii 404.

As concerns the metres of Terence, the student is here advised to consult the table of metres appended to each play.

It has been observed before (p. 3) that Terence was amply rewarded by the praise and admiration of posterity for the coldness he met with from his contemporaries. His comedies were frequently performed after his death and were much read both in the schools and in the closet. Cicero quotes Terence in many passages and always expresses high admiration for him: and Horace who alludes to passages in Terence's comedies never presumes to speak as slightly of him as he does of Plautus. In the times of imperial Rome grammarians wrote notes on Terence's plays with a view to the explanation both of style and dramatic art; of them we name Asper and Probus who are also known as commentators of Virgil. In the fourth century the plays were commented on by Aelius Donatus, Helenius

Acron¹ and Euanthius; we possess a commentary which contains a confused mass of notes, a great part of which is of late origin, although the whole goes under the name of Donatus. The notes on the *Hauton timorumenos* are lost. Another commentary by Eugraphius, which extends over all the six comedies and was probably composed in the tenth century, is of little use either for the criticism or the explanation of Terence.

In the middle ages Terence was much read as a standard Latin author, and his comedies were even imitated (though one can hardly say successfully) by the famous nun of Gandersheim, Hrosvitha.

It may be easily conjectured that an author so widely read as Terence was necessarily circulated in a great number of copies, and there is indeed hardly any library in Germany France or England without at least one ms. of this poet. Yet there is only one ms. which should be considered a trustworthy guide for Terentian criticism: viz. the ancient ms. once in the possession of the renowned cardinal Pietro Bembo, now one of the chief treasures of the Vatican Library, a ms. interesting alike for its antiquity (it belongs to the fifth century) and its beauty. Its readings have been made known by Faërnus (Flor. 1565) whose notes are also found in Bentley's famous edition. Two other mss., called *Victorianus* and *Decurtatus*, belong to the same family as the *Bembinus*. This ancient and venerable ms. is unfortunately mutilated at the commencement; it begins with Andr. 786.

All other mss. represent the text as it was settled by a late grammarian, *Calliopius*. The oldest representatives of this constitution of the text are three mss. of the ninth century, the *Ambrosianus Vaticanus* and *Basilicanus*.

An edition of Terence with a sufficient critical apparatus is as yet a desideratum. Bentley was almost the first to commence a methodical criticism of the Terentian comedies, but after all he was very arbitrary and frequently ascribed far too much weight to his late mss. in preference to the *Bembinus*. It has, moreover, been justly observed

¹ I give this statement on the authority of Bernhardt, *röm. litt.* p. 874: it appears, however, almost certain that Helenius Acron lived in the latter part of the second century. See O. Ribbeck, *Proll. Verg.* p. 174.

that, throughout his Terence, he labours under the difficulty of not understanding a joke. In spite of all these faults, his edition is a standard book in philological literature, and out of his very errors the student may learn not a little, especially should he succeed in finding out *why* Bentley is often wrong in his conjectures—for he who can prove Bentley to be wrong, has indeed advanced in his studies.

An edition of Terence which gives an excellent text based on sound principles and accurate scholarship has been published by Prof. A. Fleckeisen in the Teubner series. He availed himself of a collation of the Bembinus by Petrus Victorius at present in the Royal Library at Munich: in constituting my own text I have been able to use a transcript of a collation by Angelo Poliziano preserved in the Public Library of the University of Oxford.



A N D R I A

P. TERENTI.

ACTA · LVDIS · MEGALENSIBVS · MARCO · FVL-
VIO · MANIO · GLABRIONE · AED · CVR · EGIT ·
(L) · AMBIVIVS · TVRPIO · MODOS · FECIT · FLAC-
CVS · CLAVDI · TIBIIS · PARIB · TOTA · GRAECA ·
MENANDRV · FACTA · PRIMA · M · MARCELLO ·
C · SVLPICIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Sorórem falso créditos meretrículae
genere Ándriae, Glycérium, vitiat Pámphilus
gravidáque facta dát fidem, uxorém sibi
fore hanc: nempe aliam páter ei despónderat, 5
gnatám Chremetis, átque ut amorem cómperit,
simulát futuras núptias, cupiéns suos
quid habéret animi fílius cognóscere.
Daví süasu nón repugnat Pámphilus.
sed éx Glycerio nátum ut vidit púerulum 10
Chremés, recusat núptias, generum ábdicat.
mox fíliam Glycérium insperato ágnitam
hanc Pámphilo, aliam dát Charino cóniugem.

PERSONAE.

SIMO SENEX
SOSIA LIBERTVS
DAVOS SERVOS
MYSIS ANCILLA
PAMPHILVS ADVLESCENS
CHARINVS ADVLESCENS
BYRRIA SERVOS
LESBIA OBSTETRIX
GLYCERIVM MVLIER
CHREMES SENEX
CRITO HOSPES
DROMO SERVOS.

PROLOGVS.

Poëta quom primum ánimum ad scribendum ádpulit,
id síbi negoti crédidit solúm dari,
populo út placerent quas fecisset fábulas.
verum áliter eveníre multo intéllegit:
nam in prólogis scribúndis operam abútitur, 5
non qui árgumentum nárret, sed qui málevoli
veterís poëtae máledictis respóndeat.
nunc, quám rem vitio dént, quaesó animum atténdite.
Menánder fecit Ándriam et Perínthiam.
qui utrámvis recte nórit, ambas nóverit: 10
non íta sunt dissímili árgumento, séd tamen
dissímili oratióne sunt factae ác stilo.
quae cónvenere in Ándriam ex Perínthia
fatétur transtulísse atque usum pró suis.
id istí vituperant fáctum atque in eo dísputant 15
contáminari nóñ decere fábulas.
faciúntne intellegéndo, ut nil intéllegant?
qui quom húnce accusant, Naévium Plantum Énnium
accúsant, quos hic nóster auctorés habet,
quorum aémulari exóptat neglegéntiam 20
potiús quam istorum obscúram diligéntiam.
dehinc út quiescant pórro moneo et désinuant
male dícere, malefácta ne noscánt sua.
favéte, adeste aequo ánimo et rem cognóscite,
ut pérnoscatis, écqúid spei sit rélicuom: 25
posthác quas faciet de íntegro comoédias,
spectándae an exigéndae sint vobís prius.

ACTVS I.

SIMO. SOSIA.

- 1 SI. Vos istaec intro auferte: abite. Sósia,
adésdum: paucis té volo. So. dictúm puta:
nempe út curentur récte haec. SI. immo aliúd. So.
quid est, 30
quod tíbi mea ars effícere hoc possit ámplius?
- 5 SI. nil ístac opus est árte ad hanc rem quám paro,
sed eís, quas semper ín te intellexí sitas,
fide ét taciturnitáte. So. expecto, quíd velis.
SI. ego póstquam te emi, a párvolo ut sempér tibi 35
apúd me iusta et clémens fuerit sérvitus,
10 scis. féci ex servo ut ésses libertús mihi,
proptérea quod servíbas liberáliter.
quod hábui summum prétium persolví tibi.
So. in mémoria habeo. SI. haud múto factum. So.
gaúdeo, 40
si tíbi quid feci aut fácio quod placeát, Simo,
15 et id grátum fuisse advórsum te habeo grátiam.
sed hoc míhi molestumst: nam ístaec commemorátio
quasi éxprobratióst inmémori bénéfici.
quin tu úno verbo díe, quid est quod mé velis. 45
SI. ita fáciam. hoc primum in hác re praedicó tibi:
20 quas crédis esse has, nón sunt verae núptiae.
So. quor símulas igitur? SI. rem ómnem a principio
aúdiés:
eo pácto et gnati vítam, et consiliúm meum
cognósces, et quid fácere in hac re té velim. 50
nam is póstquam excessit éx ephebis, Sósia,
25 libríus vivendi fuít potestas—nam ántea
qui scíre posses aút ingenium nóscere,
dum actás metus magíster prohibebánt? So. itast.
SI. quod plérigue omnes faciunt adulescéntuli, 55
ut ánimum ad aliquod stúdium adiungant, aút equos

- 30 alere, aut canes ad vénandum, aut ad philósofos :
 horum ille nil egrégie praeter cétera
 studébat, et tamen ómnia haec mediócritér :
 gaudébam. So. non iniúria : nam id árbitror 60
 adpríme in víta esse útile, ut nequíd nimis.
- 35 Si. sic víta erat : facile ómnes perferre ác pati :
 cum quíbus erat quomque úna, eis sese dédere :
 eorum óbsequi studiís : advorsus némini :
 numquám praeponens se áliis : ita facíllume 65
 sine invídia laudem invénias et amicós pares.
- 40 So. sapiénter vitam instítuit : namque hoc témpore
 obséquium amicos, véritas odiúm parit.
 Si. intérea mulier quaédam abhinc triénnium
 ex Ándro commigrávit huc vicíniae, 70
 inópia et cognatórum neglegéntia
- 45 coácta, egregia fórma atque actate íntegra.
 So. ei, véreor nequid Ándria adportét mali.
 Si. primo haéc pudice vítam parce ac dúriter
 agébat, lana ac téla victum quaéritans : 75
 sed póstquam amans accéssit pretium póllicens,
- 50 unús et ítem alter : íta ut ingeniumst ómnium
 hominum áb labore próclive ad lubídinem,
 accépit condiciónem, dein quaestum óccipit.
 qui tum íllam amabant, fórte, ita ut fit, fílium 80
 perdúxere illuc, sécum ut una essét, meum.
- 55 egomét continuo mécum ‘certe cáptus est :
 habet.’ óbservabam máne illorum sérvolos
 veniéntis aut abeúntis : rogítabam ‘heús puer,
 dic sódas, quis heri Chrýsidem habuit ?’ nam Ándriae 85
 illi íd erat nomen. So. téneo. Si. Phaedrum aut
 Clíniam
- 60 dicébant aut Nicáretum : nam hi tres túm simul
 amábant. ‘eho, quid Pámphilus ?’ “quid ? súmbolam
 dedit, cenavit.” gaúdebam. ítem alió die
 quaerébam : comperíebam nil ad Pámphilum 90
 quicquam áttinere. enim véro spectatúm satis
- 65 putábam et magnum exémplum continéntiae :
 nam quí cum ingeniis cónflíctatur eíus modi
 neque cómmovetur ánimus in ea ré tamen,
 scias pósse habere iam ípsam suae vítae modum. 95

- quom id míhi placebat, tum úno ore omnes ómnia
70 bona dícere et laudáre fortunás meas,
qui gnátum haberem táli ingenio praédítum.
quid vérbis opus est? hác fama impulsús Chremes
ultro ad me venit, únicam gnatám suam 100
cum dóte summa filio uxorem út daret.
75 placuít: despondi: hic núptiis dictúst dies.
So. quid igitur obstat, quór non fiant? Sr. aúdiēs.
ferme ín diebus paúcis, quibus haec ácta sunt,
Chrysís vicina haec móritur. So. o factúm bene: 105
beásti: ei metui a Chrýside. Sr. ibi tum filius
80 cum illís, qui amaran Chrýsidem, una aderát frequens:
curábat una fúnus: tristis ínterim,
non núnquam conlacrumábat. placuit tum íd mihi.
sic cógitabam 'hic párvae consuetúdinis 110
causa húius mortem tám fert familiáriter:
85 quid si ípse amasset? quíd hic mihi faciét patri?'
haec égo putabam esse ómnia humani íngeni
mansuétique animi offícia. quid multís moror?
egomét quoque eius caúsa in funus pródeo, 115
nil súspicans etiám mali. So. hem, quid ést? Sr. scies.
90 ecfértur. imus. ínterea inter múlieres,
quae ibi áderant, forte unam áspicio adulescéntulam,
formá So. bona fortásse. Sr. et voltu, Sósia,
adeó modesto, adeó venusto, ut níl supra. 120
quae quóm mihi lamentári praeter céteras
95 visást, et quia erat fórma praeter céteras
honésta ac liberáli, accedo ad pédissequas,
quae sít rogo. sorórem esse aiunt Chrýsidis.
percússit ilico ánimum. attat, hoc illud est, 125
hinc illae lacrumae, haec illast misericórdia.
100 So. quam tímeo, quorsum evádas! Sr. funus ínterim
procédit. sequimur: ad sepulcrum vénimus:
in ígnem inpositast: flétur. ínterea haéc soror,
quam díxi, ad flammam accéssit imprudentius, 130
satis cúm periclo. ibi tum éxanimatus Pámphilus
105 bene díssimulatum amórem et celatum índicat:
adcurrít: mediam múliercm compléctitur:
'mea Glýcerium' inquit 'quíd agís? quor te is pér-
ditum?'

tum illa, út consuetum fácite amorem cérneres, 135
reiécit se in eum fléns quam familiáriter.

110 So. quid áis? Si. redeo inde irátus atque aegré
ferens:

nec sátis ad obiurgándum causae. díceret

‘quid féci? quid commérui aut peccaví, pater?

quae sése in ignem inícere voluit, próhibui: 140

servávi.’ honesta orátio. So. recté putas:

115 nam si illum obiurges, vítae qui auxiliúm tulit,
quid fácias illi, quí dederit damnum aut malum?

Si. venít Chremes postrídie ad me clámitans:

indígnum facinus: cómpersisse, Pámphilum 145

pro uxóre habere hanc pégrinam. ego illud sédulo

120 negáre factum. ille ínstat factum. dénique

ita túm discedo ab illo, ut qui se fíliam

negét daturum. So. nón tu ibi gnatum? Si. ne haéc
quidem

satis vémens causa ad óbiurgandum. So. quí cedo? 150

Si. ‘tute ípse his rebus fínem praescriptí, pater:

125 prope adést, quom alieno móre vivendúmst mihi:
sine núnc meo me vívere intereá modo.’

So. qui igitúr relictus ést obiurgandi locus?

Si. si própter amorem uxórem nolet dúcere, 155

ea prímum ab illo animádvortenda iniúriast.

130 et núnc id operam do, út per falsas núptias

vera óbiurgandi caúsa sit, si déneget:

simúl sceleratus Dávus siquid cónsili

habet, út consumat núnc, quom nil obsínt doli: 160

quem ego crédo manibus pédibusque obnixe ómnia

135 factúrum: magis id ádeo, mihi ut incómmodet,

quam ut óbsequatur gnáto. So. quaproptér? Si. rogas?

mala méns, malus animus. quém quidem ego si sénsero...

sed quíd opust verbis? sín eveniat, quód volo, 165

in Pámphilo ut nil sít morae: restát Chremes,

140 qui mi éxorandus ést: et spero cónfore.

nunc tuómnst officium, has béne ut adsimules núptias:

pertérrefacias Dávom: observes fílium,

quid agát, quid cum illo cónsili captét. So. sat est: 170

curábo. Si. eamus núnciam intro. So. i praé, sequor.

ACTVS II.

SIMO. DAVOS.

I² SI. Non dúbiumst, quin uxórem nolit fílius :

ita Dávom modo timére sensi, ubi núptias
futúras esse audívit. sed ipse exít foras.

DA. mirábar, hoc si síc abiret : ét eri semper lénitas
5 verébar quorsum eváderet : 176

qui póstquam audierat nón datum iri fílio uxorém suo,
núnquam quoiquam nóstrum verbum fécit neque id
aegré tulit.

SI. át nunc faciet, néque, ut opinor, síne tuo magnó
malo.

DA. id vóluit, nos sic néc opinantis dúci falso gaúdio,
10 sperántis iam amotó metu, interea óscitantis ópprimi, 181
ne *mi* ésset spatium cógitandi ad dísturbandas núp-
tias :

astúte. SI. carnuféx quae loquitur ? DA. érus est,
neque províderam.

SI. Dave. DA. hém, quid est ? SI. eho dum ád me.

DA. quid híc volt ? SI. quíd aís ?

DA. qua de ré ? SI. rogas ?

meum gnátum rumor ést amare. DA. id pópulus curat
scílicet. 185

15 SI. hocíne agis an non ? DA. égo vero istuc. SI. séd
nunc ea me exquírcere,
iníqui patris est : nám quod antehac fécit, nil ad me
áttinet.

dum témpus ad eam rém tulit, sivi ánimum ut ex-
plerét suom :

nunc híc dies aliám vitam adfert, álios mores póstulat.
dehinc póstulo sive aéquomst te oro, Dáve, ut redeat
iam ín viam. 190

20 DA. hoc quíd sit ? SI. omnes, quí amant, graviter síbi
dari uxorém ferunt.

DA. ita áiunt. SI. tum síquís magistrum cépit ad eam
rem ínprobum,

ipsum ánimum aegrotum ad déteriozem pártém ple-
rumque ádplícat.

DA. non hércle íntellegó. SI. non? hem. DA. non:

Dávós sum, non Oédípus.

SI. nempe érgo aperte vís quae restant mé loqui?

DA. sané quídem. 195

25 SI. sí sénséro hodie quíequam in his te núptiis

falláciae conári, quo fiánt minus,

aut vélle in ea re osténdi, quam sis cállídu:

verbéríbus caesum te ín pístrínúm, Dáve, dedam us-
que ád necem,

ea lége atque omíne, út, sí te inde exémerím, ego pro
té molam. 200

30 quíd, hoc íntellextín? án non dum etíam ne hoc qui-
dem? DA. immo cállíde:

íta apérte ípsam rem módo locutu's, níl circúm ítíone
úsus es.

SI. ubívís fáclíus pássus sím quam in hác re me
delúdier.

DA. bona vérba, quaeso. SI. ínrídes? níl me fállís.
edíco tíbí,

ne témere facías: néque tu háu díces tíbí non praecí-
dítu. cave. 205

I 3 DA. ením véro, Dáve, níl locíst segnítíae neque socór-
díae,

quantum íntellexí módo senís senténtíam de núptiis:
quae sí non astu próvídentur, me aut erum pessúm
dabunt.

nec quíd agam certumst: Pámphilumne adíutem an
auscultém sení.

5 sí illúm relínquo, cíus vítae tímeo: sín opítulor, huí-
us mínas, 210

quóí vérba dare díffícílest: prímum íám de amore
hoc cómpertí:

me infénsus servat, né quam facíam in núptiis fallácia.
sí sénsérít aut sí *quam* lubítum fúerít causam céperít,
quó íúre quaque íníúria praecípítem in pístrínúm
dabít! 214

10 ad háec mala hoc mí accédít etíam: haec Ándría,
sí ísta úxor síve amícast, grávida o Pámphilost.

audíreque eorumst óperae pretium audáciam :

nam incéptiost améntium, haud amántium :

quidquíd peperisset, decreverunt tóllere :

15 et fíngunt quandam intér se nunc falláciam, 220

civem Átticam esse hanc. 'fúit olim *hinc* quidám senex

mercátor : navem is frégit apud Andrum ínsulam :

is óbiit mortem. ibi tum hánc eiectam Chrýsidis

patrém recepissee órbum, parvam.' fábulae.

20 [mibi quidem hercle non fit veri simile; atqui ipsi
commentum placet.] 225

sed Mýsis ab ea egréditur. at ego hinc me ad forum,

utí conveniam Pámphilum, ne páter imprudentem óp-
primat.

MYSIS.

I 4 Aúdivi, Archilís, iam dudum : Lésbiam adducí iubes.

sáne pol illa témulentast múlter et temcrária

néc satis digna, quóí committas prímo partu múli-
erem: 230

támen eam adducam? ínportunitátem spectate ániculae:

5 quía compotrix éius est. dí, dáte facultatem óbsecro

huíc pariundi atque ílli in aliis pótius peccandí locum.

sed quíd nam Pamphilum éxanimatum vídeo? vereor
quíd siet.

oppériar, ut sciám numquid nam haec túrba tristitia
ádferat. 235

PAMPHILVS. MYSIS.

I 5 PA. Hocínést humanum fáctu aut inceptu? hócínést
officiúm patris?

MY. quid íllud est? PA. pro deúm fidem, quid est, si
háec non contuméliast?

uxórem decrerát dare sese mi hódie: nonne opórtuit
praescísse me ante? nóne prius comunicatum opor-
tuit?

5 MY. miserám me, quod verbum aúdio? 240

PA. quíd? Chremes, qui dénegarát sé commissurúm
míhi

gnátam suam uxorem, íd mutavit, quía me inmuta-
túm videt?

itane óbstinate operám dat, ut me a Glýcerio miserum ábstrahat?

quod sí fit, pereó fúnditus.

10 ádeon hominem esse ínvenustum aut ínfelicem quémquam, ut ego sum! 245

pró deum atque hominúm fidem!

núllon ego Chremétis pacto adfínitatem eefúgere potero?

quót modis contémptus, spretus! fácta, transacta ómnia. hem,

répudiatus répetor: quam obrem? nísi si id est, quod súspicor:

15 áliquíd monstri alúnt: ea quoniam némini obtrudí potest, 250

ítur ad me. My. orátio haec me míseram exanimavít metu.

PA. nam quíd ego dicam dé patre? a

tantámne rem tam néglegenter ágere! praeteriéns modo mi ápuđ forum 'uxor tíbi ducendast, Pámphile, hodie' inquit, 'para:

20 ábi domum.' id mihi vísust dicere 'ábi cito ac súspénde te.' 255

óbstipui: censén me verbum pótuísse ullum próloqui? úllam causam, inéptam saltem fálсам iniquam? ómmútui.

quód si ego rescivíssem id prius, quid fácerem, sí quis mé roget:

áliquíd facerem, ut hóc ne facerem. séd nunc quíd primum éxequar?

25 tót me inpediunt cúrae, quae meum ánimuđ divor-saé trahunt: 260

amor, mísericordia húius, nuptiárum sollicitátio,

tum pátris pudor, qui mé tam leni pássus est animo úsque adhuc

quae meó quomque animo lúbitumst facere. cine égo ut advorser? eí mihi.

incértumst quid agam. My. mísera timeo 'incértumst' hoc quorsuđ áccidat.

30 sed núnc peropus est, aut hunc eum ipsa aut de illa me advorsuđ hunc loqui.

dum in dúbiost animus, paúlo momento húc vel illuc
inpéllitur. 266

PA. quis hic lóquitur? Mysis, sálve. MY. o salve,
Pámphile. PA. quid agít? MY. rogas?
labórat e dolóre, atque ex hoc mísera sollicitást, diem
quia ólim in hunc sunt cóstitutae núptiae. tum au-
tem hóc timet, 269

35 ne déseras se. PA. hem, egone ístuc conarí queam?
egon própter me illam décipi miserám sinam,
quae míhi suom animum atque ómnem vitam crédidit,
quam ego ánimo egregie cáram pro uxore hábuerim?
bene ét pudice eius dóctum atque eductúm sinam

40 coáctum egestate íngenium inmutárier? 275
non fáciám. MY. haud vereor, si ín te solo sit situm:
sed vim út queas ferre. PA. ádeon me ignavóm putas,
adeón porro ingratum aút inhumanum aút ferum,
ut néque me consuetúdo neque amor néque pudor

45 commóveat neque commóneat, ut servém fidem? 280
MY. unum hóc scío, meritam ésse, ut memor essés sui.
PA. memor éssém? o Mysis Mýsis, etiam núnc mihi
scripta ílla dicta súnt in animo Chrýsidis
de Glýcerio. iam férme moriens mé vocat:

50 accéssi: vos semótae. nos soli: íncipit 285
'mi Pámphile, huius fórmam atque aetatém vides:
nec clám te est, quam illi utraéque nunc inútiles
et ad pudicitiam ét ad rem tutandám sient.
quod égo per hanc te dextram oro et geniúm tuom,

55 per tuám fidem perque húius solitúdinem 290
te obtéstor, ne abs te hanc ségrege neu déseras.
si te ín germani frátris dilexí loco
sive haec te solum sémper fecit máxumi
seu tibi morigera fúit in rebus ómnibus,

60 te istí virum do, amícum tutorém patrem: 295
bona nóstra haec tibi permítto et tuac mandó fide.
hanc mi ín manum dat: mórs continuo ipsam óccupat.
accépi: acceptam sérvabo. MY. ita speró quidem.

PA. sed quór tu abis ab illa? MY. óbstetricem ar-
césso. PA. propera. atque aúdin?
65 verbum únun cave de núptiis, ne ad mórbum hoc
etiam. MY. téneo. 300

ACTVS III.

CHARINVS. BYRRIA. PAMPHILVS.

II 1 CH. Quid ais, Byrriá? daturne illa Pámphilo hodie
núptum? BY. sic est.

CH. quí scis? BY. apud forúm modo e Davo audivi.

CH. vae miseró mihi.

ut ánimus in spe atque ín timore usque ántehac at-
tentús fuit,

ita, póstquam adempta spés est, lassus cúra confec-
tús stupet.

5 BY. quaéso edepol, Charíne, quoniam nón potest id
fieri quod vis, 305

íd velis quod póssit. CH. nil volo áliud nisi Philú-
menam. BY. a,

quánto satiust te íd dare operam, qui ístum amorem

ex ánimo amoveas,

quam íd loquí, quo mágis lubido frústra incendatúr tua.

CH. facile ómnes, quom valémus, recta cónsilia aegro-
tís damus.

10 tu si híc sis, aliter séntias. BY. age age, út lubet.

CH. sed Pámphilum 310

video. ómnia experíri certumst prius quam pereó.

BY. quíd hic agit?

CH. ipsum hunc orabo, huic súpplícabo, amórem huic
narrabó meum:

credo ínpetrabo, ut áliquot saltem núptiis prodát dies:

intérea fiet áliquíd, spero. BY. id 'áliquíd' nil est.

CH. Byrria,

15 quid tíbi videtur? ádeon ad eum? BY. quíd ni? si
nil ínpetres, 315

ut te árbítretr sibi paratum móechum, si illam dúxerit.

CH. ábin hinc in malám rem cum suspítione istác,
scelus?

PA. Charínium video. sálve. CH. o salve, Pám-
phile:

ád te advenio spém salutem cónsílíum auxílíum éx-
petens.

20 PA. néque pol consilí locum habeo néque ad auxilium
cópíam. 320

séd istuc quid namst? CH. hódie uxorem dúcis?

PA. aiunt. CH. Pámphile,
si íd facis, hodié postremum mé vides. PA. quid ita?

CH. eí mihi,
véreor dicere: huíc dic quaeso, Býrria. Bx. ego
dicám. PA. quid est?

Bx. spónsam hic tuam amat. PA. né iste haud
mecum séntit. eho dum dic mihi:

25 núnquid nam ampliús tibi cum illa fuít, Charine?

CH. a, Pamphile, 325

níl. PA. quam vellem! CH. núnc te per amicítiam
et per amorem óbsecro,

príncipio ut ne dúcas. PA. dabo equidem óperam.

CH. sed si id nón potest
aút tibi nuptiae haéc sunt cordi, PA. córdi? CH. sal-

tem aliquót dies

prófer, dum proficísceor aliquo, né videam. PA. audi

núnciam.

30 égo, Charine, ne útiqúam officium líberi esse hominís
puto, 330

quom ís nil mereat, póstulare id grátiae adponí sibi.

núptias eefúgere ego istas málo quam tu apísacier.

CH. réddidisti animúm. PA. nunc siquid pótes aut

tu aut hic Býrria,

fácite fingite ínvenite effícite qui detúr tibi:

35 égo id agam, mihi quí ne detur. CH. sát habeo.

PA. Davom óptume 335

vídeo, quoius consílio fretus sum. CH. át tu hercle

haud quiequám mihi,

nísi ea quae nil ópus sunt sciri. fúgin hinc? Bx. ego

vero ác lubens.

DAVOS. CHARINVS. PAMPHILVS.

II 2 DA. Dí boni, boní quid porto? séd ubi inveniam Pám-
philum,

út metum in quo núnc est adimam atque éxpleam ani-
mum gaúdio?

CH. laetus est nescio quid. PA. nil est: non dum haec
rescivit mala. 340

DA. quem ego nunc credo, si iam audierit sibi pa-
ratas nuptias,

5 CH. audin tu illum? DA. toto me oppido exanimatum
quaerere.

sed ubi quaeram aut quo nunc primum intendam?
CH. cessas adloqui?

DA. habeo. PA. Dave, ades, resiste. DA. quis ho-
most, qui me...? o Pamphile,
te ipsum quacro. eugae Charine: ambo opportune:
vos volo. 345

PA. Dave, perii. DA. quin tu hoc audi. PA. interii.
DA. quid timeas scio.

10 CH. mea quidem hercle certe in dubio vitast. DA. et
quid tu, scio.

PA. nuptiae mi DA. etsi scio? PA. hodie. DA.
obtundis, tam etsi intellego?

id paves, ne ducas tu illam: tu autem, ut ducas.
CH. rem tenes.

PA. istuc ipsum. DA. atqui istuc ipsum nil periclist:
me vide. 350

PA. obsecro te, quam primum hoc me libera miserum
metu. DA. hem,

15 libero; uxorem tibi non dat iam Chremes. PA. qui
scis? DA. scio.

tuos pater me modoprehendit: ait tibi uxorem dare
hodie, item alia multa, quae nunc non est narrandi
locus.

continuo ad te properans percurro ad forum, ut di-
cam tibi haec. 355

ubi te non invenio, ibi ascendo in quendam excelsum
locum.

20 circumspicio; nusquam. forte ibi huius video Byrriam;
rogo: negat vidisse. mihi molestum. quid agam cogito.
redeunti interea ex ipsa re mi incidit suspitio 'hem,
paululum obsoni: ipsus tristis: de improviso nuptiae:
non cohaerent.' PA. quorsum nam istuc? DA. ego
me continuo ad Chremem. 361

25 quom illo advenio, solitudo ante ostium: iam id gaudeo.

CH. récte dicis. PA. pérge. DA. maneo: intérea
intro ire néminem

vídeo, exire néminem: matrónam nullam in aedibus,
níl ornati, nil tumulti: accéssi: intro aspexí. PA.
scio: 365

mágnum signum. DA. núm videntur cónvenire haec
núptiis?

30 PA. nón opinor, Dáve. DA. 'opinor' nárras? non
recte áccipis.

cérta res est. étiam puerum inde ábiens convení
Chremi:

hólera et pisciculós minutos férre obolo in cenám seni.

CH. líberatus sum hódie, Dave, túa opera. DA. ac
nullús quidem. 370

CH. quíd ita? nempe huic prorsus illam nón dat.

DA. ridiculúm caput,

35 quási necesse sít, si huic non dat, té illam uxorem
dúcere:

nísi vides, nisi sénis amicos óras, ambis. CH. béne
mones:

íbo, etsi hercle saepe iam me spés haec frustratást.
vale.

II 3 PA. quíd igitur sibi vólt pater? quor símulat? DA. ego
dicám tibi. 375

si íd suscenseát nunc, quia non dét tibi uxorém
Chremes,

príus quam tuom ut sese hábeat animum ad núptias
perspéxerit:

ípsus sibi esse iniúrius videátur, neque id iniúria.

5 séd si tu negáris ducere, íbi culpam in te tránsferet:
túm illae turbac fíent. PA. quidvis pátiar. DA. pater

est, Pámphile. 380

díficilest. tum haec sólast mulier. díctum factum
invénerit

áliquam causam, quam óbrem cēciat óppido. PA. eī-
ciát? DA. cito.

PA. cédo igitur quid fáciam, Dave? DA. díe te duc-
turum. PA. hém. DA. quid est?

10 PA. egon dícam? DA. quor non? PA. númquam
faciam. DA. né nega.

PA. suadére noli. DA. ex eá re quid fiát, vide. 385

PA. ut ab illa excludar, húc concludar. DA. nón
itast.

— nempe hóc sic esse opínor: dicturúm patrem
'ducás volo hodie uxórem': tu 'ducam' inquies:

15 cedo quíd iurgabit técum? hic reddes ómnia,
quae núne sunt certa ei cónsilia, incerta út sient, 390
sine omní periclo: nam hóc hau dubiumst, quín
Chremes

tibi nón det gnatam. nec tu ea causa mínueris
haec quae facis, ne is mútet suam senténtiam.

20 patrí dic velle: ut, quóm velit, tibi iúre irasci nón
queat.

nam quód tu speres, própulsabo fáciie. uxorem his
móribus 395

* * * * *
dabit némo. inveniet ínopem potius, quám te corrup-
pí sinat.

sed sí te aequo animo férre accipiet, négligentem fé-
ceris:

alia ótiosus quaéret: interea áliquid acciderít boni. —

25 PA. itan crédis? DA. hau dubium íd quidemst.

PA. vide quó me inducas. DA. quín taces?

PA. dicám. puerum autem né resciscat míhi esse ex
illa caútiost: 400

nam póllicitus sum súscepturum. DA. o fácinus audax.

PA. hánc fidem
sibi me óbsecravít, quí se sciret nón deserturum, út
darem.

DA. curábitur. sed páter adest. cave té esse tris-
tem séntiat.

SIMO. DAVOS. PAMPHILVS.

II 4 SI. Revíso quid agant aut quid captent cónsili.

DA. hic núne non dubitat, quín te ducturúm neges. 405
venít medítatus álicunde ex soló loco:

orátionem spérat invenísse se,

5 qui dífferat te: proín tu fac apud te út sies.

PA. modo ut póssim, Dave. DA. créde inquam hoc
míhi, Pámphile,

numquam hódie tecum cómmutaturúm patrem 410
unum ésse verbum, sí te dices dúcere.

BYRRIA. SIMO. DAVOS. PAMPHILVS.

II 5 Br. Erus mé relictis rébus iussit Pámphilum
hodie óbservare, quíd ageret de núptiis.
[scirem: id propterea nunc hunc venientem sequor.]
ipsum ádeo praesto vídeo cum Davo: hóc agam. 415

5 Si. utrúmque adesse vídeo. DA. em, serva. SI. Pám-
phile.

DA. quasi de ínproviso réspice ad eum. PA. ehém
pater.

DA. probe. SI. hódie uxorem dúcas, ut dixí, volo.

BY. nunc nóstrae timeo párti, quid hic respóndeat.

PA. neque istíc neque alibi tibi erit usquam in mé
mora. BY. hem. 420

10 DA. obmútuit. BY. quid díxit? SI. facis ut té decet,
quom istúc quod postulo ínpetro cum grátia.

BY. sum vérus? erus, quantum aúdio, uxore éxcidit.

SI. i núncliam intro, ne ín mora, quom opus sít, sies.

PA. eó. BY. nullane in ré esse homini quoiquám
fidem! 425

15 verum illud verbumst, vólgo quod dicí solet,

omnis sibi malle mélius esse quam álteri.

ego illam vidi: vírginem formá bona

meminí videre: quo aéquior sum Pámphilo,

si sé illam in somnis quam illum amplecti máluit. 430

20 renúntiabo, ut pro hóc malo mihi dét malum.

II 6 DA. hic núnc me credit áliquam sibi falláciam

portáre et ea me hic réstitisse grátia.

SI. quid Dávos narrat? DA. aéque quicquam núnc
quidem.

SI. nilne? hém. DA. nil prorsus. SI. átqui expec-
tabám quidem. 435

5 DA. praetér spem evenit: séntio: hoc male habét
virum.

SI. potin és mihi verum dícere? DA. nil fácilius.

SI. num illí molestae quídpíam haec sunt núptiae

huiúscce propter cónsuetudinem hóspitae?

DA. nil hércle: aut, si adeo, bíduist aut trídui 440

- 10 haec sollicitudo: nōsti? deinde desinet.
 etenim ip̄sus secum eam rem reputavit via.
 SI. laudō. DA. dum licitumst eīi dumque aetās tulit,
 amavit: tum id clam: cav̄it, ne umquam infāmia
 ea res sibi esset, ut virum fortem decet: 445
- 15 nunc uxore opus est: animum ad uxorem adpulit.
 SI. subtristis visus est esse aliquantum mihi.
 DA. nil propter hanc rem, sed est quod suscenset tibi.
 SI. quid namst? DA. puerilest. SI. quid id est?
 DA. nil. SI. quin dic, quid est?
 DA. ait nimium parce facere sumptum. SI. mene?
 DA. te. 450
- 20 'vix' inquit 'drachm̄is est obsonatus decem:
 num filio videtur uxorem dare?
 quem' inquit 'vocabo ad cenam meorum aequalium
 potissimum nunc?' et, quod dicendum hic siet, 454
 tu quoque per parce nimium. non laudō. SI. tace:
- 25 DA. commōvi. SI. ego istaec recte ut fiant videro.
 quid nam hoc est rei? quid hic volt veterator sibi?
 nam si hic malist quicquam, hem illic est huic rei
 caput.

MYSIS. SIMO. DAVOS. LESBIA. GLYCERIVM.

- III 1 MY. Ita pōl quidem res est, ut dixti, Lesb̄ia:
 fidēlem hau ferme mulieri invenias virum. 460
 SI. ab Andriast ancilla haec. DA. quid narras? SI.
 itast.
 MY. sed hic Pamphilus SI. quid dicit? MY. firmavit
 fidem. SI. hem.
- 5 DA. utinam aut hic surdus aut haec muta facta sit.
 MY. nam quod peperisset, iussit tolli. SI. o Iup-
 piter,
 quid ego audio? actumst, siquidem haec vera praec-
 dicat. 465
- LE. bonum ingenium narras adolescentis. MY. op-
 tumum.
 sed sequere me intro, ne in mora illi sis. LE. sequor.
- 10 DA. quod remedium nunc huic malo inveniam? SI.
 quid hoc?
 adeon est demens? ex peregrina? iam scio: a 469

vix tandem sensi stolidus. DA. quid hic sensísse aít?
 SI. haec primum adfertur iam mi ab hoc fallácia:
 hanc simulant parere, quó Chremetem abstérreant.

15 GL. Iunó Lucina, fér opem, serva me, óbsecro.

SI. hui, tám cito? ridículum: postquam ante óstium
 me audívit stare, adpróperat. non sat cómmode 475
 divisa sunt tempóribus tibi, Dave, haéc. DA. mihin?
 SI. num inmémores discipuli? DA. égo quid narres
 néscio.

20 SI. hic *nunc* me si inparátum in veris núptiis
 adórtus esset, quós mihi ludos rédderet?
 nunc huíus periclo fít, ego in portu návigo. 480

LESBIA. SIMO. DAVOS.

III 2 LE. Adhúc, Archilís, quae adsolént quaeque opórtet
 signa ésse ad salútem, omnia huíc esse vídeo.

nunc primum fac ísta ut lavét: postè deínde,
 quod iússi ei darí bibere et quántum inperávi,
 5 date: móx ego huc revórtar. 485

per ecástor scitus púer est natus Pámphilo.
 deos quaéso ut sit supérstes, quandoquidem ípsest in-
 genió bono,
 quomque huíce veritust óptumae adulescénti facere
 iniúriam.

SI. vel hoc quis non credat, quí te norit, ábs te esse
 ortum? DA. quíd nam id est?

10 SI. non inperabat córam, quid opus fácto esset puér-
 perae: 490
 sed póstquam egressast, íllis quae sunt íntus clamat
 dé via.

o Dáve, itan contémnor abs te? aut ítane tandem
 idóneus

tibi vídeor esse, quém tam aperte fállere incipiás dolis?
 saltem áccurate, ut métui videar cérte, si rescíverim.

15 DA. certe hércle nunc hic se ípsus fallit, haúd ego.
 SI. edixí tibi, 495

intérminatus súm, ne faceres: núm veritu's? quid ré-
 tulit?

credón tibi hoc nunc, péperisso hanc o Pámphilo?

DA. teneó quid erret, ét quid agam habeo. SI. quíd taces?

DA. quid crédas? quasi non tibi renuntiáta sint haec síc fore.

20 SI. mihin quisquam? DA. cho an tute íntellexti hoc ádsimulari? SI. inrídeor. 500

DA. renúntiatumst: nám qui tibi istaec íncidit suspítio?

SI. qui? quía te noram. DA. quási tu dicas, fáctum id consilió meo.

SI. certe énim scio. DA. non sátis me pernosti étiam, qualis sím, Simo.

SI. egon té? DA. sed siquid tibi narrare occépi, continuó dari

25 tibi vérba censes fálsó: itaque hercle níl iam muttire aúdeo. 505

SI. hoc égo scio unum, néminem peperísse hic. DA. intelléxti.

sed níló setiús mox puerum huc déferent ante óstium.

id égo iam nunc tibi, ére, renuntió futurum, ut sís sciens,

ne tu hóc posterius dícas Davi fáctum consilio aút dolis:

30 prórsus a me opínionem hanc túam esse ego amotám volo. 510

SI. únde id scis? DA. audívi et credo: múlta concurrúnt simul,

quí coniecturam hanc nunc facio. íám primum haec se e Pámphilo

grávidam dixit ésse: inventumst fálsum. nunc, post-quám videt

núptias domi ádparari, míssast ancilla ílico

35 óbstetricem arcéssitum ad eam et púerum ut adferrét simul. 515

hóc nisi fiat, púerum ut videas, níhil moveri nuptias.

SI. quíd aís? quom intelléxeras

íd consilium cápere, quor non díxti extemplo Pámphilo?

DA. quís igitur eum ab illa abstraxit nísi ego? nam omnes nós quidem

40 scimus, quam misere hanc amarit. nunc sibi uxorem
expetit. 520

postremo id mihi da negoti: tu tamen idem has nup-
tias

perge facere ita ut facis: et id spero adiuturos deos.

Si. immo abi intro: ibi me opperire et quod parato
opus est para.

non impulit me, haec nunc omnino ut crederem.

45 atqui hauscio an quae dixit sint vera omnia, 525

sed parvi pendo: illud mihi multo maximumst,
quod mihi pollicitust ipse gnatus. nunc Chremem
conveniam: orabo gnato uxorem: id si impetro,
quid alias malim quam hodie has fieri nuptias?

50 nam gnatus quod pollicitust, haud dubiumst mihi,
si nolit, quin eum merito possim cogere. 531

atque adeo in tempore eum ipsum obviam Chremem.

SIMO. CHREMES.

III 3 Si. Iubeo Chremetem. CH. o te ipsum quaerebam.

Si. et ego te. CH. optato advenis.
aliquot me adierunt, ex te auditum qui aibant, hodie
filiam

meam nubere tuo gnato: id viso tun an illi insa-
niant. 535

Si. ausculta paucis: et quid te ego velim et tu quod
quaeris scies.

5 CH. ausculta: loquere quid velis.

Si. per te deos oro et nostram amicitiam, Chremes,
quae incerta a parvis cum aetate adcrevit simul,
perque unicam gnatam tuam et gnatum meum, 540
quodius tibi potestas summa servandi datur,

10 ut me adiuves in hac re, atque ita uti nuptiae
fuerant futurae, fiant. CH. a, ne me obsecra:
quasi hoc te orando a me impetrare oporteat.
alium esse censes nunc me atque olim quom dabam?
si in remst utrique ut fiant, accessi iube. 546

15 sed si ex ea re plus malist quam commodi
utrique, id oro te in commune ut consulas,
quasi illa tua sit Pamphilique ego sum pater.

Si. immo ita volo itaque postulo ut fiat, Chreme: 550

neque póstulem abs te, ni ipsa res moneát. CH. quid est?

- 20 SI. iracú sunt inter Glýcerium et gnatum. CH. aúdio.
SI. ita mágnac, ut sperem pósse avelli. CH. fá-
bulae.

SI. profecto sic est. CH. sic herele ut dicám tibi:
amántium irac amóris integrátio est. 555

SI. hem, id te óro ut ante eámus. dum tempús
datur,

- 25 dumque eíus lubido oclúsast contuméliis,
prius quam hárum scelera et lácrumae confictaé dolis
reddúeunt animum aegrótum ad misericórdiam,
uxórem demus. spéro consuetúdine 560
coniúgi eum liberális devinctum, Chremes,

- 30 dein fáciie ex illis sése emersurúm malis.
CH. tibi ita hóc videtur: át ego non posse ábitror
neque illum hánc perpetuo habére neque me pérpeti.
SI. qui scís ergo istuc, nísi periculum féceris? 565
CH. at istuc periculum in fília fieri gravest.

- 35 SI. nempe incommoditas dénique huc omnis redit,
si evéniat, quod di próhibeant, discéssio.
at sí corrigitur, quót commoditatés vide:
príncipio amico fílium restítueris, 570
tibi génerum firmum et fíliae inveniés virum.

- 40 CH. quid istíc? si ita istuc ánimum induxti esse
útile,
noló tibi ullum cómmodum in me claúdiar.

SI. meritó te semper máximi fecí, Chremes.

CH. sed quíd aís? SI. quid? CH. qui scís eos nunc
díscordare intér se? 575

SI. ipsús mihi Davos, qui íntumust eorúm consiliis,
díxit:

- 45 et ís mihi suadet núptias quantúm queam ut matúrem.
num cénset faceret, fílium nisi scíret eadem haec vélle?
tute ádeo iam eius verba aúdiat. heus, évocate huc
Dávom.

atque éccum: video ipsúm foras exíre.

DAVOS. SIMO. CHREMES.

DA. quor nón arcessitúr? iam advesperáscit. SI. audin
tu illum? 581

ego dúdum non nil véritus sum, Dave, ábs te, ne fa-
cerés idem,

quod vólguſ servorúm solet, dolís ut me delúderes,
5 proptérea quod amat fílius. DA. egon ístuc facerem?

SI. crédidi:

idque ádeo metuens vós celavi, quód nunc dicam.

DA. quíd? SI. scies: 585

nam própemodum habeo iám fidem. DA. tandém
cognosti quí siem?

SI. non fúerant nuptiaé futurae. DA. quíd? non?

SI. sed ea grátia

simulávi, vos ut pértemptarem. DA. quíd ais? SI. sic
res ést. DA. vide:

10 numquam ístuc quivi ego íntellegere. váh consilium
cállidum.

SI. hoc aúdio: ut hínc te intro íre iussi, oppórtune hic
fit mi óbviám. DA. hem, 590

num nám perimus? SI. nárró huic, quae tu dúdum
narrastí mihi.

DA. quid nam aúdio? SI. gnatam út det oro, víxque
id exoro. DA. óccidi. SI. hem,

quid díxisti? DA. optume ínquam factum. SI. núnc
per hunc nullást mora.

15 CH. domúm modo ibo, ut ádparetur dícam, atque huc
renúntio.

SI. nunc te óro, Dave, quóniam solus mi éffecisti has
núptias, 595

DA. ego véro solus. SI. córrigere mihi gnátum porro
eníttere.

DA. faciam hércle seduló. SI. potes nunc, dum ánimus
ínritátus est.

DA. quiéscas. SI. age igitúr, ubi nunc est ípsus?

DA. mirum ní domist.

20 SI. ibo ád eum atque eadem haec, quae tibi dixi,
dícam itidem illi. DA. núllus sum.

quid caúsaest, quin hinc ín pístrinum récta proficiscár
via? 600

nil ést preci locí relictum: iám perturbavi ómnia:

erum fefelli: in nuptias conieci erilem filium;
feci hodie ut fierent, insperante hoc atque invito
Pamphilo.

25 em astutias: quod si quiessem, nil evenisset mali.
sed eccum video ipsum: occidi. 605
utinam mihi esset aliquid hic, quo nunc me praeci-
pitem darem.

PAMPHILVS. DAVOS.

III 5 PA. Vbi illic est? scelus, qui me hodie.. DA. perii.

PA. atque hoc confiteor iure
mi obligasse, quandoquidem tam iners, tam nulli con-
sili sum:

servon fortunae meas me commisisse futili!
ego pretium ob stultitiam fero: sed ultum numquam
id auferet. 610

5 DA. posthac incolumem sat scio fore me, si debito hoc
malum.

PA. nam quid ego nunc dicam patri? negabon velle
me, modo

qui sum pollicitus ducere? qua audacia id facere au-
deam?

nec quid me nunc faciam scio. DA. nec quid me, atque
id ago sedulo.

dicam aliquid me inventurum, ut huic malo aliquam
productum moram. 615

10 PA. oh. DA. visus sum. PA. cho dum bone vir, quid
ais? viden me consiliis tuis

miserum impeditum esse? DA. at iam expediam.

PA. expedites? DA. certe, Pamphile.

PA. nempe ut modo. DA. immo melius spero. PA. oh,
tibi ego ut credam, furcifer!

tu rem impeditam et perditam restituas? hem quo fretus
sim,

qui me hodie ex tranquillissima re coniecisti in nup-
tias. 620

15 an non dixi esse hoc futurum? DA. dixti. PA. quid
meritus? DA. crucem.

séd sine paululum ád me redeam : iam áliquid dispi-
ciam. PA. eí mihi,
quóm non habeo spátium, ut de te súmam supplicium,
út volo :
námque hoc tempus praécavere míhi me, hau te ulcisci
sinit.

ACTVS IV.

CHARINVS. PAMPHILVS. DAVOS.

- IV 1 CH. Hócine est crédibile aút memorábile, 625
tánta vecórdia innáta quoiquam út siet,
út malis gaúdeant átque ex incómmodis
álteriús sua ut cómparent cómmoda? a
5 ídnest verum? ímmo id hominúmst genus péssumum,
dénegandí modo quis pudor paúlum adest : 630
póst ubi témpust promíssa iam pérfici,
túm coactí necessarió se áperiunt:
[et timent, et tamen res cogit denegare]
10 íbi tum eorum ínpudentíssuma orátioſt
'quis tu es? quis mihi es? quór meam tibi? 635
heus, próxumus sum egomét mihi.'
at támen 'ubi fidés?' si rogés, nil pudént hic,
ubi opúst: illic úbi nil opúst, ibi veréntur.
15 séd quid agam? adeamne ád eum et cum eo iniúriam
hanc expóstulem?
íngeram mala múlta? atqui aliquis dícat 'nil promó-
veris': 640
multúm: molestus cérte ei fuero atque ánimo morem
géssero.
PA. Charíne, et me et te imprúdens, nisi quid dí
respiciunt, pérdidi.
CH. ítane 'inprudens'? tándem inventast cáusa. sol-
vistí fidem.
20 PA. quíd 'tandem'? CH. etiam núnc me ducere ístis
dictis póstulas?

PA. quid istuc est? CH. postquám me amare díxi,
complacitást tibi. 645
heú me miserum, quí tuom animum ex ánimo spectaví
meo.

PA. fálsu's. CH. nonne tibi sat esse hoc vísunst
solidum gaúdium,
nísi me lactassés amantem et fálsa spe produceres.

25 hábeas. PA. habeam? a néscis quantis ín malis vorsér
miser,

quantásque hic consiliís mihi conflávit sollicitúdines 650
meus cárnufex. CH. quid istúc tam mirumst, dé te si
exemplúm capit?

PA. hand istuc dicas, sí cognoris vél me vel amorém
meum.

CH. scio: cúm patre altercásti dudum, et ís nunc prop-
tereá tibi

30 suscénset nec te quívit hodie cógere illam ut dúceres.

PA. immo étiam, quo tu mínus scis aerumnás meas, 655
haec núptiae non ádparabantúr mihi:
nec póstulabat núnc quisquam uxorém dare.

CA. scio: tú coactus tuá voluntate és. PA. mane:

35 non dúm scis. CH. scio equidem íllam ducturum
ésse te.

PA. quor me énicas? hoc aúdi. numquam déstitit 660
instáre, ut dicerém me ducturúm patri:
suadére, orare usque ádeo donec pérpultit.

CH. quis homo istuc? PA. Davos. CH. quam óbrem?
PA. nescio, nísi mihi

40 deos sátis fuisse irátos, qui auscultáverim.

CH. factum hóc est, Dave? DA. fáctum. CH. hem,
quid áis, scelus? 665

at tibi di dignum fáctis exitiúm duint.

cho, díe mihi, si omnes húnec coniectum in núptias
inimíci vellent, quód ni hoc consiliúm darent?

45 DA. decéptus sum, at non défetigátus. CH. scio.

DA. hac nón successit, ália adgrediemúr via: 670
nísi si íd putas, quia prímo processít parum,
non pósse iam ad salútem convorti hóc malum.

PA. immo étiam: nam satis crédo, si advigiláveris,

50 ex únis geminas mihi conficies núptias.

DA. ego, Pámphile, hoc tibi pró servitio débito, 675
conári manibus pédibus noctisque ét dies,
capitís periculum adíre, dum prosím tibi :
tuomst, síquid praeter spem évenit, mi ignóscere.

55 parúm succedit quód ago : at facio sédulo.

vel mélius tute réperi, me missúm face. 680

PA. cupió : restitue quem á me accepistí locum.

DA. faciam. PA. át iam hoc opust. DA. hem : séd
mane : concrépuit ab *istac* óstium.

PA. nil ád te. DA. quaero. PA. hem, núncin demum ?

DA. at iam hóc tibi inventúm dabo.

MYSIS. PAMPHILVS. CHARINVS. DAVOS.

IV 2 MY. Iam ubi úbi erit, inventúm tibi curábo et mecum
addúctum

tuom Pámphilum : modo tu, ánime mi, nolí te mace-
ráre. 685

PA. Mysís. MY. quis est ? *ehem* Pámphile, optumé
mihí te offers. PA. quid *id* est ?

MY. oráre iussit, sí se ames, era, iám ut ad sese
vénias :

5 vidére aít te cúpere. PA. vah, perii : hóc malum in-
tegráscit.

sicín me atque illam operá tua nunc míseros sollicitári !
nam idcírco arcessor, núptias quod mi ádparari
sénsit. 690

CH. quibus quídem quam facile pótuerat quiésci, si hic
quiéssset !

DA. age, si híc non insanít satis sua spónte, instiga.

MY. atque édepol

10 ea rés est : proptereaúque nunc mísera ín maerorest.

PA. Mýsis,

per omnis tibi adiuró deos, numquam eám me de-
sertúrum,

non, sí capiundos míhi sciam esse inimícos omnis
hómínes. 695

hanc mi éxpetivi, cóntigit : convéniunt mores : váleant
qui inté nos discidiúm volunt : hanc nísi mors mi
adimet némo.

15 CH. resipisco. PA. non Apóllinis magis vérum atque
hoc respónsumst.

si póterit fieri, ut né pater per mé stetisse crédat,
quo mínus haec fierent núptiae, voló. sed si id non
póterit, 700
id fáciam, in procliví quod est, per mé stetisse ut
crédat.

quis vídeor? CH. miser, aequé átque ego. DA. con-
sílíum quaero. CH. fórti's.

20 PA. scio, quíd conere. DA. hoc égo tibi profécto effec-
tum réddam.

PA. iam hoc ópus est. DA. quin iam habeo. CH. quid
est? DA. huic, nón tibi habeo, ne érres.

CH. sat hábeo. PA. quid faciés? cedo. DA. dies híc
mi ut satis sit véreor 705
ad agéndum: ne vacuom ésse me nunc ád narran-
dum crédas:

proinde hínc vos amolímini: nam mi ínpedimento
éstis.

25 PA. ego hanc vísam. DA. quid tu? quo hínc te agis?

CH. verúm vis dicam? DA. immo étiam
narrátionis íncipit mi ínítium. CH. quid me fiet?

DA. eho tu ínpudens, non sátis habes, quod tíbi die-
culam áddo, 710

quantum huic promoveo núptias? CH. Dave, át tamen.
DA. quid érgo?

CH. ut dúcam. DA. ridiculum. CH. húc face ad me
ut vénias, síquid póteris.

30 DA. quid véniam? nil habeo. CH. át tamen síquid.

DA. age, veniam. CH. síquid,
domi éro. DA. tu, Mysis, dum éxéo, parúmper oppe-
ríte hic.

My. quaprópter? DA. ita facto ópus est. My. at
matúra. DA. iam inquam híc ádero. 715

MYSIS. DAVOS.

IV 3 My. Nilne ésse proprium quoíquam! di vostrám fidem:
summúm bonum esse eraé putavi hunc Pámphilum,
amícum, amatorém, virum in quovís loco
parátum: verum ex eó nunc misera quém capit

5 labórem! facile hic plús malist quam illic boni. 720
 sed Dávos exit. mí homo, quid istuc óbsecrost?
 quo pórtas puerum? DA. Mýsis, nunc opus ést tua
 mihi ad hánc rem exprompta málitia atque astútia.
 My. quid nam íncepturu's? DA. áccipe a me hunc

ócius

10 atque ánte nostram iánuam adpone. My. óbsecro, 725
 humíne? DA. ex ara hinc súde verbenás tibi
 atque eás substerne. My. quam óbrem id tute nón
 facis?

DA. quia, sí forte opus sit ád erum iurató mihi
 non ádposisse, ut líquido possim. My. intéllego:

15 nova núnc religio in te ístaec incessít. cedo. 730

DA. move ócius te, ut quíd agam porro intéllegas.
 pro Iúppiter. My. quid est? DA. spónsae pater in-
 térvénit.

repúdio quod consílium primum inténderam.

My. nesció quid narres. DA. égo quoque hinc ab
 dextera

20 veníre me adsimulábo: tu ut subsérvias 735

orátioni, ut quómque opus sit, verbís vide.

My. ego quíd agas nil intéllego: sed síquid est,
 quod méa opera opus sit vóbis, ut tu plús vides,
 manébo, nequod vóstrum remorer cómodum.

CHREMES. MYSIS. DAVOS.

IV 4 CH. Revórtor, postquam quae ópus fuere ad núp-
 tias 740

gnataé paravi, ut iúbeam arcessi. séd quid hoc?

puer hérclest. mulier, tu ádposistí hunc? My. úbi
 illic est?

CH. non míhi respondes? My. núsquam est. vae
 miseraé mihi,

5 reliquit me homo atque ábiit. DA. di vostrám fidem,
 quid túrbacst apud forúm? quid illi hominum lítigant?
 tum annóna carast. quíd dicam aliud, néscio. 746

My. quor tu óbsecro hic me sólam? DA. hem, quae
 haec est fábula?

eho Mýsis, puer hic úndest? quisve huc áttulit?

- 10 MY. satin sánu's, qui me id rógites? DA. quem ego
igitúr rogem,
qui hic néminem alium vídeam? CH. miror, únde
sit. 750
- DA. dictúra es quod rogo? MY. aú. DA. concede
ad délixeram.
- MY. delíras: non tute ípse? DA. verbum sí mihi
unúm praeter quam quód te rogo, faxís, cave.
- 15 male dícis? undest? díe clare. MY. a nobís. DA. ha-
hae:
- mirum ínpudenter múlíer meretrix sí facit. 755
- CH. ab Ándriast ancílla haec, quantum intéllego.
- DA. adeón videmur vóbis esse idónei,
in quíbus sic inludátis? CH. veni in témpore.
- 20 DA. propera ádeo puerum tóllere hinc ab iánua:
mané: cave quoquam ex ístoc excessís loco. 760
- MY. di te éradicent: íta me miseram térritas.
- DA. tibi égo dico an non? MY. quíd vis? DA. at
etiám rogas?
- cedo, quóíum puerum hic ádposisti? díe mihi.
- 25 MY. tu néséis? DA. mitte id quód scio: dic quód rogo.
MY. vostrí. DA. quóiús nostri? MY. Pámphili. CH.
hem. DA. quid? Pámphili? 765
- MY. cho, an nón est? CH. recte ego sémper fugi has
núptias.
- DA. o fácinus animadvórtendum. MY. quid clámitas?
- DA. quemne égo heri vidi ad vós adferri vésperi?
- 30 MY. o hóminem audacem. DA. vérum: vidi Cán-
tharam
- suffárcinatam. MY. díe pól habeo grátias 770
- quom in páriundo aliquot ádfuerunt liberae.
- DA. ne illa íllum hau novit, quóiús causa haec íncipit:
'Chremés si *adpositum* púerum ante aedis víderit,
35 suam gnátam non dabít': tanto hercle mágis dabit.
- CH. non hércle faciet. DA. núnc adeo, ut tu síe
sciens, 775
- nisi púerum tollis, iám ego hunc in mediám viam
provólvam teque ibídem pervolvam ín luto.
- MY. tu pól homo non es sóbrius. DA. fallácia
- 40 alia áliam trudit. iám susurrari aúdio,

civem Átticam esse hanc. CH. hém. DA. ‘coactus
légibus 780
eam uxórem ducet.’ MY. eho, óbsecro, an non cívís
est?

CH. ioculárium in malum ínsciens paene íncidi.

DA. quis hic lóquitur? o Chremés, per tempus ádvenis :
45 auscúta. CH. audiavi iam ómnia. DA. anne haec tu
ómnia?

CH. audívi, inquam, a princípíio. DA. audistin, ób-
secro? em 785

scelera, hánc iam oportet ín cruciatum hinc ábripi.
hic est ille: non te crédas Davom lúdere.

MY. me míseram: nil pol fálsi dixi, mí senex.

50 CH. novi ómnem rem. est Simo íntus? DA. est.
MY. ne me áttigas,

sceléste. si pol Glýcerio non ómnia haec . . 790

DA. eho inépta, nescis quíd sit actum? MY. quí
scíam?

DA. hic sócer est. alio pácto hau poterat fíeri,
ut scíret haec quae vólúimus. MY. praedíceres.

55 DA. paulum ínter esse cénset, ex animo ómnia,
ut fért natura, fácias an de indústria? 795

CRITO. MYSIS. DAVOS.

IV 5 CR. In hác habitasse plátea dictumst Chrýsidem,
quae síbi inhoneste optávit parere hic díttas
potiús quam in patria honéste pauper víveret:
eius móрте ea ad me lége redierúnt bona.

5 sed quós perconter vídeo. salvete. MY. óbsecro, 800
quem vídeo? estne hic Critó sobrinus Chrýsidis?

is ést. CR. o Mysis, sálve. MY. salvos síis, Crito.

CR. itan Chrýsis? hem. MY. nos quídem pol miseras
pérdidit.

CR. quid vós? quo pacto hic? sátine recte? MY.
nósne? sic:

10 ut químus, aiunt, quándo ut volumus nóñ licet. 805

CR. quid Glýcerium? iam hic suós parentis répperit?

MY. utinam. CR. án non dum etiam? haud aúspicato
huc me áttuli:

nam pól, si id scissem, númquam huc tetulissém pedem :
 sempér enim dictast ésse haec atque habitást soror :
 15 quae illíus fuerunt, póssidet : nunc me hóspitem 810
 litís sequi, quam hic míhi sit facile atque útile,
 aliórum exempla cómmonent : simul árbitror,
 iam aliquem ésse amicum et dэфensorem ei : nám fere
 grandícula iam proféctast illine. clámitent
 20 me sýcophantam, heréditatem pérsequi 815
 mendícum : tum ipsam déspoliare nóñ lubet.
 MY. o óptume hospes, pól Crito anticum óbtines.
 CR. duc me ad eam, quando huc véni, ut videam.
 MY. máxume.
 DA. sequear hós : nolo me in témpore hoc videát senex.

ACTVS V.

CHREMES. SIMO.

V 1 CH. Sátis iam satis, Simó, spectata ergá te amicitíast
 mea : 820
 sátis pericli incépi adire : orándi iam finém face.
 dúm studeo obsequí tibi, paene inlúsi vitam filiae.
 SI. ímmo enim nunc quom máxume abs te póstulo
 atque oró, Chremes,
 5 út beneficium vérbis initum dúdum nunc re cóm-
 probes.
 CH. víde quam iniquos sís prae studio : dúm id efficias
 quód cupis, 825
 néque modum benígnitatis néque quid me ores cógitas :
 nám si cogités, remittas iám me onerare iniúriis.
 SI. quíbus? CH. at rogitas? pérpulisti me, út homini
 adulescéntulo
 10 in alio occupáto amore, abhórrenti ab re uxória,
 filiam ut darem in seditionem átque in incertas núp-
 tias, 830
 eíus labore atque eíus dolore gnáto ut medicarér tuo:

ímpetrasti: incépi, dum res tétulit. nunc non férť:
feras.

íllam hinc civem esse áiunt: puer est náťus: nos mis-
sós face.

15 SI. pér ego te deos óro, ut ne illis ánimum inducas
crédere,

quíbus id maxume útilest, illum ésse quam detérru-
mum. 835

núptiarum grátia haec sunt fícta atque incepta
ómnia.

ubi ea causa, quam óbrem haec faciunt, érit adempta
his, désinent.

CH. érras: cum Davo égomet vidi iúrgantem ancillám.
SI. scio.

20 CH. véro vultu, quom íbi me adesse neúter tum prae-
sénserat.

SI. crédo, et id factúras Davos dúdum praedixít
mihi: 840

ét nescio qui tibi sum oblitus hódie, ac volui, dícere.

DAVOS. CHREMES. SIMO. DROMO.

V 2 DA. Ánimo nunciam ótioso esse ímpero. CH. en Davóm
tibi.

SI. únde egreditur? DA. meó praesidio atque hóspitis.
SI. quid illúd malist?

DA. égo commodiorem hómínem adventum témpus non
vidí. SI. scelus,

quém nam hic laudat? DA. ómnis res est iam ín vado.
SI. cesso ádloqui? 845

5 DA. érus est: quid agam? SI. o sálve, bone vir.

DA. éhem Simo, o nostér Chremes,
ómnia adparáta iam sunt íntus. SI. curastí probe.

DA. úbi voles, arcésse. SI. bene sane: íd enim vero
hinc núnc abest.

étiam tu hoc respóndes, quid istic tibi negotist? DA.
míhin? SI. ita.

DA. míhin? SI. tibi ergo. DA. módo ego íntro ivi.
SI. quási ego quam dudúm rogem. 850

10 DA. cúm tuo gnato una. SI. ánne est íntus Pámphilus?
cruciór miser.

ého, non tu dixti ésse inter eos inimicitias, cárnufex?
DA. súnt. SI. quor igitur híc est? CH. quid illum
cénses? cum illa lítigat.

DA. ínmo vero indígnum, Chremes, iam fácinus faxo
ex me aúdiēs.

néscio qui senéx modo venit: éllum, confidéns, ca-
tus: 855

15 quóm faciem videás, videtur ésse quantivís preti:
trístis veritás inest in vóltu atque in verbís fides.

SI. quíd nam adportas? DA. níl equidem, nisi quód
illum audiui dícere.

SI. quíd aít tandem? DA. Glýcerium se scíre civem
esse Átticam. SI. hem,

Dromó, Dromo. DA. quid ést? SI. Dromo. DA. audi.
SI. vérbum si addiderís...Dromo. 860

20 DA. audi óbsecro. DR. quid vís? SI. sublimem hunc
íntro rape, quantúm potes.

DR. quem? SI. Dávom. DA. quam obrem? SI. quía
lubet. rape ínquam. DA. quid fecí? SI. rape.

DA. si quícquam invenies mé mentitum, occídito.
SI. nil aúdio:

égo iam te commótum reddam. DA. támen etsi hoc
verúmst? SI. tamen.

cura ádservandum vínetum, atque audin? quádrupe-
dem constríngito. 865

25 age núnciam: ego pol hódie, si vivó, tibi
osténdam, erum quid sít pericli fállere,
et illí patrem. CH. a ne saévi tanto opere. SI. ó
Chremes,

pietátem gnati! nóne te miserét mei?
tantúm laborem cápere ob talem filium? 870

30 age Pámphile, exi Pámphile: ecquid té pudet?

PAMPHILVS. SIMO. CHREMES.

V 3 PA. Quis mé volt? perii, páter est. SI. quid aís,
ómnium...? CH. a,

rem pótius ipsam díe, ac mitte mále loqui.

SI. quasi quícquam ín hunc iam grávius dici póssiet.

ain tándem, civis Glýceriumst? PA. ita praédicant.

5 SI. 'ita praedicant'? o ingentem confidentiam! 876
num cogitat quid dicat? num facti piget?

vide num eius color pudoris signum usquam indicat.
adeo inpotenti esse animo, ut praeter civium
morem atque legem et sui voluntatem patris 880

10 tamen hanc habere studeat cum summo probro!

PA. me miserum! SI. hem, modone id demum
sensti, Pamphile?

olim istuc, olim, quom ita animum induxisti tuum,
quod cuperes aliquo pacto efficiundum tibi:

eodem die istuc verbum vere in te accidit. 885

15 sed quid ego? quor me exorcio? quor me macero?

quor meam senectutem huius sollicito mentia?

an ut pro huius peccatis ego supplicium sufferam?

immo habeat, valeat, vivat cum illa. PA. mi pater.

SI. quid 'mi pater'? quasi tu huius indigeas pa-
tris. 890

20 domus, uxor, liberi inventi invito patre.

adducti qui illam civem hinc dicant: viceris.

PA. pater, licetne pauca? SI. quid dicis mihi?

CH. tamen, Simo, audi. SI. ego audiam? quid audiam,
Chremes? CH. at tandem dicat. SI. age, dicat sino.

25 PA. ego me amare hanc fateor: si id peccarest,
fateor id quoque. 896

tibi, pater, me dedo. quidvis oneris inpone, inpera.

vis me uxorem ducere? hanc amittere? ut poteró,
feram.

hóc modo te obsecro, ut ne credas á me adlegatum
hunc senem:

sine me expurgem atque illum huc coram adducam.

SI. adducas? PA. sínc, pater. 900

30 CH. aequom postulát: da veniam. PA. síne te hoc
exorém. SI. sino.

quidvis cupio, dum ne ab hoc me falli comperiár,
Chremes.

CH. pró peccato magno paulum supplicii satis ést patri.

CRITO. CHREMES. SIMO. PAMPHILVS.

V 4 CR. Mitte orare. una harum quaevis causa me ut
faciam monet,

vél tu vel quod vérumst vel quod ípsi cupio Glý-
cerio. 905

CH. Ándrium ego Critónem video? cérto is est. CR.
salvos sis, Chremes.

CH. quíd tu Athenas ínsolens? CR. evénit. sed
hicínést Simo?

5 CH. híc. CR. Simo, men quaéris? SI. eho tu, Glýce-
rium hinc civem ésse aís?

CR. tú negas? SI. itane húc paratus ádvenis? CR. qua
ré? SI. rogas?

túne ínpune haec fácias? tune hic hómines adules-
céntulos 910

ínperitos rérum, eductos líbere, in fraudem íncicis?
sóllicitando et póllicitando eorum ánimos lactas? CR.
sánun es?

10 SI. ác meretriciós amores núpitiis conglútinás?

PA. périi, metuo ut súbstet hospes. CH. sí, Simo,
hunc norís satis,

nón ita arbitrére: bonus est híc vir. SI. hic vir sít
bonus? 915

ítane attemperáte evenit, hódie in ípsis núpitiis
út veniret, ántehac numquam? est véro huic credun-
dúm, Chremes.

15 PA. ní metuam patrem, hábeo pro illa re íllum quod
moneám probe.

SI. sýcophanta. CR. hem. CH. síc, Crito, est hic:
mítte. CR. videat quí siet.

sí mihi perget quaé volt dicere, éa quae non volt
aúdict. 920

égo istaec moveo aut cúro? non tu tuóm malum
aequo animó feres?
nam égo quae dico véra an falsa audírim, iam scirí
potest.

20 Átticus quidam ólim navi frácta ad Andrum ciéctus est
ét istaec una párva virgo. túm ille egens forte ád-
plicat

prímum ad Chrysidís patrem se. SI. fábulam incep-
tát. CH. sine. 925

CR. ítane vero obtúrbat? CH. perge. CR. tum ís
mihi cognatús fuit,

qui eúm recepit. ibi ego audiui ex illo sese esse Atticum.
25 is ibi mortuóst. CH. eius nomen? CR. nómen tam
citó tibi? PA. hem,
períi. CR. verum hercle opínor fuisse Phániam: hoc
certó scio,
Rhamnúsium se aiébat esse. CH. o Iúppiter. CR.
eadem haéc, Chremes, 930
multi álii in Andro audívere. CH. utinam id sit
quod spero. eho, díe mihi,
quid eám tum? suamne esse aíbat? CR. non. CH.
quoiam ígitur? CR. fratris filiam.
30 CH. certé meast. CR. quid aís? SI. quid tu aís?
PA. árrige auris, Pámphile.
SI. quid crédis? CH. Phania illic frater méus fuit. SI.
noram ét scio.
CH. is béllum hinc fugiens méque in Asiam pérsequens
proficíscur: 935
tum illám relinquere híc est veritus. póst ibi nunc
primum aúdio
quid illó sit factum. PA. víx sum apud me: ita ánimus
commotúst metu
35 spe gaúdio, mirándo hoc tanto tám repentinó bono.
SI. ne istám multimodis tuam ínveniri gaúdeo. PA.
credó, pater.
CH. at mi únus scrupulus étiam restat, qui me male
habet. PA. dígnus es 940
cum tuá religione, ódium . . nodum in scírpo quaeris.
CR. quíd istuc est?
CH. nomén non convenít. CR. fuit hercle huic áliut
parvae. CH. quód, Crito?
40 numquíd meministi? CR. id quaéro. PA. egon hu-
ius mémoriam patiár meae
voluptáti obstare, quom égomét possim in hác re me-
dicarí mihi?
non pátiar. heus, Chremés, quod quaeris, Pásiphilast.
CH. ipsást. CR. east. 945
PA. ex ípsa miliéns audiui. SI. omnis nos gaudere hóc,
Chremes,
te crédo credere. CH. ita me di ament, crédo. PA.
quid restát, pater?

- 45 SI. iam dúdum res reddúxit me ipsa in grátiam. PA. o
lepidúm patrem!
de uxóre, ita ut possédi, nil mutát Chremes? CH.
causa óptumast:
nisi quíd pater aít aliud. PA. nempe id? SI. scíli-
cet. CH. dos, Pámphile, est 950
decém talenta. PA. accípio. CH. propero ad fíliam.
eho mecúm, Crito:
nam illám me credo hau nósse. SI. quor non illam huc
transferrí iubes?
50 PA. recte ádmones: Davo égo istuc dedam iám negoti.
SI. nón potest.
PA. qui? SI. quía habet aliud mágis ex sese et máius.
PA. quid nam? SI. vínetus est.
PA. patér, non recte vínetust. SI. haud ita iússi.
PA. iube solvi óbsecro. 955
SI. age fíat. PA. at matúra. SI. eo intro. PA. o
faústum et felicém diem!

CHARINVS. PAMPHILVS.

- V 5 CH. Províso quid agat Pámphilus: atque éccum. PA.
aliquis me fórsitan
putet nón putare hoc vérum: at mihi nunc sic esse
hoc verúm lubet.
égo deorum vítam eapropter sémpiternam esse árbitror,
quód voluptates córum propriae súnt: nam mi immor-
tálitas 960
5 pártast, si nulla aégritudo huic gaúdio intercésserit.
séd quem ego mihi potíssimum optem, quóí nunc haec
narrém, dari?
CH. quíd illut gaudist? PA. Dávom video. némost,
quem malim ómnium:
nam hunc scio mea sólido solum gávisurum gaúdia.

DAVOS. PAMPHILVS. CHARINVS.

- V 6 DA. Pámphilus ubi nam híc est? PA. Dave. DA. quís
homost? PA. ego sum. DA. o Pámphile. 965
PA. néscis quid mi obtígerit. DA. certe: séd quid mi
obtígerit scio.

PA. ét quidem ego. DA. more hóminum evenit, út
quod sum nancútus mali
prius resciscerés tu, quam ego illut quód tibi evenít
boni.

5 PA. méa Glycerium súos parentis répperit. DA. factúm
bene. CH. hem.

PA. páter amicus súmmus nobis. DA. quís? PA. Chre-
mes. DA. narrás probe. 970

PA. néc mora ullast, quín iam uxorem dúcam. CH.
num ille sómniat

éa quae vigilans vóluit? PA. tum de púero, Dave...
DA. a désine.

sólus est quem díligant di. CH. sálvos sum, si haec
véra sunt.

10 cónloquar. PA. quis homo...ó Charine, in témpore ipso
mi ádvenis.

CH. béne factum. PA. audisti...CH. ómnia. age, me
in tuís secundis réspice. 975

túos est nunc Chremés: facturum quae volés scio esse
ómnia.

PA. mémini: atque adeo lóngumst illum me éxpectare
dum éxeat.

séquere hac me intus ád Glycerium núnc tu. tu,
Dave, ábi domum,

15 própera, arcesse hinc qui áuferant eam. quíd stas?
quid cessás? DA. eo.

ne éxpectetis dum éxçant huc: íntus despondébitur:
íntus transigétur, siquid ést quod restet. ω plaúdite. 981

ALTER EXITVS ANDRIAE.

* * * * *

PAMPHILVS. CHARINVS. CHREMES. DAVOS.

PA. Te éxpectabam: est dé tua re, quód agere ego
tecúm volo.

óperam dedi, ne me ésse oblitum dicas tuac gnatae
áalterae:

20 tibi me opinor invenisse dignum te atque illá virum.

CHA. perii, Dave: de meo amore ac víta iam sors
tollitur. 985

CHR. nón nova istaec míhi condiciost, sí voluissem,
Pámphile.

CHA. occidi, Dave. DA. á mane. CHA. perii. CHR. id
quam óbrem non volui, éloquar.

nón idcirco, quód eum omnino adfinem mihi nollem:
CHA. hém. DA. tace.

25 CHR. séd amicitia nóstra, quae est a pátribus nobis
trádita,

eius non aliquam pártém studui abdúctam tradi lí-
beris. 990

núnc quom copia ac fortuna utríque ut obsequerér
dedit,

détur. PA. bene factum. DA. ádi atque age homini
grátias. CHA. salvé, Chremes,

meórum amicorum ómnium mi aequíssume:

30 quid dicam? nam illud míhi non minus est gaúdio,
quam mi évenire núnc id quod ego abs te éxpeto:
me répperisse, ut hábitus antehac fuí tibi, 996

eundém tuom animum. PA. quom ád eum te ad-
plicáveris,

studium éxinde ut erit, túte existumáveris.

35 CHR. aliénus abs te, támen qui tu esses nóveram.

PA. id ita ésse facere cóniecturam ex mé licet. 1000

CHR. ita rés est. gnatam tibi meam Philúmenam
uxórem et dotis sex talenta spóndeó.

* * * * *

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 174 iambici senarii
 — 175 et 177 iambici octonarii
 — 176 iambicus quaternarius
 — 178 et 179 trochaici septenarii
 — 180 ad 195 iambici octonarii
 — 196 ad 198 iambici senarii
 — 199 ad 214 iambici octonarii
 — 215 ad 226 iambici senarii
 — 227 iambicus octonarius
 — 228 ad 233 trochaici septenarii
 — 234 ad 239 iambici octonarii
 — 240 et 244 iambici quaternarii
 — 241 et 242 trochaici septenarii
 — 243 iambicus octonarius
 — 245 et 247 trochaici octonarii
 — 246 trochaicus dimeter catalecticus
 — 248 ad 251 trochaici septenarii
 — 252 iambicus quaternarius
 — 253 iambicus octonarius
 — 254 ad 260 trochaici septenarii
 — 261 ad 269 iambici octonarii
 — 270 ad 298 iambici senarii
 — 299 et 300 iambici septenarii
 — 301 et 305 et 307 trochaici octonarii
 — 302 et 306 et 308 trochaici septenarii
 — 303 et 304 et 309 ad 316 iambici octonarii
 — 317 trochaicus septenarius
 — 318 iambicus senarius
 — 319 ad 383 trochaici septenarii
 — 384 ad 393 iambici senarii
 — 394 ad 403 iambici octonarii
 — 404 ad 480 iambici senarii
 — 481 ad 484 bacchiaci tetrametri acatalecti
 — 485 iambicus dimeter catalecticus
 — 486 iambicus senarius

- V. 487 ad 496 iambici octonarii
 — 497 et 498 iambici senarii
 — 499 ad 505 iambici octonarii
 — 506 iambicus septenarius
 — 507 ad 509 iambici octonarii
 — 510 ad 516 trochaici septenarii
 — 517 trochaicus dimeter catalecticus
 — 518 ad 523 trochaici septenarii
 — 524 ad 532 iambici senarii
 — 533 ad 536 iambici octonarii
 — 537 iambicus quaternarius
 — 538 ad 574 iambici senarii
 — 575 ad 581 iambici septenarii
 — 582 ad 604 et 606 iambici octonarii
 — 605 iambicus quaternarius
 — 607 et 608 trochaici octonarii
 — 609 trochaicus septenarius
 — 610 ad 620 iambici octonarii
 — 621 ad 624 trochaici septenarii
 — 625 dactylicus tetrameter acatalectus
 — 626 ad 634 cretici tetrametri acatalecti
 — 635 compositus ex duabus trochaicis tripodiis cata-
 lecticis
 — 636 iambicus quaternarius
 — 637 et 638 bacchiaci tetrametri acatalecti
 — 639 et 640 trochaici septenarii
 — 641 et 642 iambici octonarii
 — 643 ad 649 trochaici septenarii
 — 650 ad 654 iambici octonarii
 — 655 ad 681 iambici senarii
 — 682 et 683 iambici octonarii
 — 684 ad 715 iambici septenarii
 — 716 ad 819 iambici senarii
 — 820 ad 859 trochaici septenarii
 — 860 ad 863 iambici octonarii
 — 864 trochaicus septenarius
 — 865 iambicus octonarius
 — 866 ad 895 iambici senarii
 — 896 ad 928 trochaici septenarii
 — 929 ad 958 iambici octonarii
 — 959 ad 992 trochaici septenarii
 — 993 ad 1003 iambici senarii.

E V N V C H V S

P. TERENTI.

ACTA · LVDIS · MEGALENSIBVS · L · POSTVMIO
ALBINO · L · CORNELIO · MERVLA · AED · CVR
EGIT · AMBIVIVS · TVRPIO · MODOS · FECIT
FLACCVS · CLAVDI · TIBIIS · DVABVS · DEX-
TRIS · TOTA · FACTA · SECVNDA · M · VALERIO
C · FANNIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Sorórem falso díctitatam Tháĩdis
id ípsum ignorans míles advexít Thraso
ipsíque donat. érat haec civis Áttica.
eĩdem eunuchum, quem émerat, tradí iubet
Tháĩdis amator Phaédria ac rus ípse abit. 5
Thrasóni oratus bíduum concéderet.
ephébus frater Phaédriae puéllulam
cum déperiret dóno missam Tháĩdi,
ornátu eunuchi indúitur (suadet Pármeno),
intró iit, vitiat vírginem. sed Átticus 10
civís repertus fráter eius cónlocat
vitiátam ephebo : Phaédriam exorát Thraso.

PERSONAE.

PHAEDRIA ADVLESCENS
PARMENO SERVOS
THAIS MERETRIX
GNATHO PARASITVS
CHAEREA ADVLESCENS
THRASO MILES
PYTHIAS ANCILLA
CHREMES ADVLESCENS
ANTIPHO ADVLESCENS
DORIAS ANCILLA
DORVS EVNVCHVS
SANGA SERVOS
SOPHRONA NVTRIX
LACHES SENEX.

PROLOGVS.

Si quisquamst, qui placére se studeát bonis
quam plúrimis et mínime multos laédere,
in hís poëta hic nómen profitetúr suom.
tum síquis est, qui dictum in se incleméntius
exístumabit ésse, sic exístumet, 5
respónsum, non dictum ésse, quia laesít prior,
qui béne vortendo et eásdem scribendó male
ex Graécis bonis Latínas fecit nón bonas.
idém Menandri Phásma nunc nupér dedit
atque ín Thensauro scrípsit, causam dícere 10
prius únde petitur, aúrum qua re sít suom,
quam ille quí petit, unde ís sit thensaurús sibi
aut únde in patrium mónumentum pervénerit.
dehinc né frustretur ípse se aut sic cógitet
'defúnctus iam sum, níl est quod dicát mihi': 15
is ne érret moneo et désinat lacéssere.
habeo ália multa, quae nunc condonábitur,
quae próferentur póst, si perget laédere,
ita ut fácere instituit. quám nunc acturí sumus
Menándri Eunuchum, póstquam aediles émerunt, 20
perfécit sibi ut inspíciundi esset cópia.
magistrátus quom ibi adésset, oceptást agi.

exclámat, furem, nón poëtam fábulam
dedísse et nil dedísse verborúm tamen :
colacem ésse Naevi et Plaúti, veterem fábulam, 25
parasíti personam índé ablatam et mílitis.
si id ést peccatum, péccatum imprudéntiast
poëtae, non quo fúrtum facere stúduerit.
id ita ésse vos iam iúdicare póteritis.
coláx Menandrist : ín east parasítús colax 30
et míles gloriósus : eas se nón negat
persónas transtulísse in Eunuchúm suam
ex Graéca : sed eas fábulis actás prius
Latínis scisse sése, id vero pérnegat.
quod sí personis ísdem huic uti nón licet : 35
quí mágis licet curréntem servom scríbere,
bonás matronas fácere, meretricís malas,
parasítum edacem, glóriosum mílitem,
puerúm supponi, fálli per servóm senem,
amáre, odisse, súspicari ? dénique 40
nullúmst iam dictum, quód non sit dictúm prius.
qua re aéquomst vos cognóscere atque ignóscere,
quae véteres factitárunt si faciúnt novi.
date óperam, cum siléntio animum atténdite,
ut pérnoscatis, quíd sibi Eunuchús velit. 45

ACTVS I.

PHAEDRIA. PARMENO.

- I PH. Quid igitur faciam? nōn eam? ne nūc quidem
 quom arcēssor ultro? an pōtius ita me cōmparem,
 non pēpeti meretrīcum contumēlias?
 exclūsit: revocat: rédeam? non, si me óbsecret.
- 5 PA. siquidem hērcle possis, nīl prius neque fōrtius: 50
 verūm si incipies néque pertendes nāviter
 atque, ūbi pati non pōteris, quom nemo éxpetet,
 infēcta pace ultro ád eam venies, índicans
 te amāre, ferre nōn posse: actumst, ilicet,
- 10 perísti: eludet, ūbi te victum sēserit. 55
 proin tú, dum est tempus, étiam atque etiam cōgita,
 ere: quae res in se néque consilium néque modum
 habet ūllum, eam consílio regere nōn potes.
 in amóre haec omnia ínsunt vitia: iniúriæ,
- 15 suspitiones, ínimicitiae, indútiae, 60
 bellúm, pax rursus: incérta haec si tu póstules
 ratióne certa fácere, nilo plús agas,
 quam sí des operam ut cūm ratione insánias.
 et quód nunc tute técum iratus cōgitas
- 20 'egone illam, quae illum, quae me quae non! sine 65
 modo,
- morí me malim: sēntiet qui vír siem':
 haec vérba *illa* una me hērcle falsa lácrimula,
 quam oculós terendo mísere vix vi exprésserit,
 restínguet, et te ultro áccusabit, ét dabis
- 25 ultro eí supplicium. PH. o indígnum facinus: nūc
 ego 70
 et illám scelestam esse ét me miserum sēntio
 et taédet: et amore árdeo: et prudéns sciens,
 vivós vidensque péreo: nec quid agám scio.
- PA. quid agás? nisi ut te rédimas captum quám queas
 30 minumó: si nequeas paúlulo, at quantí queas: 75

et né te adflictes. PH. ítane suades? PA. sí sapis.
neque praéter quam quas ipse amor moléstias
habet áddas, et illas quás habet recté feras.
sed eccam ípsa egreditur, nóstri fundi cálamitas:
35 nam quód nos capere opórtet, haec intércipit. 80

THAIS. PHAEDRIA. PARMENO.

I 2 TH. Miserám me, vereor ne íllud gravius Phaédria
tulerít neve aliorum átque ego feci accéperit,
quod heri íntro missus nóñ est. PH. totus, Pármeno,
tremo hórreoque, póstquam aspexi hanc. PA. Bóno
animo es:

5 accéde ad ignem hunc, iám calesces plús satis. 85
TH. quis hic lóquitur? ehem, tun híc eras, mi
Phaédria?

quid stábas hic? quor nóñ intro ibas? PA. céterum
de exclúsióne vérbum nullum? TH. quíd taces?

PH. sané quia vero hae míhi patent sempér fores
10 aut quía sum apud te prímus. TH. missa istaéc face. 90
PH. quid 'míssa'? o Thaïs, Tháïs, utinam essét mihi
pars aéqua amoris técum ac pariter fieret,
ut aut hoc tibi doléret itidem ut míhi dolet,
aut égo istuc abs te fáctum nili penderem!

15 TH. ne crúcia te obsecro, ánime mi, mi Phaédria. 95
non pól, quo quemquam plús amem aut plus díligam,
eo féci: sed ita erát res, faciundúm fuit.

PA. credo, út fit, misera praé amore exclusti hunc
foras.

TH. sicíne agis, Parmeno? áge: sed huc qua grátia
20 te arcéssi iussi, ausculta. PH. fiat. TH. díe mihi 100
hoc prímu, potin est híc tacere? PA. egone? óp-
tume.

verum heús tu, hac lege tibi meam astringó fidem:
quae véra audiui, táceo et contineo óptume:
sin fálsum aut vanum aut fínetumst, continuó palamst:
25 plenús rimarum sum, hác atque illac pérfluo. 105
proin tú, tacere sí vis, vera dícito.

TH. Samiá mihi mater fúit: ea habitabát Rhodi.

PA. potést taceri hoc. TH. íbi tum matri párvolam
puéllam dono quídám mercatór dedit

30 ex Áttica hinc abréptam. PH. civemne? TH. ár-
bitror: 110

certum non scimus: mátris nomen ét patris
dicébat ipsa: pátriam et signa cétera
neque scíbat neque per aétatem etiam pótis erat.
mercátor hoc addébat: e praedónibus,

35 unde émerat, se audísse abreptam e Súnio. 115

matér ubi accepit, coépít studiose ómnia

docére, educere, íta uti si esset filia.

sorórem plerique ésse credebánt meam.

ego cum illo, quocum tum úno rem habebam hópíte,

40 abii húc, qui mihi reliquit haec quae habeo ómnia. 120

PA. utrúmque hoc falsumst: écfluet. TH. qui istúc?

PA. quia

neque tu úno eras conténta neque solús dedit:

nam hic quóque bonam magnámque partem ad te
áttulit.

TH. itást: sed sine me pérvenire quó volo.

45 intérea miles, qui me amare occéperat, 125

in Cáriamst proféctus: te intéreá loci

cognóvi. tute scís postilla quam íntumum

habeám te et mea consília ut tibi credam ómnia.

PA. ne hoc quídem tacebit Pármeno. TH. oh du-
bíumne id est?

50 hoc ágite, amabo. máter mea illic mórtuast 130

nupér: eius frater áliquantum ad remst ávidior.

is úbi *illanc* forma vídet honesta vírginem,

et fídibus scire, prétium sperans ílico

prodúcit, vendit. fórté fortuna ádfuit

55 hic méus amicus: émit eam donó mihi, 135

inprúdens harum rérum ignarusque ómnium.

is vénit: postquam sénsit me tecúm quoque

rem habére, fugit caúsas ne det sédulo:

ait, sí fidem habeat se íri praepositúm tibi

60 apúd me, ac non id métuat, ne, ubi accéperim, 140

sesé relinquam, vélle se illam míhi dare:

verum íd vererí. séd ego quantum súspicor,

ad vírginem animum adiécit. PH. etiamne ámplius?

TH. nil: nám quaesivi. núnc ego eam, mi Phaédria,

65 multaé sunt causae quam óbrem cupiam abdúcere: 145

primúm quod soror est dícta, praeterea út suis
restítuam ac reddam. sóla sum: habeo hic néminem
neque amícum neque cognátum. quam obrem, Phaé-
dria,

cupio áliquos parere amícos benefició meo.

70 id amábo adiuta mé, quo id fiat fácilius, 150

sine illúm priores pártis hosce aliquót dies
apúd me habere. níl respondes? PH. péssuma,
egon quícquam cum istis fáctis tibi respóndeam?

PA. eu nóster, laudo: tándem perdoluit: vir es.

75 PH. at égo nescibam, quórsum tu ires: 'párvola 155
hinc ést abrepta: edúxit mater pró sua:

soror díctast: cupio abdúcere, ut reddám suis':

nempe ómnia haec nunc vérba huc redeunt dénique:
ego exclúdor, ille récipitur. qua grátia?

80 nisi si illum plus quam mé amas et istam núnc times, 160
quae advéctast, ne illum tálem praeripiát tibi.

TH. ego id tímeo? PH. quid te ergo áliud sollicitát?
cedo,

num sólus ille dóna dat? numcúbi meam

benígnitatem sénsisti in te cláudier?

85 nonne úbi mi dixti cúpere te ex Aethíopia 165

ancíllulam, relíctis rebus ómnibus

quaesívi? porro eunúchum dixti vélle te,

quia sólae utuntur hís reginae; répperi,

herí minas vigínti pro ambobús dedi.

90 tamén contemptus ábs te haec habui in mémoria: 170

ob haec facta abs te spérnor! TH. quid istic, Phaédria?

quamquam íllam cupio abdúcere atque hac re árbitror

id fferi posse máxime: verúm tamen

potiús quam te inimicum hábeam, faciam ut iússeris.

95 PH. utinam ístuc verbum ex ánimo ac vere díceres 175

'potiús quam te inimicum hábeam': si istuc créderem
sincére dici, quídvis possem pérpeti.

PA. labáscit—victus úno verbo—quám cito!

TH. ego nóñ ex animo mísera dico? quám ioco

100 rem vólúisti a me tándem, quin perféceris? 180

ego ínpetrare néqueo hoc abs te, bíduom

saltem út concedas sólum. PH. siquidem bíduom:

verúm ne fiant ísti vigínti dies,

TH. profecto non plus bíduom aut...PH. aut? níl
moror.

105 TH. non fiet: hoc modo sine te exorem. PH. scí-
licet 185

faciúndumst quod vis. TH. mérito amo te, béne facis.

PH. rus íbo: ibi hoc me mácerabo bíduom:

ita fácere certumst: mós gerundust Tháidi.

tu, Pármeno, huc fac illi ádducantur. PA. máxume.

110 PH. in hoc bíduom, Thaís, vale. TH. mi Phaédria, 190

et tú: numquid vis áliud? PH. egone quíd velim?

cum mílite isto praésens absens út sies:

diés noctisque mé ames, me desíderes,

me sómnies, me expéctes, de me cógites,

115 me spéres, me te oblécetes, mecum tóta sis: 195

meus fác sis postremo ánimus, quando ego súm tuos.

TH. me míseram, forsan híc mihi parvam habeát fidem

atque éx aliarum ingéniis nunc me iúdicet.

ego pó!, quae mihi sum cónscia, hoc certó scio,

120 neque mé finxisse fálsi quicquam néque meo 200

cordi ésse quemquam cáriorem hoc Phaédria:

et quídquid huius féci, causa vírginis

fecí: nam me eius spéro fratrem própemodum

iam répperisse, aduléscentem adeo nóbilem:

125 et is hódie venturum ád me constituít domum. 205

concédam hinc intro atque éxpectabo, dúm venit.

ACTVS II.

PHAEDRIA. PARMENO.

II 1 PH. Fác, ita ut iussi, déducantur ísti. PA. faciam.

PH. at díligenter.

PA. fíet. PH. at matúre. PA. fiet. PH. sátin hoc

mandatúmst tibi? PA. a

rogítare, quasi difícilé sit.

útinam tam aliquid ínvenire fáci!e possis, Phaédria, 210

5 quam hóc peribit. PH. égo quoque 'una péreo, quod
mihist cárius:

ne istúc tam iniquo pátiare animo. PA. mínume:
quin factúm dabo.

sed númquid aliud íperas?

PH. múnus nostrum ornáto verbis, quód poteris: et
istum aémulum,

quod póteris, ab ea péllito. PA. au, 215

10 mémini, tam etsi núllus moneas. PH. ego rus ibo
atque ibi manebo.

PA. cénseo. PH. sed heús tu. PA. quid vis? PH.
cénсен posse me óffirmare

pérpeti, ne rédeam interea? PA. téne? non hercle
árbitror:

nam aut iám revortere, aút mox noctu te ádiget hor-
sum insómnia.

PH. opus fáciam, ut defetíger usque, ingrátis ut
dórmiam. 220

15 PA. vigilábis lassus: hóc plus facies. PH. ábi, nil
dicis, Pármeno.

eíciunda hercle haec ést mollities ánimi: nimis me
indúlgeo.

tandém non ego illam cáream, si sit ópus, vel totum
tríduom? PA. hui,

únivorsum tríduom? vide quíd agas. PH. stat sen-
téntia.

PA. dí boni, quid hoc mórbist? adeon hómínes inmu-
tárier 225

20 éx amore, ut nón cognoscas eúndem esse! hoc nemó
fuit

mínus ineptus, mágis severus quísquam nec magis
cóntinens.

séd quis hic est, qui huc pérgit? attat, híc quidemst
parasítus Gnatho

mílitis: ducít secum una vírginem dono huíc: papae,
fácie honesta. mírum ní ego me túrpiter hodie híc

dabo 230

25 cúm meo decrepito hóc eunucho. haec súperat ipsam
Tháïdem.

GNATHO. PARMENO.

II 2 GN. Di ímortales, hómini homo quid praestat? stulto
intéllegens

quíd inter est? hoc ádeo ex hac re vénit in mentém
mihi:

cónveni hodie advéniens quendam meí loci hinc atque
órdinis

hóminem haut inpurum, ítidem patria qui ábligur-
rierát bona: 235

5 vídeo sentum squálidum aegrum, pánnis annisque ób-
situm.

‘quíd istuc’ inquam ‘ornátist?’ “quoniam míser quod
habui pérddi, en
quó redactus sum. ómnes noti me átque amici dé-
serunt.”

híc ego illum contémpsi prae me; ‘quíd homo’ in-
quam ‘ignavissime?
ítan parasti te, út spes nulla rélicua in te essét
tibi? 240

10 símul consilium cúm re amisti? víden me ex eodem
ortúm loco,

quí color, nitór, vestitus, quae habitudost córporis?
ómnia habeo, néque quiequam habeo: níl quom est,
nil defít tamen.’

‘át ego infelix néque ridículus ésse neque plagás
pati

póssum.’ ‘quid? tu his rébus credís fieri? tota errás
via. 245

15 ólim isti fuit géneri quondam quaéstus apud saecúlum
prius:

hóc novomst aucúpium; ego adeo hanc primus inveni
viam.

ést genus hominum, qui ésse primos se ómnium rerúm
volunt,

néc sunt: hos conséctor: hícce ego nón paro me ut
rídeant,

séd eis ultro adrídeo et eorum íngenia admirór
símul: 250

20 quídquid dicunt, laúdo: id rursum sí negant, laudo íd
quoque:

négat quis: nego: aĩt; áio; postremo ínperavi egomét
mihi

ómnia adsentári. is quaestus núnc est multo ubér-
rumus.'

PA. scĩtum hercle hominem: hic hómínes prorsum ex
stúltis insanós facit.

GX. dum haec lóquimur, intereá loci ad macéllum ubi
advenímus, 255

25 concúrrunt laeti mi óbviám cuppédinarií ómnes:

cetárii, laníi, coqui, fartóres, piscatóres,

quibus ét re salva et pérđita profúeram et prosum
saépe:

salútant, ad cenám vocant, advéntum gratulántur.

ille úbi miser famélicus videt me ésse tanto ho-
nóre, 260

30 tam fáciie victum quaérere: [ibi] homo coépit me
obsecráre,

ut síbi liceret díscere id de mé: sectari iússi,

si pótis est, tamquam phílosophorum habént discipuli
ex ípsis

vocábula, parasíti ita ut Gnathónici vocéntur.

PA. viden ótium et cibus quíd facit aliénus? GX.
sed ego céssó 265

35 ad Tháĩdem hanc dedúcere et rogáre ad cenam ut
véniat?

sed Pármenonem ante óstium†Thaidis tristem vídeo,
rivális servom: sálva res. ni mírum hisce homines
frígent.

nebulónem hunc certumst lúdere. PA. hisce hoc mú-
nere arbitrántur

suam Tháĩdem esse. GX. plúrima salúte Parmenó-
nem 270

40 summúm suom inpertít Gnatho. quid ágitur? PA.
statur. GX. video.

numquíd nam hic quod nolis vides? PA. te. GX.
crédo: at numquid áliud?

PA. qui dúm? GX. quia tristí's. PA. níl quidem.

GX. no sís: sed quid vidétur

hoc tíbi mancupium? PA. nón malum hercle. GX. uro
hóminem. PA. ut falsus ánimist.

GN. quam hoc múnus gratum Tháidi arbiträre esse?

PA. hoc nunc dícis, 275

45 eiéctos hinc nos : ómnium rerum, heús, vicissitúdo est.

GN. sex égo te totos, Pármeno, hos mensís quietum
réddam,

ne súrsum deorsum cúrsites neve úsque ad lucem
vígiles :

ecquíd beo te ? PA. mén ? papae. GN. sic sóleo
amicos. PA. laúdo.

GN. detíneo te : fortásse tu proféctus alio fúeras. 280

50 PA. nusquám. GN. tum tu igitur paúlulum da mi
óperae : fac ut admíttar
ad illam. áge modo, nunc tíbi patent fores haé, quia
istam dúcis.

GN. numquem évocari hinc vís foras ? PA. sine bíduom
hoc praetéreat :

qui míhi nunc uno dígitulo foris áperis fortunátus,
ne tu ístas faxo cálcibus saepe ínsultabis frústra. 285

55 GN. etiám nunc hic stas, Pármeno ? [eho] num nam híc
relictu's cústos,

nequís forte internúntius clam a mílite ad istam cúrset ?

PA. facéte dictum : míra vero míliti quae pláceant.
sed vídeo erilem fílium minórem huc adveníre.

mirór, qui ex Piraeo ábierit : nam ibi cústos publicést
nunc. 290

60 non témerest : et properáns venit : nesció quid circum-
spéctat.

CHAEREA. PARMENO.

II 3 CH. Óccidi.

neque vírgost usquam néque ego, qui illam e cónspectu
amísí meo.

ubi quaéram, ubi investigem, quem percónter, quam
insistám viam,

incértus sum. una haec spés est : ubi ubi est, diú
celari nón potest. 295

5 o faciém pulchram : déleo omnis dehínc ex animo mú-
lieres :

taedét cotidiánarum harum fórmarum. PA. ecce au-
tem álterum,

nescio quid de amore loquitur: o infortunatum senem!
 hic verost, qui si occéperit,
 ludum iocumque dicet fuisse illum alterum, 300

10 praeut huius rabies quae dabit.

CH. ut illum di deaque senium perdant, qui hodie
 me remoratus est:
 meque adeo qui restiterim: tum autem qui illum
 flocci fecerim.

séd eccum Parmenónem. salve. PA. quid tu es tristis?
 quidve es alacris?

unde is? CH. egone? nescio hercle, neque unde eam
 neque quorsum eam: 305

15 ita prorsum oblitus sum mei.

PA. qui quaeso? CH. amo. PA. hem. CH. nunc,
 Pármeno, te osténderis qui vir sies.
 scis té mihi saepe pollicitum esse 'Chaérea, aliquid
 inveni

modo quód ames: in ea re utilitatem ego faciam ut
 cognoscás meam',

quom in cellulam ad te patris penum omnem cóngere-
 bam clanculum. 310

20 PA. age, inépte. CH. hoc hercle factumst. fac sis núnc
 promissa adpáreant:

* * * * *

sive adeo digna res est, ubi tu nervos intendás tuos.
 hau similis virgost virginum nostrarum, quas matrés
 student

demíssis umeris ésse, vincto pectore, ut gracilaé sient.
 siquást habitior paulo, pugilem esse aiunt, deducúnt
 cibum: 315

25 tam etsi bonast natura, reddunt curatione iúnceam:

itaque ergo amantur. PA. quid tua istaec? CH. nova
 figura orís. PA. papae.

CH. color verus, corpus solidum et suci plenum. PA.
 anni? CH. anni? sédecim.

PA. flos ípsus. CH. hancé tú mihi vel vi vél clam
 vel precário

fac tradas: mea nil ré fert: dum potiár modo. 320

30 PA. quid? vírgo quoiast? CH. nescio hercle. PA. un-
 dést? CH. tantundem. PA. ubi hábitat?

CH. ne id quídem. PA. ubi vidisti? CH. ín via. PA.
qua *eam* ratione amísti?

CH. id équidem adveniēns mécum stómachabár modo:
neque quémquam esse ego hominem árbitror, quoi má-
gis bonae

felicitates ómnes aduorsaé sient. 325

35 quid hóc est sceleris! périi. PA. quid factúmst? CH.
rogas?

patrís cognatum atque aéqualem Archidémidem
novístin? PA. quid ní? CH. is, dum hanc sequor,
fit mi óbviā.

PA. incómmode hercle. CH. immo énim vero infeli-
citer:

nam incómmoda alia súnť dicenda, Pármeno. 330

40 illúm liquet mihi déierare his ménsibus
sex séptem prorsus nón vidisse próxumis,
nisi núnc, quom minume véllem minumeque ópus fuit.
eho nónne hoc monstri símilest? quid ais? PA.
máxime.

CH. contínuo adcurrit ad me, quam longé quidem, 335

45 incúrvos, tremulus, lábiis demissís, gemens:
‘heus heús, tibi dico, Chaérea’ inquit. réstiti.
‘scin quíd ego te volébam?’ “dic.” ‘cras ést mihi
iudícium.’ “quid tum?” ‘ut díligenter núnties
patri, ádvocatus máne mi esse ut méminerit.’ 340

50 dum haec dícit, abiit hóra. rogo numquíd velit.
‘recte’ ínquit. abeo. quom húc respicio ad vírginem,
illa sése interea cómmodum huc advórterat
in hanc nóstram plateam. PA. mírum ní hanc dícit,
modo

huic quae datast dono. CH. húc quom advenio, núl-
la erat. 345

55 PA. comités secuti scílicet sunt vírginem?

CH. verúm: parasitus cum áncilla. PA. ipsast: flicet:
desíne: iam conclamátumst. CH. alias rés agis.

PA. istúc ago equidem. CH. nóstin quae sit? díe mihi,
vidístin? PA. vidi, nóvi: scio quo abdúcta sit. 350

60 CH. eho Pármeno mi, nóstin et seis úbi siet?

PA. húc deductast ad meretricem Tháïdem: ei donó
datast.

- CH. quis is est tam potens cum tanto munere hoc?
PA. miles Thraso,
Phaëdriae rivalis. CH. duras fratris partis praedicas.
PA. immo si scias quod donum huic dono contra com-
paret, 355
65 magis id dicas. CH. quod nam quaeso hercle? PA.
eunuchum. CH. illumne obsecro
inhonestum hominem, quem mercatus est heri, senem
mulierem?
PA. istunc ipsum. CH. homo quatiatur certe cum dono
foras.
sed istam Thaidem non scivi nobis vicinam. PA. haud
diut.
CH. perii, numquamne etiam me illam vidisse! eho
dum dic mihi: 360
70 estne, ut fertur, forma? PA. sane. CH. at nil ad nos-
tram hanc. PA. alia res.
CH. obsecro hercle, Parmeno, fac ut potiar. PA. fa-
ciam sedulo:
dabo operam, adiuvabo: numquid me aliud? CH. quo
nunc is? PA. domum,
ut mancipia haec, ita uti iussit frater, ducam ad Thaidem.
CH. o fortunatum istum eunuchum, qui quidem in
hanc detur domum! 365
75 PA. quid ita? CH. rogitas? summa forma semper
conservam domi
videbit, colloquetur, aderit una in unis aedibus.
cibum non numquam capiet cum ea: interdum prop-
ter dormiet.
PA. quid si nunc tute fortunatus fias? CH. qua re,
Parmeno?
responde. PA. capias tu illius vestem. CH. vestem?
quid tum postea? 370
80 PA. pro illo te ducam. CH. audio. PA. te esse il-
lum dicam. CH. intellego.
PA. tu illius frui commodis, quibus tu illum dice-
bas modo:
cibum una capias, adsis, tangas, ludas, propter dormias:
quandouidem illarum neque te quisquam novit ne-
que scit qui sis.

praeterea forma et aetas ipsast, facile ut pro eunuchó
probes. 375

85 CH. dixti probe, nec umquam vidi melius consiliúm
dari.

age eamus intro nunciam : orna me, abduc, duc, quan-
túm potest.

PA. quid agís? iocabar equidem. CH. garris. PA. perii,
quid ego egi miser?

quo trúdis? perculerís iam tu me. tibi equidem di-
cô, mane.

CH. eamus. PA. pergin? CH. certumst. PA. vide
ne nimium calidum hoc sit modo. 380

90 CH. non est profecto : sine. PA. at enim istaec in me
cudetúr faba. CH. a.

PA. flagitium facimus. CH. an id flagitiumst, si in do-
mum meretriciam
dedúcar et illis crúcibus, quae nos nostramque adu-
lescéntiam.

habent despícatam et quae nos semper omnibus cru-
ciánt modis,

nunc réferam gratiam atque eas itidem fallam, ut ab
illis fallimur? 385

95 an potius hoc patri aequomst fieri, ut á me ludatúr
dolis?

quod quí rescierint, cúlpent; illud mérito factum omnes
putent.

PA. quid istíc? si certumst fácere, facias : vérum ne
post cónferas

culpam in me. CH. non faciám. PA. iubesne? CH.
iúbeam? cogo atque inpero:

numquám defugiam auctoritatem. PA. séquere: di
vortánt bene. 390

ACTVS III.

THRASO. GNATHO. PARMENO.

III 1 TH. Magnás vero agere grátias Thaís mihi?

GN. ingéntis. TH. ain tu, laétast? GN. non tam

ipsó quidem
donó, quam abs te datum ésse: id vero sério

triúmphat. PA. hoc províso ut, ubi tempús siet,

5 dedúcam. sed eccum mílitem. TH. est istúc datum 395
profécto, ut grata míhi sint quae facio ómnia.GN. advórti hercle animum. TH. vél rex semper
máxumas

mihi agébat quidquid féceram: aliis nón item.

GN. labóre alieno mágno partam glóriam

10 verbís saepe in se trásmovet, qui habét salem, 400

quod in tést. TH. habes. GN. rex te érgo in oculis

TH. scílicet.

GN. gestáre? TH. vero: crédere omnem exércitum,

consília. GN. mirum. TH. túm sicubi eum sátieta

hominum aút negoti síquando odium céperat,

15 requiéscere ubi volébat, quasi: nostín? GN. scio: 405

quasi ubi íllam expueret míseriam ex animó. TH.
tenes.

tum mé convivam sólum abducebát sibi. GN. hui,

regem élegantem nárras. TH. immo síc homost:

perpaúcorum hominum. GN. ímmo nullorum árbitror,

20 si técum vivit. TH. ínvidere omnés mihi, 410

mordére clanculum: égo non flocci péndere:

illi ínvidere míser: verum unús tamen

inpénse, elephantis quem Índicis praefécerat.

is úbi molestus mágis est, 'quaeso' inquám 'Strato,

25 cone és ferox, quia habés inperium in béluas?' 415

GN. perpúlchre mehercle díctum et sapientér. papae,

iuguláras hominem. quíd ille? TH. mutus ílico.

GN. quid ni ésset? PA. di vostrám fidem: hominem
pérditummiserúmque: et illum sácrilegum. TH. quid illúd,
Gnatho,

30 quo pácto Rhodium tétigerim in convívio, 420
numquám tibi dixi? GN. núnquam: sed narra ób-
secro.

plus míliens audívi. TH. una in convívio
erat híc, quem dico, Rhódus adulescéntulus.
forte hábui scortum: coépit ad id adlúdere

35 et me ínridere. 'quíd aís' inquam homini 'ínpu-
dens? 425

lepus túto es: pulpaméntum quaeris?' GN. háhahae.
TH. quid ést? GN. facete, lépide, laute, níl supra.
tuomne, óbsecro te, hoc díctum erat? vetus crédidi.
TH. audícras? GN. saepe, et fértur in primís. TH.
meumst.

40 GN. dolet díctum imprudenti ádulescenti et líbero. 430
PA. at té di perdant. GN. quíd ille quaeso? TH.
pérditus:

risu ómnes qui aderant émoriri: dénique
metuébant omnes iám me. GN. non iniúria.

TH. sed heús tu, purgon égo me de istac Tháïdi,

45 quod eám me amare súspicatast? GN. níl minus. 435
immo aúge magis súspicionem. TH. quór? GN. rogas?
scin, síquando illa méntionem Phaédriae
facit aut si laudat, te út male urat? TH. séntio.
GN. id út ne fiat, haéc res solast rémedio.

50 ubi nóminabit Phaédriam, tu Pámphilam 440
contínuo. siquando illa dicet 'Phaédriam
intró mittamus cómmisatum:' Pámphilam
cantátum provocémus. si laudábit haec
illíus formam: tu húius contra. dénique

55 par pórro pari reférto, quod eam mórdeat. 445
TH. siquidém me amaret, tum ístuc prodessét, Gnatho.
GN. quando íllud quod tu dás expectat átque amat,
iam dúdum te amat: iám dudum illi fáciie fit
quod dóleat: metuit sémper, quem ipsa núnc capit

60 fructúm, nequando irátus tu alio cónferas. 450
TH. bene díxti: ac mihi ístuc nóñ in mentem vénerat.
GN. ridículum: non enim cógitaras: céterum
idem hoc túte melius quánto invenissés, Thraso!

THAIS. THRASO. PARMENO. GNATHO. PYTHIAS.

III 2 TH. Audíre vocem vísa sum modo mílitis.

atque éccum. salve, mí Thraso. THR. o Thaís mea, 455
meum sávium, quid ágitur? ecquid nós amas

de fídicina istac? PA. quám venuste: quód dedit

5 principíum adveniens! TH. plúrimum meritó tuo.

GN. eámus ergo ad cénam: quid stas? PA. em ál-
terum:

ex hómine hunc natum dícas? THR. ubi vis, nón
moror. 460

PA. adíbo atque adsimulábo quasi nunc éxeam.

itúran, Thaís, quópiam es? TH. ehem, Pármeno,

10 bene fécisti: hodie itúra. PA. quo? TH. quid, hunc
nón vides?

PA. video ét me taedet. úbi vis, dona adsúnt tibi
a Phaédria. THR. quid stámus? quor non ímus
hinc? 465

PA. quaeso hércle ut liceat, páce quod fiát tua,
dare huíc quae volumus, cónvenire et cónloqui.

15 THR. perpúlchra credo dóna aut nostri símilia.

PA. res índicabit. heús iubete istós foras

exíre, quos iussi, ócius. procéde tu huc. 470

ex Aéthiopiast úsque haec. THR. hic sunt trés minae.

GN. vix. PA. úbi tu es, Dore? accéde. en eunu-
chúm tibi,

20 quam líberali fácie, quam aetate íntegra!

TH. ita mé di ament, honéstust. PA. quid tu áis,
Gnatho?

numquíd habes quod contémnas? quid tu autém,
Thraso? 475

tacént: satis laudant. fác periculum in lítteris,

fac ín palaestra, in músicis: quae líberum

25 scire aéquomst adulescéntem, sollertém dabo.

THR. ego illum eunuchum, si ópus siet, vel sóbrius.

PA. atque haéc qui misit, nón sibi soli póstulat 480
te vívere et sua caúsa excludi céteros,

neque púgnas narrat néque cicatricís suas

30 osténtat neque tibi óbstat, quod quidám facit:

verum úbi molestum nón erit, ubi tú voles,

- ubi témpus tibi erit, sât habet, si tum récipitur. 485
 THR. adpâret servom hunc ésse domini paúperis
 miseríque. GN. nam hercle némo posset, sât scio,
 35 qui habéret qui paráret alium, hunc pérpeti.
 PA. tace tú, quem ego esse infra ínfumos omnis puto
 hominés : nam qui huic adséntari animum indúxeris, 490
 e flámma petere té cibum posse árbitor.
 THR. iamne ímus? TH. hos prius íntro ducam et
 quae volo
 40 simul ínperabo : póste continuo éxéo.
 THR. ego hinc ábeo. tu istanc ópperire. PA. hau
 cónvenit
 una íre cum amica ínperatorem ín via. 495
 THR. quid tibi ego multa dícam? domini símiz's.
 GN. hahahaé. THR. quid rides? GN. ístuc quod
 dixtí modo :
 45 et illúd de Rhodio díctum quom ín mentém venit.
 sed Tháis exit. THR. ábi prae, curâ ut sint domi
 parâta. GN. fiat. TH. díligenter, Pýthias, 500
 fac cúres, si Chremés hoc forte advénerit,
 ut óres, primum ut rédeat : si id non cómodumst,
 50 ut máneat : si id non póterit, ad me addúcito.
 PR. ita fáciam. TH. quid? quid áliud volui dícere?
 ehem : cúrate istam díligenter vírginem : 505
 domi adsítis facite. THR. eámus. TH. vos me sé-
 quimini.

CHREMES. PÝTHIAS.

- III 3 CH. Profécto quanto mágis magisque cógito,
 ni mírum, dabit haec Tháis mihi magnúm malum :
 ita mé video ab ea astúte labefactárier.
 iam túm quom primum iússit me ad se arcéssier, 510
 5 rogét quis 'quid tibi cum illa?' ne norám quidem.
 ubi véni, causam, ut íbi manerem, répperit :
 ait rém divinam fécisce et rem sériam
 velle ágere mecum. iám tum erat suspítio,
 doló malo haec fieri ómnia. ipsa adcúmbere 515
 10 mecúm, mihi sese dáre, sermonem quaérere.
 ubi fríget, huc evásit, quam pridém pater
 mihi et máter mortui éssent. dico, iám diu.

- rus Súnii ecquod hábeam et quam longe á mari.
credo eí placere hoc, spérat se a me avéllere. 520
- 15 postrémo, ecqua inde párva periissét soror ;
ecquis cum ea una ; quíd habuisset, quóm perit ;
ecquis eam posset nóscere. haec quor quaéritet ?
nisi si illa forte quae ólim periit párvola,
eam sése intendit ésse, utist audácia. 525
- 20 verum éa si vivit, ánnos natást sédecim,
non máior : Thaïs, quám ego sum, maiúsculast.
misít porro orare, út venirem, sério.
aut dícat quod volt aut molesta né siet.
non hércle veniam tértio. heus heus, écquis hic ? 530
- 25 ego súm Chremes. PY. o cápítulum lepidíssimum.
CH. dico égo mi insídias fíeri ? PY. Thaïs máximo
te orábat opere, ut crás redires. CH. rús eo.
PY. fac amábo. CH. non possum, ínquam. PY. at
tu apud nos híc mane,
dum rédeat ipsa. CH. níl minus. PY. quor, mí
Chremes ? 535
- 30 CH. malám rem hinc ibis ? PY. si ístuc ita cer-
túmst tibi,
amábo ut illuc tránseas ubi illást. CH. eo.
PY. abi, Dórias, cito hunc deduce ad mílitem.

ANTIPHO.

- III 4 AN. heri áliquot adulescéntuli coímus in Piraéo,
in hunc diem ut de súmbolis essémus. Chaercam eí
rei 540
præfécimus : dati ánuli : locus, témpus constitútumst.
praetériit tempus : quo ín loco dictumst, parati níl est.
5 homo ípse nusquamst : néque scio quid dícam aut
quid coniectem.
nunc mi hóc negoti céteri dedére, ut illum quaéram,
idque ádeo visam, sí domist. quis nam hinc ab
Thaïde éxit ? 545
is ést an non est ? ípsus est. quid hoc hóminis ? quid
hoc ornátist ?
quid illúd malist ? nequeó satis mirári neque conícero :
10 nisi, quídduid est, procul hinc lubet prius quíd sit
sciscitári.

CHAEREA. ANTIPHO.

III 5 CH. Nūmquis hic est? nēmost. numquis hīnc me sequitur? nēmo homost.

iāmne rumpere hōc licet mi gāudium? pro Iúppiter, 550
nunc ést profecto, intérfici quom pérpeti me póssum,
ne hoc gāudium contāminet vita aégritudine áliqua.

5 sed nēminemne cúriosum intérvēnīre nūnc mihi,
qui mé sequatur quóquo eam, rogítādo obtundat, énicet,
quid géstiam aut quid laétus sim, quo pérgam, unde
emergam, úbi siem 555
vestítum hunc nactus, quid mihi quaeram, sánus
sim anne insániam!

AN. adíbo atque ab eo grátiam hanc, quam vídeo
velle, iníbo.

10 Chaérea, quid est quód sic gestis? quíd sibi hic vestítus quaerit?

quid ést quod lactus es? quid tibi vis? sátime sanu's? quíd me

aspéctas? quid tacés? CH. o festus díes! amice,
sálve: 560

nemóst, quem ego nunciám magis cuperém videre
quám te.

AN. narra ístuc quaeso quíd siet. CH. immo égo te
oro hercle ut aúdias.

15 nostín hanc, quam amat fráter? AN. novi: nēppe,
opinor, Tháidem.

CH. istam ípsam. AN. sic commémīneram. CH. quaedam hódīest ei donó data

virgó: quid ego eius tibi nunc faciem praédicem aut
laudem, Ántipho, 565

quom ipsús me noris quam élegans formárum spectatór siem?

in hác commotus sum. AN. aín tu? CH. primam
díces, scio, si víderis.

20 quid múlta verba? amáre coepi. fórtē fortuná domi
erat quídā eunuchus, quém mercatus fúerat frater

Tháidi,

neque ís deductus étiam tum ad eam. súbmonuit
me Pármeno 570

ibi sérvos, quod ego arrípuí. AN. quid id est? CH.
tácitus citius aúdiēs:
ut véstem cum eo mútem et pro illo iúbeam me illoc
dúcier.

25 AN. pro eunúchon? CH. sic est. AN. quíd ex ea re
tándem ut caperes cómmodi?
CH. rogás? viderem, audírem, essem una quácum cu-
piebam, Ántipho.

num párra causa aut práva ratioſt? tráditus sum mú-
lieri. 575

illa ílico ubi me accépit, laeta véro ad se abducít
domum:

comméndat virginém. AN. quoi? tibine? CH. míhi.
AN. ſatis tutó tamen.

30 CH. edícit ne vir quíſquam ad eam adeat, ét mihi ne
abſcedam ínperat:

ín ínteriore párrte ut maneam sólus cum ſola. ádnúo
terram íntuens modéſte. AN. miſer. CH. 'ego' ínquit
'ad cenam hínc eo': 580

abducít ſecum ancíllas: paucae, quae circum illam
eſſént, manent

novíciae puéllae. continuo haéc adornant út lavet.

35 adhórtor properent. dum ádparatur, vírgo ín conclaví
ſedet

ſuſpéctans tabulam quándam pictam; ibi ínérat pictura
haéc, Iovem

quo pácto Danaae mísisse aiunt quóndam ín gremium
imbrem aúreum. 585

egomét quoque id ſpectáre coepi: et quía conſimilem
lúſerat

iam olim ílle ludum, ínpendio magis ánimus gaudebát
míhi,

40 deum ſeſe ín hominem cónvortisse atque ín alienas
téguſas

venísse clanculúm per pluvium fúcum factum múlieri.
at quém deum! qui témpſa caeli ſúmſa ſonitu cóncutit.
ego homúncio hoc non fácerem? ego illud véro ítem
feci ác lubens. 591

dum haec mécum reputo, arcéſſitur lavátum ínterea
vírgo:

45 iit, lávit, rediit; deinde eam in lécitulo locárunt.

sto expéctans, siquid mi ínpérent. venit úna, 'heus tu'

inquit 'Dóre,

cape hóc flabellum, véntulum huíc sic fácito, dum lavá-
mur: 595

ubi nós laverimus, sí voles, laváto'. accipio trístis.

AN. tum equidem ístuc os tuom ínpudens vidére ni-
míum véllem,

50 qui essét status, flabéllum tenére te asinum tántum.

CH. vix élocutast hóc, foras simul ómnes proruónt se,
abeúnt lavatum, pérstrepunt, ita út fit, domini ubi
ábsunt. 600

intérea somnus vírginem opprimít. ego limis spécto

sic pér flabellum clánculum: simul ália circumspécto

55 satin éplorata sint. video esse. péssulum ostio óbdo.

AN. quid túm? CH. quid 'quid túm', fáture? AN. fa-
teur. CH. án ego ocasiónem

mi osténtam, tantam, tám brevem, tam optátam, tam
insperátam 605

amitterem? tum pól ego is essem véro, qui simulábar.

AN. sanc hércle ut dicis. séd interim de súmbolis quid
áctumst?

60 CH. parátumst. AN. frugi es: úbi? domin? CH. immo
ápud libertum Díscum.

AN. perlóngest. CH. sed tanto ócius properémus. AN.
muta véstem.

CH. ubi mútem? perii: nám domo exuló nunc: metuo
frátre 610

ne intús sit: porro autém pater ne rúre redierít iam.

AN. cámus ad me, ibi próxumumst ubi mútes. CH.
recte dicis.

65 cámus: et de istác simul, quo pácto porro póssim
potíri, consiliúm volo capere úna tecum. AN. fíat.

ACTVS III.

DORIAS.

IV 1 Íta me di ament, quántum ego illum vídi, non nil tímeo
misera, 615
néquam ille hodie insánus turbam fáciat aut vim Tháädi.
nam póstquam iste advenít Chremes aduléscens, frater
virginis,
mílitem rogat út illum admitti iúbeat: ille contínuo
irasci,
5 néque negare audére: Thaïs pórró instare ut hómínem
ínvitet.
íd faciebat rétinendi illius caúsa: quia illa quae cu-
piebat 620
dé sorore eius índicare ad eám rem tempus nón erat.
ínvítat tristis: mánsit. ibi illa cum illo sermonem ílico.
míles vero sibi putáre addúctum ante oculos aémulum,
10 fáccre contra huic aégre: ‘heus’ inquit ‘púer, arcesse
Pámphilam, 624
út delectet híc nos.’ illa exclámat ‘minume géntium:
ín convivium íllam?’ míles téndere, inde ad iúrgium.
ínterea aurum síbi clam mulier démit, dat mi ut
aúferam.
hóc est signi: ubi prímum poterit, se íllinc subducét
scio.

PHAEDRIA. (DORIAS.)

IV 2 Dum rús eo, coepi égomet mecum intérvias,
ita út fit, ubi quid ín animost moléstiae, 630
aliám rem ex alia cógitare, et ea ómnia
peiórem in partem. quíd opust verbis? dum haéc puto,
5 practérii imprudens víllam. longe iam ábieram,
quom sénsi: redeo rúrsum, male veró me habens:
ubi ad ípsam veni dévorticulum, cóstiti: 635
occépi mecum cógitare 'hem, bíduom hic
manéndumst soli síne illa? quid tum póstea?
10 nil ést. quid? nil? si nón tangendí cópiast,

eho né videndi quídem erit? si illud nón licet,
 saltem hóc licbit. cérte extrema línea 640
 amáre hau nil est. villam praetereó sciens.
 sed quíd hoc, quod tímida súbito egreditur Pýthias?

PYTHIAS. PHAEDRIA. DORIAS.

- IV 3 PY. Vbi ego illum scelerósum misera atque ínpium in-
 veniam? aut ubi quaeram?
 hócine tam audax fácinus facere esse aúsum! PH.
 perii: hoc quíd sit vereor.
 PY. quín etiam insupér scelus, postquam lúdicatust
 víginem, 645
 vestem ómnem miserae díscidit, tum ipsám capillo cón-
 scidit.
- 5 PH. hem. PY. quí nunc si detúr mihi,
 ut ego únguibus facile illi in oculos ínvolem venéfico!
 PH. néscio quid profécto absente nóbis turbatúmst
 domi.
 adíbo. quid istuc? quíd festinas? aut quem quaeris,
 Pýthias? 650
 PY. ehem Phaédria, ego quem quaéram? in' hinc quo
 dígnu's cum donís tuis
- 10 tam lépidis? PH. quid istuc ést reí?
 PY. rogás me? eunuchum quém dedisti nóbis quas tur-
 bás dedit!
 víginem, erae quam dóno dederat míles, vitiavít. PH.
 quid ais?
 PY. périi. PH. temulénta's. PY. utinam síc sint qui
 mihi mále volunt. 655
 Do. au óbsecro, mea Pýthias, quod ístuc nam mon-
 strúm fuit?
- 15 PH. insánis: qui istuc fácere eunuchus pótuit? PY. ego
 illum néscio
 qui fúerit: hoc quod fécit, res ipsa índicat.
 virgo ípsa lacrumat néque, quom rogites, quíd sit audet
 dícere.
 ille autótem bonus vir núsquam adparet. étiam hoc mi-
 sera súspicor, 660
 aliquíd domo abeuntem ábstulisse. PH. néqueo mirarí
 satis,

20 quo illíc abire ignávos possit lóngius, nisi sí domum
forte ád nos rediit. PY. víse amabo, núm sit. PH.
iam faxó scies.

Do. perii, óbsecro, tam infándum facinus, méa tu, ne
audiví quidem.

PY. at pól ego amatorés eos mulierum ésse audieram
máxumos, 665

sed níl potesse : vérum miserae nón in mentem vénerat:
25 nam illum áliquo conclusíssem neque illi cómmisíssem
vírginem.

PHAEDRIA. DORVS. PYTHIAS. DORIAS.

IV 4 PH. Exí foras, sceléste : at etiam réstitas,
fugítive ? prodi, mále conciliate. Do(RVS). óbsecro.
PH. oh,

illúd vide, os ut síbi distorsit cárnufex. 670
quid huc tíbi reditíost ? véstis quid mutátíost ?

5 quid nárras ? paulum sí cessassem, Pýthias,
domi nón offendissem, íta iam adornarát fugam.

PY. haben hóminem, amabo ? PH. quíd ní habeam ?
PY. factúm bene.

Dor(IAS). istúc pol vero béne. PY. ubist ? PH. rogi-
tas ? nón vides ? 675

PY. videam ? óbsecro quem ? PH. hunc scílicet. PY.
quis his ést homo ?

10 PH. qui ad vós deductus hódíest. PY. hunc oculís suis
nostrárum numquam quísquam vidit, Phaédria.

PH. non vídit ? PY. an tu hunc crédidisti esse, óbsecro,
ad nós deductum ? PH. námque alium habui néminem.

PY. au, 680

ne cómparandus híc quidem ad illumst : ille erat

15 honésta facie et líberali. PH. ita vísus est

dudúm, quia varia véste exornatús fuit :

nunc tíbi videtur foédus, quia illam nón habet.

PY. tace óbsecro : quasi véro paulum intérr siet. 685
ad nós deductus hódíest adulescéntulus,

20 quem tú videre véro velles, Phaédria.

hic ést vietus vétus veterinosús senex,

colóre mustelíno. PH. hem, quae haec est fábula ?

eo rédiges me, ut quid émerim egomet nésciam ? 690

cho tu, émin ego te? Do. emísti. Px. iube mi dénuo
 25 respóndeat. Ph. roga. Px. vénisti hodie ad nós?
 negat.

at ille álter venit ánnos natus sédecim:

quem sécum adduxit Pármeno. Ph. age dum hoc mi
 éxpedi 694

primum: ístam quam habes únde habes vestém? taces?
 monstruin hómínis, non dictúru's? Do. venit Chaérea.

30 Ph. fratérne? Do. ita. Ph. quando? Do. hódie. Ph.
 quam dudúm? Do. modo.

Ph. quicúm? Do. cum Parmenóne. Ph. norasne cúm
 prius?

Do. non: néc quis esset únquam audieram dícier.

Ph. unde ígitur fratrem méum esse scibas? Do. Pár-
 meno 700

cúm dicebat ésse. is dedit mi hanc. Ph. óccidi.

Do. meam ipse índuit: post úna ambo abierúnt foras.

35 Px. iám satis credis sóbriam esse me ét nil mentitám
 tibi?

iám satis certumst vírginem vitiátam esse? Ph. age
 nunc, bélua,

crédis huic quod dícat? Px. quid isti crédam? res
 ipsa índicat. 705

Ph. cóncede istuc paúlulum: audin? étiam paululúm:
 sat est.

díc dum hoc rursum, Chaérea tuam véstem detraxít
 tibi?

40 Do. fáctum. Ph. et eamst indútus? Do. factum. Ph.
 et pró te huc deductúst? Do. ita.

Ph. Iúppiter magne, ó scelestum atque aúdacem homi-
 nem. Px. vaé mihi:

étiam non credás indignis nós esse inrisás modis? 710

Ph. mírum ní credís quod iste dícat. quid agam
 nésceo.

heús negato rúrsum. possumne égo hodie ex te ex-
 cúlperé

45 vérum? vidistíne fratrem Chaéream? Do. non. Ph.
 nón potest

síne malo fatéri, video: séquere hac: modo aít módo
 negat.

óra me. Do. obsecró te vero, Phaédria. PH. i intro
núnciam. 715

Do. oíci. PH. alio pácto honeste hinc quó modo ab-
eam néscio.

áctumst, siquidem tú me hic etiam, nébulo, ludificábere.

50 PY. Pármenonis tám scio esse hanc téchinam quam me
vívère.

DOR. síc est. PY. inveniam édepol hodie, párem ubi
referam grátiam.

séd nunc quid faciéndum censes, Dórias? DOR. de
istác rogas 720

vírgine? PY. ita, utrum praédicemne an táceam? DOR.
tu pol, sí sapis,

quód scis nescis, néque de eunucho néque de vitio vír-
ginis.

55 hác re et te omni túrba evolves ét illi gratum féceris.
íd modo dic, abísse Dorum. PY. ita fáciám. DOR. sed
videón Chremem?

Tháïs iam aderit. PY. quíd ita? DOR. quia, quom
inde ábeo, iam tum incéperat 725

túrba inter eos. PY. aúfer aurum hoc: égo scibo ex
hoc, quíd siet.

CHREMES. PYTHIAS.

IV 5 CH. Attát data hercle vérba mihi sunt: vícit vinum
quód bibi.

ac dum ádcubabam, quám videbar míhi pulchre esse
sóbrius!

postquám surrexi, néque pes neque mens sátis suom
officiúm facit.

PY. Chremés. CH. quis est? chem Pýthias: vah,
quánto nunc formósior 730

5 vidére mihi quam dúdum! PY. certo tú quidem pol
multo hílarior.

CH. verbum hércle hoc verum erít 'sine Cerere et Lí-
bero frigét Venus'.

sed Tháïs multon ánte venit? PY. án abiit iam a
mílite?

CH. iam dúdum, aetatem. lítes factae súnt inter eos
máximae.

Py. nil dīxit, tu ut sequerere sese? CH. nīl, nisi abiens
mī innuit. 735

10 Py. eho, nōnne id sat erat? CH. át nescibam id dicere
illam, nīsi quia
corrēxit miles, quód intellexi mínus: nam me extrusit
foras.
sed eccam ípsam: miror úbi ego huic antevórterim.

THAIS. CHREMES. PYTHIAS.

IV 6 TH. Crédo equidem illum iam ádfuturum esse, út illum
a me eripiát; sine veniat:
átqui si illam dígito attigerit úno, oculi ilico écfodientur. 740
úsque adeo illius férre possum inéptiam et magnífica
verba,
vérba dum sint: vérum enim si ad rem cónferentur,
vápulabit.

5 CH. Tháïs, ego iam dúdum hic adsum. TH. o mí Chremes, te ipsum éxpectabam.
scín tu turbam hanc própter te esse fáctum? et adeo
ad te áttinere hanc
ómnem rem? CH. ad me? quí quaeso istuc? TH.
quía, dum tibi sorórem studeo 745
réddere ac restítuere, haec atque huíus modi sum
múlta passa.

CH. úbi cast? TH. domi apud me. CH. héu. TH.
quid est?

10 éducta ita uti téque illaque dígnumst. CH. quid aís?
TH. íd quod res est.
hánc tibi dono dó neque repeto pro illa quicquam abs
té preti.

CH. et habétur et referétur, Tháïs, tibi ita ut mérita's
grátia. 750

TH. át enim cave, ne prius quam hanc a me accipias
amittás, Chremes:

nam haéc cast, quam míles a me ví nunc ereptúm venit.
15 abi tú, cistellam, Pýthias, domo écfere cum monuméntis.

CH. viden tu illum, Tháïs Py. úbi sitast? TH. in
ríscio: odiosa céssas.

CH. mílitem secum ád te quantas cópias addúcere? 755

áttat. TH. num formídulosus óbsecro es, mi homo?

CH. ápage sis :

égon formidulósus ? nemost hóminum qui vivát minus.

20 TH. áttque ita opust. CH. a, métuo qualem tú me esse
hominem existumes.

TH. ínmo hoc cogitáto : quicum rés tibist, peregrínus
est :

mínus potens quam tú, minus notus, mínus amicorum
híc habens. 760

CH. scío istuc. sed tu quód cavere póssis, stultum ad-
míttarest.

málo ego nos prospícere quam hunc ulcéisci accepta
iniúria.

25 tú abi atque obsera óstium intus, dúm ego hinc trans-
curro ád forum :

vólo ego adesse hic ádvocatos nóbis in turba hác.

TH. mane.

CH. mélius est. TH. mane. CH. omítte, iam adero.

TH. níl opus est istís, Chremes. 765

hóc modo dic, sorórem illam tuam esse ét te parvam
vírginem

ámisisse, núnc cognosse. sígna ostende. PY. adsúnt.

TH. cape.

30 sí vim faciet, ín ius ducito hóminem : intellexín ? CH.
probe.

TH. fác animo haec praesénti dicas. CH. fáciam. TH.
attolle pállium.

périi, huic ipsist ópus patrono, quém defensorém paro.

THRASO. GNATHO. SANGA. CHREMES. THAIS.

IV 7 THR. Hancíne ego ut contuméliam tam insígnem in me
accipiám, Gnatho ?

morí me satiust. Símalio, Donáx, Syrisce, séquimini.

primum aédis expugnábo. GX. recte. THR. vírgi-
nem eripiám. GX. probe.

THR. male múlcabo ipsam. GX. púlcbre. THR. in
medium hue ágmen cum vectí, Donax ;

5 tu, Símalio, in sinístrum cornum ; tú, Syrisce, in délix-
terum. 775

cedo álios: ubi centúriost Sanga et mánipulus furum?

SA. éccum adest.

THR. quid ignáve? peniculón pugnare, qui ístum huc
portes, cógitas?

SA. egone? ímperatoris virtutem nóveram et vim mí-
litum:

sine ságuine hoc non pósse fieri: qui ábstergerem
vólnera?

10 THR. ubi álii? SA. qui malum 'álii'? solus Sánnio ser-
vát domi. 780

THR. tu hosce ínstrue: ego ero póst principia: inde
ómnibus signúm dabo.

GN. illúc est sapere: ut hósce instruxit, ípsus sibi ca-
vít loco.

THR. idem hóc iam Pyrrus fáctitavit. CH. viden tu,
Thaïs, quam híc rem agit?
ní mírur, consilium íllud rectumst de óccludendis aé-
dibus.

15 TH. sané quod tibi nunc vír videatur ésse hic, nebulo
mágnus est: 785

ne métuas. THR. quid vidétur? GN. fundam tíbi
nunc nimis vellém dari,
ut tu illos procul hinc éx occulto caéderes: facerént
fugam.

THR. séd eecam Thaïdem ípsam video. GN. quám mox
ínruimús? THR. mane:
ómnia prius éxperiri quam ármis sapientém decet.

20 quí seís an quae iúbeam sine vi fáciat? GN. di vos-
trám fidem, 790
quántist sapere! númquam accedo, quín abs te abeam
dóctior.

THR. Tháïs, primum hoc míhi responde: quóm tibi
do istam vírginem.

díxtin hos míhi dies soli dáre te? TH. quid tum póstea?

THR. rógitas? quae mi ante óculos coram amátorem ad-
duxít tuom

25 TH. quíd cum illoc agás? THR. et cum eo clám te sub-
duxít míhi? 795

TH. lúbuit. THR. Pamphilam érgo huc redde, nísi si
mavis vi éripi.

CH. tibi illam reddat aut tu eam tangas, omnium...?

GN. a quid agis? tace.

THR. quid tu tibi vis? ego non tangam meam? CH.
tuam autem, furcifer?

GN. cave sis: nescis quod male dicas nunc viro. CH.
non tu hinc abis?

30 scin tu ut tibi res se habeat? si quicquam hodie hic
turbæ coeperis, 800

* faciam ut huius loci dieque meique semper memineris.

GN. miseret tui me, qui hunc tantum hominem facias
inimicum tibi.

CH. diminuiam ego tibi caput hodie, nisi abis. GN.
ain veró, canis?

sicine agis? THR. quis tú homo es? quid vis tibi?
quid cum illa rei tibist? 804

35 CH. scies: principio eam esse dico liberam. THR. hem.

CH. civem Atticam. THR. hui.

CH. meam sororem. THR. os durum. CH. miles, nunc
adeo edico tibi,

né vim facias ullam in illam. Thaïs, ego eo ad Sóphro-
nam

nútricem, ut eam adducam et signa ostendam haec.

THR. tunc me prohibeas,

meam ne tangam? CH. prohibebo inquam. GN. au-
dín tu? hic furti se adligat:

40 sát hoc tibist. THR. idem hoc tu, Thaïs? TH. quaere
qui respondeat. 810

THR. quid nunc agimus? GN. quin redeamus: iam
haec tibi aderit supplicans

últro. THR. credín? GN. immo certe: novi ingenium
múlierum:

nólunt ubi velís, ubi nolis cúpiunt ultro. THR. bene
putas.

GN. iam dimitto exercitum? THR. ubi vis. GN. Sánga,
ita ut fortis deceat

45 mílites, domi focique fác vicissim ut memineris. 815

SA. iam dudum animus ést in patinis. GN. frúgi es.

THR. vos me hac séquimini.

ACTVS V.

THAIS. PYTHIAS.

- V 1 TH. Pergín, scelesta, mécum perplexé loqui?
 'scio, nescio, abiit, aúdivi, ego non ádfui.'
 non tu ístuc mihi dictúra aperte es, quídquid est?
 'virgó conscissa véste lacrumans óbticet; 820
 5 eunúchus abiit:' quam óbrem? quid factúmst? taces?
 PY. quid tíbi ego dicam mísera? illum eunuchúm negant
 fuisse. TH. quis fuit ígitur? PY. iste Chaérea.
 TH. qui Chaérea? PY. iste ephébus frater Phaédriac.
 TH. quid aís, venefica? PY. átqui certo cómperi. 825
 10 TH. quid is óbsecro ad nos? quam óbrem adductust?
 PY. nescio:
 nisi amásse credo Pámphilam. TH. hem, misera
 óccidi,
 infélix, siquidem tu ístaec vera praédicas.
 num id lácrumat virgo? PY. id opínor. TH. quid aís
 sácrilega?
 istúcene intermináta sum hinc abiéns tibi? 830
 15 PY. quid fácerem? ita ut tu iústi, soli crédito.
 TH. scelésta ovem lupó commisti. díspudet
 sic míhi data esse vérba. quid illuc hóminis est?
 PY. era méa, tace tace óbsecro, salvaé sumus:
 habémus hominem ipsum. TH. úbi is est? PY. em ad
 sínísteram. 835
 20 viden? TH. vídeo. PY. comprehendí iube, quantúm
 potest.
 TH. quid illó faciemus, stúlta? PY. quid faciás, ro-
 gas?
 vide amábo, si non, quom áspicias, os ínpudens
 vidétur: tum *autem* quae éius confidéntiast!

CHAEREA. THAIS. PYTHIAS.

- V 2 CH. Apud Ántiphonem utérque, mater ét pater, 840
 quasi dédita opera dómi erat, ut nulló modo
 intro íre possem, quín viderent me. ínterim

- dum ante óstium sto, nótus mihi quidam óbuiam
 5 venít. ubi vidi, ego me ín pedes quantúm queo
 in ángiportum quóddam desertum; índe item 845
 in áliud, inde in áliud: ita misérrumus
 fuí fugitando, néquis me cognósceret.
 sed éstne haec Thaïs, quám video? ipsast. haéreo
 15 quid fáciam. quid mea aútem? quid faciét mihi?
 TH. adeámus. bone vir Dóre, salve: díe mihi, 850
 aufúgistin? CH. era, fáctum. TH. satin id tibi placet?
 CH. non. TH. crédin te inpune hábiturum? CH. unam
 hanc nóxiam
 amítte: si aliam admísero umquam, occídito.
 15 TH. num meám saevitiam véritu's? CH. non. TH.
 non? quíd igitur?
 CH. hanc métui ne me críminaretúr tibi. 855
 TH. quid féceras? CH. paulúm quiddam. PY. eho
 'paulum', ínpudens?
 an paúlum hoc esse tibi videtur, vírginem
 vítiáre civem? CH. cónservam esse crédidi.
 20 PY. cóservam? vix me cóntineo quin ínvolem
 monstro ín capillum: etiam últro derisum ádvenit. 860
 TH. abin hínc, insana? PY. quíd ita? vero débeam,
 credo, ísti quicquam fúrcifero, si id fécerim:
 praesértim quom se sérvom fateatúr tuom.
 25 TH. missa haéc faciamus. nón te dignum, Chaérea,
 fecísti: nam si ego dígna hac contumélia 865
 sum máxume, at tu indígnus qui facerés tamen.
 neque édepol quid nunc cónsilij capiám scio
 de vírgine istac: íta conturbastí mihi
 30 ratiónes omnis, út eam non possím suis
 ita ut aéquom fuerat átque ut studui trádere, 870
 ut sólídum parerem mi hóc beneficium, Chaérea.
 CH. at núnc dehinc spero actérnam inter nos grátiam
 fore, Tháïs. saepe ex huius modi re quápiam
 35 maló principio mágna familiáritas
 conflátast. quid si hoc quíspiam voluít deus? 875
 TH. equidém pol in eam pártem accipioque ét volo.
 CH. inmo íta quaeso. unum hoc scíto, contuméliac
 non mé fecisse cáusa, sed amorís. TH. scio,
 40 et pól propterea mágis nunc ignoscó tibi.

non ádeo inhumano ingenio sum, Chaérea, 880
neque ita íperita, ut quíd amor valeat nésciam.

CH. te quóque iam, Thaïs, íta me di bene amént, amo.

PR. tum pól tibi ab istoc, éra, cavendum intéllego.

45 CH. non aúsim PR. nil tibi quícquam credo. TH. dé-
sínas.

CH. nunc égo te in hac re mi óro ut adiutríx sies, 885

ego mé tuac comméndo et committó fide:

te míhi patronam cápio, Thaïs, te óbsecro:

emóriar, si non hánc uxorem dúxero.

50 TH. tamen sí pater quíd.. CH. á volet, certó scio,
civís modo hacc sit. TH. paúlulum opperírier 890
si vis, iam frater ípse hic aderit vírginis;
nutricem arcessitum íit, quae illam aluit párvolam:
in cógnoscendo túte ípse aderis, Chaérea.

55 CH. ego véro maneo. TH. vín interea, dúm venit,
domi ópperiamur pótius quam hic ante óstium? 895

CH. immó perecupio. PR. quám tu rem actura óbse-
cro's?

TH. nam quíd ita? PR. rogitas? hunc tu in aedis có-
gitas

recípere posthac? TH. quór non? PR. crede hoc
meaé fide,

60 dabit híc pugnam aliquam dénuo. TH. au, tace ób-
secro.

PR. parúm perspexisse eíus videre audáciam. 900

CH. non fáciam, Pythías. PR. non credo, Chaérea,

nisi sí commissum nóñ erit. CH. quin, Pýthias,

tu mé servato. PR. néque pol servandúm tibi

65 quiequám dare ausim néque te servare. ápage te.

TH. adest óptume ípse fráter. CH. perii hercle: ób-
secro 905

abeámus intro, Tháís: nolo me ín via

cum hac véste videat. TH. quam óbrem tandem? an
quía pudet?

CH. id ípsum. PR. id ípsum? vírgo vero! TH. i praé,
sequor.

70 tu istíc mane, ut Chremem íntro ducas, Pýthias.

PYTHIAS. CHREMES. SOPHRONA.

- V 3 PY. Quid, quid venire in mentem nunc possit mihi, 910
 quid nam, qui referam sacrilego illi gratiam,
 qui hunc suppositum nobis? CH. move te oro citius,
 mea nutrix. So. moveo. CH. video, sed nil promoves.
 5 PY. iamne ostendisti signa nutrici? CH. omnia.
 PY. amabo, quid ait? cognoscitne? CH. ac memoriter.
 PY. bene edepol narras: nam illi faveo virgini. 916
 ite intro: iam dudum era vos expectat domi.
 virum bonum eecum Parmenonem incedere
 10 video: vide ut otiosus it, si dis placet.
 spero me habere, qui hunc meo excruciem modo. 920
 ibo intro, de cognitione ut certum sciam:
 post exhibeo atque hunc perterrebo sacrilegum.

PARMENO. PYTHIAS.

- V 4 PA. Reviso, quid nam Chaerea hic rerum gerat.
 quod si astu rem tractavit, di vestram fidem,
 quantam et quam veram laudem capiet Parmeno! 925
 nam ut mittam, quod in amore difficillimum
 5 carissimo ab meretrice avara virginem
 quam amabat, cum confeci sine molestia,
 sine sumptu, sine dispendio: tam hoc alterum,
 id verost quod ego mihi puto palmarium 930
 me repperisse, quo modo adulescentulus
 10 meretricum ingenia et mores posset noscere,
 mature ut quom cognovit perpetuo oderit.
 quae dum foris sunt, nil videtur mundius,
 nec magis compositum quicquam nec magis elegans: 935
 [quae cum amatore suo cum cenant liguriunt]
 15 harum videre inlucem sordes inopiam,
 quam inhonestae solae sint domi atque avidae cibi,
 quo pacto ex iure hesterno panem atrum vorent,
 nosse omnia haec salus est adulescentulis. 940
 PY. ego pol te pro istis dictis et factis, scelus,
 20 ulciscar, ut ne impune in nos inluseris.
 pro deum fidem, facinus foedum! o infelicem adules-
 centulum!
 o scelestum Parmenonem, qui istum huc adduxit!
 PA. quid est?

- Py. míseret me: itaque ut né viderem, mísera huc ec-
fugí foras, 945
quaé futura exémpla dicunt ín eum indigna. PA. o
Iúppiter,
25 quaé illaec turbast? núm nam ego perii? adíbo. quid
istuc, Pýthias?
quíd aïs? in quem exémpla fient? Py. rógitas, au-
dacíssume?
pérdidisti istúm quem adduxti pro eúnuchó adules-
céntulum,
dúm studes dare vérba nobis. PA. quíd ita? aut quid
factúmst? cedo. 950
Py. dícam: virginem ístam, Thaïdi hódie quac donó
datast,
30 scís eam hinc civem ésse? et fratrem eius ésse ad-
prime nóbilem?
PA. néscio. Py. atqui sic inventast: éam iste vitiaví-
miser.
ille ubi id rescívit factum fráter violentíssumus,
PA. quíd nam fecit? Py. cónligavit prímum eum mi-
serís modis. 955
PA. cónligavit? Py. átque quidem orante, út ne id
faceret, Tháïde.
35 PA. quíd aïs? Py. nunc minátur porro sése id quod
moechís solet:
quód ego numquam vídi fieri néque velim. PA. qua
audácia
tántum facinus aúdet? Py. quid ita 'tántum'? PA.
an non hoc máximumst?
quís homo pro moecheo úmquam vidit ín domo mere-
trícia 960
préndi quemquam? Py. néscio. PA. at ne hoc né-
sciatis, Pýthias:
40 díco, edico vóbis, nostrum esse íllum erilem filium.
Py. hem,
óbsecro, an is est? PA. néquam in illum Tháïs vim
fierí sinat!
átque adeo autem quór non egomet íntro eo? Py.
vide, Pármeno,

quíd agas, ne neque ílli prosis ét tu pereas: nam
hóc putant, 965

quídquid factumst, á te esse ortum. PA. quíd igitur
faciám miser?

45 quídve incipiam? ecce aútem video rúre redeuntém
senem:

dícam huic an non *dícam*? dicam hercle: étsi mihi
magnúm malum

scío paratum: séd necessest, huíc ut subveniát. Px.
sapis.

égo abeo intro: tú isti narra omne órđine, ut factúm
siet. 970

LACHES. PARMENO.

V 5 LA. Ex meó propinquo rúre hoc capio cómmodi:
neque agrí neque urbis ódium me umquam pércipit.
ubi sátias coepit fieri, commutó locum.

sed estne ílle noster Pármeno? et certe ípsus est.

5 quem praéstolare, Pármeno, hic ante óstium? 975

PA. quis homóst? chem, salvom te ádvenire, ere,
gaúdeo.

LA. quem praéstolare? PA. périi: lingua haerét metu.

LA. hem,

quid ést quod trepidas? sátine salvae? díe mihi.

PA. ere, prímum te arbitrári quod res ést velim:

10 quidquíd huius factumst, cúlpa non factúmst mea. 980

LA. quid? PA. récte sane intérogasti: opórtuit

rem praénarrasse me. émit quendam Phaédria

cunúchum, quem dono huíc daret. LA. quoi? PA.
Tháidi.

LA. emít? perii hercle. cuánti? PA. vigintí minis.

15 LA. actúmst. PA. tum quandam fídicinam amat hinc
Chaérea. 985

LA. hem, quíd? amat? an scit iam ílle quid mere-
trix siet?

an in ástu venit? áliud ex alió malum.

PA. ere, né me spectes: me ímpulsore haec nón facit.

LA. omítte de te dícere. ego te, fúrcifer,

20 si vívo... sed istuc, quídquid est, prímum expedi. 990

PA. is pro íllo eunucho ad Tháidem dedúctus est.

LA. pro eunúchōn? PA. sic est. hūnc pro moecho
póstea

compréndere intus ét constrinxere. LA. óccidi.

PA. audáciam meretrícum specta. LA. núnquid est

25 aliúd mali damníve quod non díxeris 995

relicuom? PA. tantumst. LA. céssō huc intro rúm-
pere?

PA. non dúbiumst quin mihi mágnū ex hac re sít
malum:

nisi quía necessus fúit hoc facere. id gaúdeo

proptér me hisce aliquid ésse eventurū mali:

30 nam iám diu aliquam caúsam quaerebát senex, 1000
quam obrem ínsigne aliquid fáceret eis: nunc rép-
perit.

PYTHIAS. PARMENO.

V 6 Py. Numquam édepol quicquam iám diu quod mágis
vellem eveníre

mi evénit, quam quod módo senex intro ad nos venit
érrans.

mihi sólae ridiculó fuit, quae quíd timeret scíbam.

PA. quid hoc aútemst? Py. nunc id pródeo ut' con-
véniam Parmenónem. 1005

5 sed ubi óbsecro est? PA. me quaérit haec. Py. at-
que éccum video: adíbo.

PA. quid ést, inepta? quíd vis tibi? quid rídes? per-
gin? Py. périi:

deféssa iam sum mísera te ridéndo. PA. quid ita?
Py. rógitas?

numquám pol hominem stúltiorem vídi nec vidébo. a,
non póssum satis narráre, quos ludós praebueris intus.

10 at étiam primo cállidum et disertum credidi hóminem.
quid? ílicone crédere [ea] quae dixi oportuít te?

an paénitebat flágiti, te auctóre quod fecísset

aduléscens, ni miserum ínsuper etiám patri indicáres?
nam quíd illi credis ánimi tum fuisse, ubi vestem
vídit 1015

15 illam ésse cum indutúm pater? quid? iám scis te
perísse?

PA. hem quíd dixisti, péssuma? an mentíta's? etiam
rídes?

itan lépidum tibi visúmst, scelus, nos ínridere? PY.
nínium.

PA. siquidem ístuc inpune hábueris. PY. verúm? PA.
reddam hercle. PY. crédo:

sed ín diem ístuc, Pármeno, est fortásse, quod mi-
náre. 1020

20 tu iám pendebis, quí stultum adulescéntulum nobí-
litas

flagítiis et eundem índicas: utérque in te exempla
édent.

PA. nullús sum. PY. hic pro illo múnere tibi honós
est habitus: ábeo.

PA. egomét meo indicío miser quasi sórex hodie périi.

GNATHO. THRASO. (PARMENO.)

V 7 GN. Quíd nunc? qua spe aut quó consilio huc ímus?
quid coeptás, Thraso? 1025

TH. égone? ut Thaídí me dedam et fáciam quod
iubeát. GN. quid est?

TH. quí minus quam Herculés servívit Ómphalae? GN.
exemplúm placet.

útinam tibi commítigari vídeam sandalió caput!

5 séd fores crepuérunt ab ea. TH. périi: quid hoc
autémst mali?

húnc ego numquam víderam etiam: quíd nam hic
properans prósilit? 1030

CHAEREA. PARMENO. GNATHO. THRASO.

V 8 CH. Ó populares, écquis me hodie vívit fortunátior?
nemo hércle quisquam: nam ín me plane dí potes-
tatém suam

omnem óstendere: quóí tam subito tót congruerint
cómmoda.

PA. quid hic laétus est? CH. o Pármeno mí, o meárum
voluptatum ómnium

5 invéntor inceptór perfector, scín me in quibus sim
gaúdiis? 1035

scis Pámphilam meam invéntam civem? PA. audívi.

CH. scis sponsám mihi?

PA. bene, íta me di ament, fáctum. GN. audin tu, hic
quíd aít? CH. tum autem Phaédriac

meo frátri gaudeo ésse amorem omnem ín tranquillo:
unást domus;

Thaís patri se cómmendavit, ín clientelam ét fidem

10 nobís dedit se. PA. frátris igitur Tháis totast? CH.
scílicet. 1040

PA. iam hoc áliud est quod gaúdeamus: míles pelle-
túr foras.

CH. tu fráter ubi ubi est fác quam primum haec aúdiat.

PA. visám domum.

TH. numquíd, Gnatho, tu dúbitas quin ego núnc per-
petuo périerim?

GN. sine dúbio opinor. CH. quíd commemorem prí-
mum aut laudem máxime?

15 illúmne qui mihi dédit consilium ut fácerem, an me
qui ausús siem 1045

incípere, an fortunám conlaudem, quae gubernatríx
fuit,

quac tót res tantas tam ópportune in únum conclusít
diem,

an meí patris festívitatem et fáclitatem? o Iúppiter,
serva óbsecro haec bona nóbis.

PHAEDRIA. CHAEREA. THRASO. GNATHO.

PH. di vostrám fidem, incredíbilia

20 Pármeno mēdo quae narravit. séd ubist frater? CH.
praesto adest. 1050

PH. gaúdeo. CH. satis crédo. nil est Tháide hac,
fratér, tua

dígnius quod amétur: ita nostrae ómnist faulrix fá-
miliae.

PH. míhi illam laudas? TH. péríi, quanto mínus spei
est, tanto mágis amo.

óbsecro, Gnatho, ín te spes est. GN. quíd vis faciam?
TH. pérfice hoc

25 précibus pretio, ut haéream in parte áliqua tandem
apud Tháidem. 1055

GX. difficilest. TH. siquid conlubitumst, nóvi te. hoc
si efféceris,

quódvis donum praémium a me optáto, id optatúm
feres.

GX. itane? TH. sic erít. GX. si efficio hoc, póstulo ut
mihi túa domus

té praesente absénte pateat, invocato ut sít locus

30 sémper. TH. do fidém futurum. GX. adcíngar. PH.
quem ego hic aúdio? 1060

ó Thraso. TH. salvéte. PH. tu fortásse quae facta
híc sient

néscis. TH. scio. PH. quor érgo in his te cónspicor
regiónibus?

TH. vóbis fretus. PH. scín quam fretus? míles, e-
dicó tibi,

sí te in platea offéndero hac post únquam, quod di-
cás mihi

35 'álium quacerebam, íter hac habui', périisti. GX. heia,
hau sic decet. 1065

PH. díctumst. GX. non cognóscó vostrum tám super-
bum. PH. síc ago.

GX. prius audite paúcis: quod quom díxero, si plá-
cuerit,

fácitote. PH. audiámus. GX. tu concéde paulum is-
túc, Thraso.

príncipio ego vos crédere ambos hóc mihi vementér
velim,

40 me húius quidquid fácio id facere máxume causá
mea: 1070

vérum si idem vóbis prodest, vós non facere inscítiaſt.

PH. quíd id est? GX. militem égo rivalem récipiun-
dum cénseo. PH. hem,

récipiundum? GX. cógita modo. tu hércle cum illa,
Phaédria,

út lubenter vívis (etenim béne lubenter víctitas),

45 quód des paululúmst: necessest múltum accipere
Tháidem. 1075

út tuo amorí súppeditare póssint sine sumptú tuo
ómnia haec, magis ópportunus néc magis ex usú tuo
némost. princípíe ét habet quod det, ét dat nemo lárgius.

fátuos est, insúlsus, tardus, stértil noctis ét dies :

50 néque istum metuas né amet mulier: fáciie pellas
 úbi velis. 1080

Ch. quid agimus? Gx. praeterea hoc etiam, quod ego
vel primum puto,

accipit homo nemo melius prorsus neque prolixius.

Сн. mírum ni illoc hómine quoquo pácto opust. Рн.
idem ego árbitror.

GN. récte facitis. únun etiam hoc vos óro, ut me in
vostrúm gregem

55 récipiatis: sátis diu iam hoc sáxum vorso. Πη. réci-
pimus. 1085

CH. ác lubenter. GN. át ego pro isto, Phaédria et tu
Chaérea,

hunc comedendum et bibendum vobis propinó. Сн.
placet.

PH. dignus est. GH. Thraso, ubi vis accede. TH. ob-
secro te, quid agimus?

GN. quíd? isti te ignorábant: postquam eis móres
ostendí tuos

co ét conlaudavi secundum facta et virtutis tuas,
inpetravi. Тн. bene fecisti: gratiam habeo máxu-
mam. 1091

númquam etiam fui úsquam, quin me amarent omnes
plúrimum.

Gx. díxin ego in hoc ésse vobis Átticam elegántiam?

PN. níl praeter promíssum est. ite hac. ω vós valet
et plaúdite.

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 206 iambici senarii
 — 207 trochaicus octonarius
 — 208 trochaicus septenarius
 — 209 iambicus quaternarius
 — 201 et 211 trochaici septenarii
 — 212 iambicus octonarius
 — 213 et 215 iambici quaternarii
 — 214 et 218 trochaici septenarii
 — 216 et 217 trochaici octonarii
 — 219 ad 223 iambici octonarii
 — 224 ad 254 trochaici septenarii
 — 255 ad 291 iambici septenarii
 — 292 clausula
 — 293 ad 297 iambici octonarii
 — 298 trochaicus septenarius
 — 299 et 301 iambici quaternarii
 — 300 iambicus senarius
 — 302 et 303 iambici octonarii
 — 304 trochaicus octonarius
 — 305 trochaicus septenarius
 — 306 iambicus quaternarius
 — 307 ad 319 iambici octonarii
 — 320 iambicus senarius
 — 321 et 322 iambici septenarii
 — 323 ad 351 iambici senarii
 — 352 ad 366 trochaici septenarii
 — 367 ad 390 iambici octonarii
 — 391 ad 538 iambici senarii
 — 539 ad 548 iambici septenarii
 — 549 et 550 trochaici septenarii
 — 551 et 552 iambici septenarii
 — 553 ad 556 iambici octonarii
 — 557. 559 ad 561 iambici septenarii
 — 558 trochaicus octonarius
 — 562 ad 591 iambici octonarii

- V. 592 ad 614 iambici septenarii
 — 615. 618 ad 620 trochaici octonarii
 — 616 et 621 trochaici septenarii
 — 617 et 622 iambici octonarii
 — 623 ad 628 trochaici septenarii
 — 629 ad 642 iambici senarii
 — 643 et 644 trochaici octonarii
 — 645 trochaicus septenarius
 — 646 et 648 iambici octonarii
 — 647 et 652 iambici quaternarii
 — 649 et 655 trochaici septenarii
 — 650. 651. 653 iambici octonarii
 — 654 trochaicus octonarius
 — 656 et 657 iambici octonarii
 — 658 iambicus senarius
 — 659 ad 667 iambici octonarii
 — 668 ad 702 iambici senarii
 — 703 ad 726 trochaici septenarii
 — 727 ad 737 iambici octonarii
 — 738 iambicus senarius
 — 739 ad 746. 748 trochaici octonarii
 — 747 trochaicus dimeter catalecticus
 — 749. 751. 752 trochaici septenarii
 — 750 iambicus octonarius
 — 753 et 754 iambici septenarii
 — 755 ad 770 trochaici septenarii
 — 771 ad 787 iambici octonarii
 — 788 ad 816 trochaici septenarii
 — 817 ad 942 iambici senarii
 — 943 ad 970 trochaici septenarii
 — 971 ad 1001 iambici senarii
 — 1002 ad 1024 iambici septenarii
 — 1025 ad 1031 trochaici septenarii
 — 1032 ad 1049 iambici octonarii
 — 1050 ad 1094 trochaici septenarii.
-

HAVTON TIMORVMENOS

P. TERENTI.

GRAECA · MENANDRV · ACTA · LVDIS · MEGA-
LENSIBVS · L · CORNELIO · LENTVLO · L · VA-
LERIO · FLACCO · AED · CVR · EGIT · AMBIVIVS
TVRPIO · MODOS · FECIT · FLACCVS · CLAVDI
ACTA · PRIMVM · TIBIIS · INPARIBVS · DEINDE
DVABVS · DEXTRIS · FACTAST · TERTIA · MA
IVVENTIO · TI · SEMPRONIO · COS ..

C. SVLPICI APOLLINARIS PERIOCHA.

IN mílitiam proficisci gnatum Clíniam
amántem Antiphilam cómpulit durús pater,
animíque sese angébat facti paénitens.
mox úbi reversust, clám patrem devórtitur
ad Clítiphonem : is amábat scortum Bécchidem. 5
cum arcésseret cupítam Antiphilam Clínia,
et éius Bécchis vénit amica ac sérvolae
habitúm gerens Antíphila : factum id quó patrem
suúm celaret Clítipho. hic technís Syri
decém minas meretrículae aufert á sene. 10
Antíphila Clitiphónis reperitúr soror :
hanc Clínia, aliam Clítipho uxorem áccipit.

PERSONAE.

CHREMES SENEX
MENEDEMVS SENEX
CLITIPHO ADVLESCENS
CLINIA ADVLESCENS
SYRVS SERVOS
DROMO SERVOS
BACCHIS MERETRIX
ANTIPHILA MVlier
SOSTRATA MATRONA
NVTRIX
PHERYIA ANCILLA.

PROLOGVS.

Nequoí sit vostrum mírum, quor partis seni
poëta dederit, quae sunt adulescéntium :
id primum dicam, deinde quod veni éloquar.

* * * * *

ex íntegra Graeca íntegram comoédiam
hodié sum acturus Haúton timorúmenon.

[duplex quae ex argumento facta est simplici.]

nunc quam óbrem has partis dídicerim, paucís dabo.

orátorem esse vóluit me, non prólogum : 11

vostrúm iudiciúm fécit : me actorém dedit,

sei hic áctor tantum póterit a facúndia,

quantum ille potuit cógitare cómmode,

qui orátionem hanc scrípsit, quam dictúrus sum. 15

nam quód rumores distulerunt málivoli,

multas contaminásse Graecas, dúm facit

paucás Latinas : fáctum id esse hic nón negat,

neque sé pigere et deinde facturum aúumat.

habét bonorum exémplum, quo exempló sibi 20

licére id facere quód illi fecerúnt putat.

tum quód malivulus vétus poëta díctitat,

repénite ad studium hunc se ádplicasse músicum,

amícum ingenio frétum, hau naturá sua :

arbítrium vostrum, vóstra existumátio 25

valébit. qua re omnis vos orátós volo,

ne plús iniquom póssit quam aequom orátio.

facite aéqui sitis: dáte crescendi cópíam,
 novárum qui spectánda faciunt cópíam,
 sine vítiis: ne ille pró se dictum existumet, 30
 qui núper fecit sérvó currenti ín via
 decésse populum: quór insano sérvíat?
 de illíus peccatis plúra dicet, quóm dabit
 aliás novas, nisi fínem maledictís facit.
 adéste aequo animo: dáte potestatém mihi 35
 statáriam agere ut líceat per siléntium;
 ne sémper servos cúrréns, iratús senex,
 edáx parasitus, sýcophanta autem ínpudens,
 avárus leno, adsídue agendi sít mihi
 clamóre summo, cúm labore máxumo. 40
 mea caúsa causam hanc iústam esse animum indúcite,
 ut áliqua pars labóris minuatúr mihi.
 nam núnc novas qui scríbunt, nil parcúnt seni:
 siquaé laboriósast, ad me cúrritur:
 si lénis est, ad álium defertúr gregem. 45
 in hác est pura orátio. experímini,
 in utránque partem ingénium quid possít meum.
 exémplum statuíte ín me, ut adulescéntuli 51
 vobís placere stúdeant potius quám sibi.

ACTVS I.

CHREMES. MENEDEMVS.

- I 1 CH. Quamquam haec inter nos nuper notitia ádmō-
dumst
(inde ádeo *ex* quo agrum in próxumo hic mercátus es)
nec réi fere sane ámplius quicquám fuit: 55
tamén vel virtus túa me vel vicínitas,
5 quod ego ín propinqua pártē amicitiaé puto,
facit út te audacter mōneam et familiáriter,
quod míhi videris praeter actatém tuam
facere ét praeter quam rés te adhortatúr tua. 60
nam pró deum atque hominúm fidem, quid vís tibi?
10 quid quaéris? annos séxaginta nátus es,
aut plús eo, ut conício; agrum his regiónibus
meliórem neque pretí maioris némo habet;
servós compluris: proinde quasi nemó siet, 65
ita túte attente illórum officia fúngere.
15 nunquám tam mane egrédior neque tam vésperi
domúm revortor, quín te in fundo cónspicer
fodere aut arare aut áliquíd ferre. dénique
nullúm remittis témpus neque te réspicis. 70
haec nón voluptati tibi esse satis certó scio.
20 ‘enim’ díces ‘quantum hic óperis fiat paénitet.’
quod in ópere faciundo óperae consumís tuae,
si súmas in illis éxercendis, plús agas.
ME. Chremés, tantumne ab ré tuast otí tibi, 75
aliéna ut cures, éa quae nil ad te áttinent?
25 CH. homó sum: humani níl a me alienúm puto.
vel mé monere hoc vél percontarí puta:
rectúmst, ego ut faciam; nón est, te ut detérream.
ME. mihi síc est usus: tibi ut opus factóst, face. 80
CH. an quoíquamst usus hómīni, se ut cruciét? ME.
mihi.
30 CH. síquíd laborist, nóllem: sed quid istúe malist?
quaesó, quid de te tántum *commeruísti*? ME. eheu.

CH. ne lácruma, atque istuc, quídquid est, fac me út
sciam :

ne rétice, ne verére, crede inquám mihi : 85
aut cónsolando aut cónsilio aut re iúvero.

35 ME. scire hóc vis? CH. hac quidem caúsa, qua dixí
tibi.

ME. dicétur. CH. at istos rástros intereá tamen
adpóne, ne labóra. ME. minume. CH. quám rem
agis ?

ME. sine mé, vocivom témpus nequod dém mihi 90
labóris. CH. non sinam, inquam. ME. a, non ae-
quóm facis.

40 CH. hui, tám gravis hos, quaéso? ME. sic meri-
túmst meum.

CH. nunc lóquere. ME. filium únicum adulescéntulum
habeo. á, quid dixi? habére me? immo habuí, Chre-
mes :

nunc hábeam necne incértumst. CH. quid ita istúc?
ME. scies. 95

est é Corinθο hic ádvena anus paupércula :

45 eius fíliam ille amáre coepit pérдите,
prope iam út pro uxore habéret : haec clam me ómnia.
ubi rém rescivi, coépi non humánitus
neque ut ánimum decuit aégrotum adulescéntuli 100
tractáre, sed vi et viá pervolgatá patrum.

50 cotídie accusábam : 'hem, tibine haec diútius
licére speras fácere me vivó patre,
amícam ut habeas própe iam in uxoris loco?
errás, si id credis, ét me ignoras, Clínia. 105
ego té meum esse díci tantispér volo,

55 dum quód te dignumst fácies : sed si id nón facis,
ego quód me in te sit fácere dignum invénero.
nulla ádeo ex re istuc fít nisi ex nimio ótio.
ego istúc aetatis nón amorí operám dabam, 110
sed in Ásiam hinc abii própter pauperiem átque ibi

60 simúl rem et gloriam ármis belli répperi.'
postrémo adeo res rédiit : adulescéntulus
saepe éadem et graviter aúdiendo víctus est :
aetáte me putávit et sapiéntia 115
plus scire et providére quam se ipsúm sibi :

65 in Ásiam ad regem militatum abiit, Chremes.

CH. quid ais? ME. clam me profectus mensis tris abest.

CH. ambo accusandi: sed illud inceptum tamen animi pudentis signum et non instruum. 120

ME. ubi comperi ex eis, qui fuere ei conscii,
70 domum revortor maestus atque animo fere
perturbato atque incerto prae aegritudine.
adsido: adcurrunt servi, soccos detrahunt:
video alios festinare, lectos sternere, 125
cenam adparare: pro se quisque sedulo

75 faciebant, quo illam mihi lenirent miseriam.
ubi video, haec coepi cogitare 'hem, tot mea
solus solliciti sint causa, ut me unum expleant?
ancillae tot me vestiant? sumptus domi 130
tantos ego solus faciam? sed gnatum unicum,

80 quem pariter uti his decuit aut etiam amplius,
quod illa aetas magis ad haec utenda idoneast,
eum ego hinc eieci miserum iniustitiae mea.
malum quidem me quovis dignum deputem, 135
si id faciam. nam usque dum ille vitam illam colet
85 inopem, carens patria ob meas iniurias,
interea usque illi de me supplicium dabo,
laborans, quaerens, parcens, illi serviens.
ita facio prorsus: nil relinquo in aedibus, 140
nec vas nec vestimentum: conrasi omnia.

90 ancillas, servos, nisi eos qui opere rustico
faciundo facile sumptum exercerent suum,
omnis produxi ac vendidi. inscripsi ilico
aedis: mercedem quasi talenta ad quindecim 145
coegi: agrum hunc mercatus sum: hic me exerceo.

95 decrevi tantisper me minus iniuriae,
Chremes, meo gnato facere, dum fiam miser:
nec fas esse, ulla me voluptate hic frui,
nisi ubi ille huc salvos redierit meus particeps. 150

CH. ingenio te esse in liberos leni puto,
100 et illum obsequentem, si quis recte aut commode
tractaret. verum neque illum tu satis noveras,
nec te ille; hoc quom fit, ibi non vere vivitur.
tu illum numquam ostendisti quanti penderes, 155

nec tibi ille credere ausus quae est aequom patri.

105 quod si esset factum, haec numquam evenissent tibi.

ME. ita res est, fateor: peccatum a me maximumst.

CH. Menedeme, at porro recte spero et illum tibi
salvom adfuturum esse hic confido propediem. 160

ME. utinam ita di faxint. CH. facient. nunc si
commodumst,

110 Dionysia hic sunt hodie: apud me sis volo.

ME. non possum. CH. quor non? quaeso tandem
aliquantulum

tibi parce: idem absens facere te hoc vult filius.

ME. non convenit, qui illum ad laborem hinc pepu-
lerim, 165

nunc me ipsum fugere. CH. sicest sententia?

115 ME. sic. CH. bene vale. ME. et tu. CH. lacrimas
excussit mihi,

miseretque me eius: sed ut diei tempus est,

tempus monere me hunc vicinum Phanium,

ad cenam ut veniat: ibo, visam si domist. 170

nil opus fuit monitore: iam dudum domi

120 praesto apud me esse aiunt; egomet convivas moror.

ibo adeo hinc intro. sed quid crepuerunt fores

[hinc a me? quis nam egréditur? huc concessero.]

CLITIPHO. CHREMES.

I 2 CL. Nil adhuc est quod vereare, Clinia: haud qua-
quam etiam cessant: 175

et illam simul cum nuntio tibi hic adfuturam hodie
scio.

proin tu sollicitudinem istam falsam, quae te excru-
ciat, mittas.

CH. quicum loquitur filius?

5 CL. pater adest, quem volui: adibo. pater, oppor-
tune advenis.

CH. quid id est? CL. hunc Menedemum nostin nos-
trum vicinum? CH. probe. 180

CL. huic filium scis esse? CH. audiivi esse: in Asia.

CL. non est, pater:

apud nos est. CH. quid ais? CL. advenientem, o
navi egredientem ilico

abduxi ad cenam: nam mihi magna cum eo iam
inde a puertitia

10 fuit semper familiaritas. CH. voluptatem magnam
nuntias.

quam vellem Menedemum invitatum, ut nobiscum
esset amplius, 185

ut hanc laetitiam nec opinanti primus obicerem domi!
atque *hércle* etiam nunc tempus est. CL. cave faxis:
non opus est, pater.

CH. quapropter? CL. quia enim incertumst etiam,
quid se faciat. modo venit.

15 timet omnia: patris iram, et animum amicae se erga
ut sit suae.

eam misere amat: propter eam haec turba atque
abitio evenit. CH. scio. 190

CL. nunc servolum ad eam in urbem misit, et ego
nostrum una Syrum.

CH. quid narrat? CL. quid ille? miserum se esse.

CH. miserum? quem minus crederes?
quid reliquist quin habeat, quae quidem in homine
dicuntur bona?

20 parentis, patriam incolumem, amicos, genus, cognatos,
ditias:

atque haec perinde sunt ut illiust animus qui ea
possidet: 195

qui uti scit, ei bona; illi, qui non utitur recte, mala.

CL. immo ille fuit senex inportunus semper: et nunc
nil magis

vereor quam nequid in illum iratus plus satis faxit,
pater.

25 CH. illucine? sed reprimam me: nam in metu esse
hunc illi utile.

CL. quid tute tecum? CH. dicam. ut ut erat, man-
sum tamen oportuit. 200

fortasse aliquantum iniquior erat praeter eius lubi-
dinem:

pateretur: nam quem ferret, si parentem non ferret
suum?

huncine erat aequom ex illius more an illum ex huius
vivere?

30 et quód illum insimulat dúrum, id non est: nám pa-
rentum iniúriae
uníus modi sunt férme, paulo qui ést homo tolerá-
bilis. 205

scortári crebro nólunt, nolunt crébro convivárier,
praebént exigue sump̄tum: atque haec sunt támen ad
virtutem ómnia.

verum ánimus ubi semél se cupiditáte devinxít mala,
35 necésest, Clitiphó, consilia cónsequi consímilia.

scitúmst periculum ex áliis facere, tíbi quid ex usú
siet. 210

CL. ita crédo. CH. ego ibo hinc íntro, ut videam
cénacae quid nobís siet.

tu, ut témpus est diéi, vide sis néquo hinc abeas lóngius.

II 1 CL. quam iníqui sunt patrés in omnis ádulescentis
iúdice!

qui aequom ésse censent nós a pueris ílico nascí senes
neque illárum adfines ésse rerum, quas fert adules-
céntia. 215

ex suá lubidiné moderantur, núnc quae est, non quae
olím fuit.

5 mihi si úmquam filiús crit, ne ille fácili me utetúr
patre:

nam et cónoscendi et ígnosendi dábitur peccatí locus:
non út meust, qui míhi per alium osténdit suam sen-
téntiam.

perii: ís mi, ubi adbibít plus paulo, sua quae narrat
fácinora! 220

nunc aít 'periculum ex áliis facito, tíbi quid ex usú
siet.'

10 astútus: ne ille hauscít, quam mihi nunc súrdo nar-
ret fábulam.

magis núnc me amicae dícta stimulant 'dá mihi' atque
'adfér mihi':

[quói quód respondeám nil habeo: néque me quis-
quamst míserior.]

nam hic Clínia, etsi is quóque suarum rerum sat agit,
támen habet 225

bene ét pudice edúctam et artis ígnaram meretríciac.

15 meást petens, procáx, magnífica, sump̄tuosa, nóbilis.

tum quód dem ei, 'recte' est: nám nil esse míhi re-
ligiost dicere.
hoc égo mali non prídem inveni: néque etiam dum
scít pater.

ACTVS II.

CLINIA. CLITIPHO.

- II 2 CLIN. Si míhi secundae rés de amore meo éssent, iam
dudúm scio 230
veníssent: sed vereór, ne mulier me ábsente hic cor-
rúpta sit.
concúrrunt multa *eam* opínionem quae mihi animo
exaúgeant:
occásio, locus, aétas, mater quóius sub inperióst mala,
5 quoi níl iam praeter prétium dulcest. CLIT. Clínica.
CLIN. ei miseró mihi.
CLIT. etiám caves, ne vídeat forte hic te á patre ali-
quis éxiens? 235
CLIN. faciám: sed nescio quíd profecto mi ánimus
praesagít mali.
CLIT. pergín istuc prius diiúdicare, quám seís quid
verí siet?
CLIN. si níl mali esset, iam híc adessent. CLIT. iam
áderunt. CLIN. quando istúc '*iam*' erit?
10 CLIT. non cógitas hinc lóngule esse? et nósti mores
múlierum:
dum móliuntur, dúm conantur, ánnus est. CLIN. o
Clítipho, 240
timeó. CLIT. respira: eccúm Dromonem cúm Syro
una: adsúnt tibi.

SYRVS. DROMO. CLINIA. CLITIPHO.

- II 3 Sy. Aín tu? DR. sic est. Sy. vérum interea, dúm
sermones caédimus,
illae sunt relíctae. CLIT. mulier tíbi adest: audín,
Clínia?

CLIN. égo vero audió nunc demum et vídeo et valeo,
Clítipho.

DR. mínime mirum : adeo ímpeditae súnť : ancillarúm
gregem 245

5 dúcunt secum. CLIN. périi, unde illi súnť ancillae?
CLIT. mén rogas?

Sr. nón oportuít relictas : pórtant quid rerum! CLIN.
eí mihi.

Sr. áurum, vestem : et vésperascit, ét non noverúnt
viam.

fáctum a nobis stúltest. abi dum tú, Dromo, illis
óbviam :

própera : quid stas? CLIN. vaé misero mi, quánta de
spe déciđi! 250

10 CLIT. quí istuc? quae res té sollicitat áútem? CLIN.
rogitas quíđ siet?

víden tu? ancillas áurum vestem, quám ego cum una
ancíllula

híc reliqui, unde éi esse censes? CLIT. váh, nunc de-
mum intéllego.

Sr. dí boni, quid túrbaest! aedes nóstrae vix capiént,
scio.

quíđ comedent! quíđ ébibent! quíđ séne erit nostro
miserius? 255

15 séđ eccos video quós volebam. CLIN. o Iúppiter, ubi
námst fides?

dum ego própter te errans pátria careo démens, tu
intereá loci

conlócupletasti te, Ántiphila, et me in hís deseruísti
malis,

proptér quam in summa infámia sum et meó patri mi-
nus sum óbsequens,

quoius núnc pudet me et míseret, qui harum móres
cantabát mihi, 260

20 monuísse frustra, néque cum potuísse úmquam ab hac
me aspéllere.

quod támen nunc faciam : túm, quom gratum míhi esse
potuít, nóluí.

nemóst miserior me. Sr. híc de nostris vėrbis errat
vídelicet,

- quae hic súmus locuti. Clínia, aliter túom amorem
 atque est áccipis:
 nam et vítast eadem et ánimus te erga idem ác fuit,
 25 quantum éx ipsa re cóniecturam fécimus. 266
 CLIN. quid est óbsecro? nam míhi nunc nil rerum
 ómniumst
 quod málim quam me hoc fálsó suspicárier.
 Sy. hoc primum, ut nequid huius rerum ignorés: anus,
 quae est dícta mater ésse ei antehac, nón fuit: 270
 30 ea óbiit mortem: hoc ípsa in itinere álterae
 dum nárrat, forte audívi. CLIT. quae namst áltera?
 Sy. mane: hóc quod coepi primum enarrem, Clítipho:
 post ístuc veniam. CLIT. própera. Sy. iam primum
 ómnium,
 ubi véntum ad aedis ést, Dromo pultát foris: 275
 35 anus quaédam prodit: haéc ubi aperuit óstium,
 contínuo hic se coníecit intro, ego cónsequor:
 anus fóribus obdit péssulum, ad lanám redit.
 hic scíri potuit aút nusquam alibi, Clínia,
 quo stúdio vitam suám te absente exégerit, 280
 40 ubi de ímprovísost ínterventum múlieri:
 nam ea rés dedit tum exístumandi cópiam
 cotidianae vítae consuetúdinem,
 quae quoúsque ingenium ut sít declarat máxume.
 texéntem telam stúdiosé ipsam offéndimus, 285
 45 mediócritér vestítam veste lúgubri
 (eius ánuis causa opínor quae erat mórtua)
 sine aúro: tum ornatam íta uti quae ornantúr sibi,
 nullá mala re esse éxpolitam múliebri
 * * * * *
 capíllus passus prólixé et circúm caput 290
 50 reiéctus neglegénter, pax. CLIN. Syre mi, óbsecro,
 ne me ín laetitiam frústra coniciás. Sy. anus
 subtémen nebat: praétereá una ancíllula
 erat; éa texebat úna, pannis óbsita,
 neglécta, immunda ínluvie. CLIT. si haec sunt, Clí-
 nia, 295
 55 vera, íta uti credo, quís test fortunátior?
 scin hánc quam dicit sórdidatam et sórdidam?

magnum hóc quoque signumst, dóminam esse extra
nóxiam,

quom eiús tam negligúntur internúntii.

nam dísciplinast eís, demunerárier 300

60 ancíllas primum, ad dóminas qui adfectánt viam.

CLIN. perge, óbsecro te, et cáve ne falsam grátiam
studeás inire. quíd aít, ubi me nóminas?

SY. ubi dícimus redísse te et rogáre uti
veníret ad te, múlier telam désinit 305

65 contínuo et lacrumis ópplet os totúm sibi,
ut fácte scires désiderio id fieri.

CLIN. prae gaúdio, ita me dí ament, ubi sim néscio:
ita tímui. CLIT. at ego nil ésse scibam, Clínia.

age dúm vicissim, Síre, dic quae illast áltera? 310

70 SY. addúciinus tuam BÁCchidem. CLIT. hem, quid?
BÁCchidem?

ého sceleste, quó illam ducis? SY. quó ego illam?
ad nos scílicet.

CLIT. ád patremne? SY. ad eum ípsum. CLIT. o ho-
minis ínpudentem audáciam. SY. heus tu,
nón fit sine períclo facinus mágnum nec memorábile.

CLIT. hóc vide: in mea víta tu tibi laúdem is quae-
sitúm, scelus? 315

75 úbi sí paululúm modo quid te fúgerit, ego périerim.

quíd illo facias? SY. át enim.. CLIT. quid 'enim'?

SÝ. sí sinas, dicám. CLIN. sine.

CLIT. síno. SY. ita res est haéc nunc, quasi quom..

CLIT. quás malum ambagés mihi
narrare occipít? CLIN. Syre, verum hic dícit: mitte,
ad rém redi.

SY. énim vero reticére nequeo: múltimodis iniúriu's,

80 Clítipho, neque férri pot'is es. CLIN. aúdiundum her-
clést, tace. 321

SY. vís amare, vís potiri, vís quod des illi éffici:

túom esse in potiundó periculum nón vis: hau stulté
sapis:

síquidem id saperest, vélle te id quod nón potest
contíngere.

aút haec cum illis súnť habenda, aut illa cum his mit-
téndi sunt. 325

85 hárur duarur cóndicionur núnc utram malís vide,
 étsi consiliúm quod cepi réctum esse et tutúm scio.
 nam ápuđ patrem tua amíca tecum síne metu ut sit
 cópiast :

túm quod illi argentum és pollicitus, eádem hac in-
 veniám via,
 quód ut efficerem orádo surdas iam aúris reddiderás
 mihi. 330

90 quíd aliud tibi vís? CLIT. siquidem hoc fit. SY. sí-
 quidem? experiundó scies.

CLIT. áge age, cedo istuc tuóm consiliúm: quíd id
 est? SY. adsimulábimus
 túam amicam huius ésse. CLIT. pulchre: cédo, quíd
 hic faciét sua?

án ea quoque dicétur huius, si úna haec dedecoríst
 parum?

SY. imó ad tuam matrem ábducetur. CLIT. quíd
 eo? SY. longumst, Clítipho, 335

95 sí tibi narrem, quam óbrem id faciam: vérum causast.
 CLIT. fábulae:

níl satis firmi vídeo, quam obrem accípere hunc mi
 expediát metum.

SY. máne, habeo aliud, si ístuc metuís, ámbo quod *fa-*
teámini

síne periclo esse. CLIT. huíus modi obsecro áliquid
 reperi. SY. máxume:

ibo óbviám huic, dicam út revortatúr domum. CLIT.
 hem, 340

100 quíd díxti? SY. ademptum tíbi iam faxo omném metum,
 in aúrem utramvis ótiose ut dórmias.

CLIT. quíd ágo nunc? CLIN. tune? quód boni CLIT.
 Syre, díe modo

verum. SY. áge modo: hodie séro ac nequiquám voles.

CLIN. datúr, fruare dúm licet: nam néscias 345

105 CLIT. Syre ínquam. SY. perge pórró, tamen istúc ago.

CLIN. eius sít potestas pósthac an numquám tibi.

CLIT. verum hércle istuc est. SYre, Syre ínquam, heus
 heús, Syre.

SY. concáluit. quíd vis? CLIT. rédi, redi. SY. adsum:
 díe quíd est?

iam hoc quóque negabis tibi placere. CLIT. immó,

Syre : 350

110 et me ét meum amorem et fámam permittó tibi

tu es iúdex : nequid áccusandus sis vide.

Sy. ridiculumst te istuc me ádmonere, Clítipho :

quasi ístic mea res mínor agatur quám tua.

hic síquid nobis fórte advorsi evénerit, 355

115 tibi erúnt parata vérba, huic homini vérbera :

quaprópter haec res ne útiquam neglectúst mihi.

sed istúnc exora, ut súam esse adsimulet. CLIN. sci-
licet

factúrum me esse : in eúm iam res rediít locum,

ut sít necessus. CLIT. mérito te amo, Clínia. 360

120 CLIN. verum illa nequid titubet. Sy. perdoctást probe.

CLIT. at hóc demiror, quí tam facile pótueris

persuádere illi, quae solet quos spérnere!

Sy. in témpore ad eam véni, quod rerum ómniumst

primúm : nam quendam misere offendi mílitem 365

125 eius nóctem orantem : haec árte tractabát virum,

ut illius animúm cúpidum inopia incénderet :

eadémque ut esset ápuđ te hoc quam gratíssimum.

sed heús tu, vide sis néquid imprudéns ruas.

patrém novisti ad hás res quam sit pèrspicax : 370

130 ego te autótem novi quam ésse soleas ínpotens :

invérsa verba, evérsas cervicís tuas,

gemitús, screatus, tússis, risus ábstine.

CLIT. laudábis. Sy. vide sis. CLIT. tútimet mirábere.

Sy. sed quám cito sunt cónsecutae múlieres ! 375

135 CLIT. ubi súnt ? quor retines ? Sy. iám nunc haec
non ést tua.

CLIT. scio, ápuđ patrém : at nunc ínterim. Sy. niló
magis.

CLIT. sine. Sy. nón sinam inquam. CLIT. quaéso pau-
lispér. Sy. veto.

CLIT. saltém salutem. Sy. ábeas si sapiás. CLIT. eo :
quid ístic ? Sy. manebit. CLIT. hómínem felicem.

Sy. ámbula. 380

BACCHIS. ANTIPHILA. CLINIA. SYRVS.

- II 4 BA. Édepol te, mea Antíphila, laudo et fortunatam
iúdico,
id quom studuisti, ísti formae ut móres consimilés
forent:
mínimeque, ita me dí ament, miror sí te sibi quisque
éxpetit.
nám mihi, quale ingénium haberes, fuit indício oratio:
5 ét quom egomet nunc mécum in animo vítam tuam
consídero 385
ómniumque adeó vostrarum, vólguis quae ab se ségre-
gant,
ét vos esse istíus modi et nos nón esse hau mirábilest:
nam éxpedít bonas ésse vobis; nós, quibuscum est res,
nón sinunt:
quíppe forma inpúlsi nostra nós amatorés colunt:
10 haéc ubi imminútast, illi súom animum alio cónferunt;
nísi si prospectum ínterea aliquid ést, desertae vívi-
mus. 391
vóbis cum uno sémel ubi aetatem ágere decretúmst
viro:
quoíus mos maxumést consimilis vóstrum, hi se ad
vos ádPLICANT.
hóc beneficio utríque ab utrisque véro devincímíni,
15 út numquam ulla amóri vostro incidere possit cála-
mitas. 395
AN. néscio alias: mé quidem semper scío fecisse
sédulo,
út ex illius cómmodo meum cómpararem cómmodum.
CL. a,
ergó, mea Antiphila, tú nunc sola réducem me in pa-
triám facis:
nam dum ábs te absum, omnes míhi labores fuére
quos cepí leves,
20 praetér quam tui caréndum quod erat. Sy. crédo.
CL. Syre, vix súffero: 400
hocín me miserum nón licere meó modo ingeniúm fruí!
Sy. immo út patrem tuom vídi esse habitum, díu
etiam turbás dabit.

BA. quis nam híc adulescens ést, qui intuitur nós?

AN. a, retine me, óbsecro.

BA. amábo quid tibíst? AN. disperii, périi misera.

BA. quíd stupes?

25 CL. Antíphila. AN. videon Clíniam an non? BA.

quém vides? 405

CL. salve, ánime mi. AN. o mi Clínia, salve. CL.

út vales?

AN. salvóm venisse gaúdeo. CL. teneóne te,

Antíphila, maxume ánimo exoptatám meo?

Sy. ite întro: nam vos iám dudum expectát senex.

ACTVS III.

CHREMES. MENEDEMVS.

III 1 CH. Lucéscit hoc iam. céssó pultare óstium 410

vicini, primo ex me út sciat sibi filium

redísse? etsi adulescéntem hoc nolle intélego.

verúm quom videam míserum hunc tam excrucíarier

5 eius ábitu, celem tam însperatum gaúdium,

quom eí pericli níl ex indicíó siet?

415

hau fáciam: nam quod pótero adiutabó senem.

item ut filium meum amíco atque aequalí suo

video înservire et sócium esse in negótiis,

10 nos quóque senes est aéquom senibus óbsequi.

ME. aut égo profectó ingénio egregio ad míserias 420

natús sum, aut illud fálsumst, quod volgo aúdio

dicí, diem adimere aégritudinem hómínibus:

nam míhi quidem cotídie augescít magis

15 de filio aegrítúdo, et quanto diútius

abést, magis cupio tánto et magis desidéro. 425

CH. sed ípsum foras egréssum video: ibo, ádloquar.

Menedéme, salve: núntium adportó tibi,

quoius máxume te fieri participém cupis.

20 ME. numquíd nam de meo gnáto audivistí, Chremes?

CH. valet atque vivit. ME. ubi namst quaeso?

CH. apud mé domi. 430

ME. meus gnátus? CH. sic est. ME. vénit? CH.

certe. ME. Clínia

meus vénit? CH. dixi. ME. eámus: duc me ad eum,
óbsecro.

CH. non vólt te scire sé redisse etiam, ét tuom

25 conspéctum fugitat: própter peccatum hóc timet,
ne túa duritia antíqua illa etiam adaúcta sit. 435

ME. non tu eí dixisti ut éssem? CH. non. ME.
quam obrém, Chremes?

CH. quia péssume istuc ín te atque in illum cónsulis,
si té tam leni et vícto animo esse osténderis.

30 ME. non póssum: satis iam, sátis pater durús fui.

CH. a,

veméns in utramque pártem, Menedeme, és nimis, 440
aut lárgitate nímia aut parsimónia.

in eándem fraudem ex hác re atque ex illa íncides.
primum ólim potius quám paterere filium

35 commétare ad muliérculam, quae paúlulo
tum erát contenta quoíque erant grata ómnia, 445

protérruisti hinc. éa coacta ingrátis

postílla coepit víctum volgo quaérere.

nunc quóm sine magno intérrimento nón potest

40 habéri, quidvis dáre cupis. nam ut tú scias,
quam ea núnc instructa púlchre ad perniciém siet, 450

primúm iam ancillas sécum adduxit plús decem,

onerátas veste atque aúro: satrapa sí siet

amátor, numquam súfferre eius sumptús queat:

45 nedúm tu possis. ME. éstne ea intus? CH. sít rogas?

sensí: nam unam eí cénam atque eius cómitibus 455

dedí: quod si iterum míhi sit danda, actúm siet.

nam ut ália omittam, pýtissando módo mihi

quid víni absumpsit 'síc hoc,' dicens 'ásperum,

50 pater, hóc est: aliud lénius sodés vide:'

relévi dolia ómnia, omnis sérias: 460

omnis sollicitos hábuit: atque hacc úna nox.

quid té futurum cénses, quem adsidue éxedent?

sic mé di amabunt, út me tuarum míseritumst,

55 Menedéme, fortunárum. ME. faciat quídlubet:

sumát consumat pérdat, decretúmst pati, 465
 dum illúm modo habeam mécum. CH. si certúmst tibi
 sic fácere, illud permágni re ferre árbítror,
 ut né scientem séntiat te id síbi dare.

60 ME. quid fáciam? CH. quídvís pótius quam quod
 cógitas :

per álium quemvis út des : falli té sinas 470
 techínis per servolum : étsi subsensi íd quoque,
 illós ibi esse, id ágere inter se clánculum.

Syrus cum illo vostro cónsusurrant, cónferunt
 65 consília ad adulescéntis : et tibi pérdere
 taléntum hoc pacto sátius est quam illó minam. 475
 non núnc pecunia ágitur, sed illud quó modo
 mínimó periclo id démus adulescéntulo.

nam sí semel tuom ánimum ille intelléxerit,
 70 prius próditurum té tuam vitam ét prius
 pecúniam omnem, quam ábs te amíttas fílium : hui, 480
 quantám fenestram ad néquitiam pateféceris,
 tibi autótem porro ut nón sit suave vívere !
 nam déteriores ómnes sumus licéntia.

75 [quod quoíque quomque inciderit in mentém, volet,
 neque íd putabit právomne an rectúm siet.] 485
 tu rém perire et ípsam non poterís pati.
 dare dénégaris : íbit ad illud ílico,
 quo máxume apud te sé valere séntiet :

80 abitúrum se abs te esse ílico minábitur.

ME. vidére vera atque íta uti res est dícere. 490

CH. somnum hércle ego hac nocte óculis non vídí meis,
 dum id quaéro, tibi qui fílium restítuerem.

ME. cedo dexátram : porro té idem oro ut faciás,
 Chremes.

85 CH. parátus sum. ME. scín quíd nunc facere té volo ?

CH. dic. ME. quód sensisti illós me incipere fállere,
 id út maturent fácere : cupio illi dare 496

quod vólt, cupio ípsam íam videre. CH. operám dabo.
 paulúm negoti mí obstat : Simus ét Crito

90 vicíni nostri hic ámbigunt de finibus :

me cépere árbítrum : íbo [ac] dicam, ut díxeram 500
 operám daturum me, hódie non posse eis dare.

contínuo hic adsum. ME. ita quaéro. di vostrám fidem

ita cōparatam esse hōminum naturam ōmnium,
 95 aliēna ut melius videant et diiūdicent
 quam sua? an eo fit, quia in re nostra aut gaudio 505
 sumus praepediti nimio aut aegritudine?
 hic mihi nunc quanto plus sapit quam egomet mihi!
 CH. dissolvi me, otiosus operam ut tibi darem.
 100 Syrus est prendendus atque adhortandus mihi.
 a me nescio quis exit: concede hinc domum, 510
 ne nos inter nos congruere sentiant.

SYRVS. CHREMES.

III 2 Sy. Hac illac circumcursa: inveniundum es tamen
 argentum; intendenda in senemst fallacia.
 CH. num me fefellit hosce id struere? videlicet,
 quia Cliniae ille servos tardiūsculust, 515
 5 ideirco huic nostro traditast provincia.
 Sy. quis hic loquitur? perii. num nam haec audivit?
 CH. Syre. Sy. hem.
 CH. quid tu istic? Sy. recte. equidem te demiror,
 Chremes,
 tam mane, qui heri tantum biberis. CH. nil nimis.
 Sy. 'nil' narras? visa verost, quod dici solet, 520
 10 aquilae senectus. CH. heia. Sy. mulier comoda,
 faceta haec meretrix. CH. sane. Sy. idem visast tibi?
 et quidem, ere, forma lūculenta. CH. sic satis.
 Sy. ita non ut olim, sed uti nunc, sane bona:
 minimeque miror, Clinia hanc si deperit: 525
 15 sed habet patrem quendam avidum, miserum atque
 aridum,
 vicinum hunc: novisti? at quasi is non ditius
 abundet, gnatus eius profugit inopia.
 scis esse factum ut dico? CH. quid ego nunc sciam?
 hominem pistrino dignum. Sy. quem? CH. istunc
 servulum 530
 20 dico adulescentis. Sy. Syre, tibi timui male.
 CH. qui passus est id fieri. Sy. quid faceret? CH.
 rogas?
 aliquid reperiret, fingeret fallacias,
 unde esset adulescenti, amicae quod daret,
 atque hunc difficilem invitum servaret senem. 535

- 25 Sy. garrís. CH. haec facta ab illo oportebát, Syre.
 Sy. eho quaéso laudas, quí eros fallunt? CH. ín loco
 ego véro laudo. Sy. récte sane. CH. quíppe qui
 magnárum saepe id rémedium aegritúdinumst:
vel iam huíc mansisset únicus gnatús domi. 540
- 30 Sy. iocón an serio ille haec dicat néscio,
 nisi míhi quidem addit ánimum, quo lubeát magis.
 CH. et núnc quid expectát, Syre? an dum hinc dénuo
 abeát, quom *hic* tolerare éius sumptus nón queat?
 nonne ád senem aliqúam fábricam fingit? Sy. stó-
 lidus est. 545
- 35 CH. at te ádiutare opórtet adulescéntuli
 causá. Sy. facile equidem fácere possum, sí iubes;
 etením quo pacto id fieri soleat, cáleo.
 CH. tanto hércle melior. Sy. nón est mentirí meum.
 CH. fac érgo. Sy. at heus tu, fácito dum eadem haec
 mémineris, 550
- 40 síquid huius simile fórte aliquando evénerit,
 ut súnť humana, túos ut faciat filius.
 CH. non úsus veniet, spéro. Sy. spero hercle égo
 quoque:
 neque eó nunc dico, quó quicquam illum sénserim:
 sed síquid, nequid; quae sit eius aetás, vides: 555
- 45 et ne égo te, si usus véniat, magnificé, Chremes,
 tractáre possim. CH. de ístoc, quom usus vénerit,
 vidébimus quid ópus sit: nunc istúc age.
 Sy. nunquám commodius úmquam erum audiví loqui,
 nec quóm male facere créderem mi inpúnus 560
- 50 licére. quis nam a nóbis egreditúr foras?

CHREMES. CLITIPHO. SYRVS.

- III 3 CH. Quid istuc quaeso? quí istic mos est, Clitipho?
 itane fieri oportet?
- CL. quíd ego feci? CH. vídin ego te módo manum in
 sinum huíc meretrici
 inserere? Sy. acta haec rés est: perii. CL. méne?
 CH. hisce oculis, né nega.
 facis ádeo indigne iniúriam illi, quí non abstineás
 manum! 565
- 5 nam istaec quidem contuméliast,

hóminem amicum récipere ad te atque eíus amicam
súbigitare.

vél heri in vino quam ínmodestus fuísti. SY. factum.

CH. quám molestus!

út equidem, ita me dí ament, metui, quíd futurum
dénique esset!

nóvi ego amantis: ánimum advortunt gráviter quae
non cénseas. 570

10 CL. át fides mi apud hunc est, nil me istíus facturúm,
pater.

CH. ésto: at certe ut hinc concedas áliquo ab ore eo-
rum áliquantisper.

múlta fert lubído: ea facere próhibet tua praeséntia.
dé me facio cóniecturam: némost meorum amícorum
hodie,

apúd quem expromere ómnia mea occúlta, Clitipho,
aúdeam. 575

15 apud álium prohibet dígnitas; apud álium ipsius factí
pudet,

ne inéptus, ne protérvos videar: quód illum facere
crédito.

sed nóstrumst intellégere, ut quomque atque úbi quom-
que opus sit óbsequi.

SY. quíd iste narrat! CL. périi. SY. Clitipho, haéc
ego praecepió tibi?

hóminis frugi et témpéantis fúctu's officiúm. CL.
tace sodes. 580

20 SY. récte sane. CH. Síre, pudet me. SY. crédo: ne-
que id iniúria: quin

míhi molestumst. CL. pérgin? SY. hercle vérum dico
quód videtur.

CL. nón accedam ad illos? CH. eho quaeso, úna ac-
cedundí viast?

SY. áctumst: hic prius se índicarit quám ego argen-
tum effécero.

Chremés, vin tu homini stúlto mi auscultáre? CH.
quid faciám? SY. iube hunc 585

25 abíre hinc aliquo. CL. quó ego hinc abeam? SY. quó
lubeat: da illís locum:

abi deámbulatum. CL. deámbulatum, quó? SY. vah,
quasi desít locus.

abi sáne istac, istórsum, quovis. CH. récte dicit, cénseo.
CL. di te éradicent, quí me hinc extrudís, Syre.

SY. at tú pol tibi istas pósthac comprimitó manus. 590

30 cénsen vero? quíd illum porro crédis facturúm,
Chremes,

nísi eum, quantum tibi opis di dant, sérvas castigás
mones?

CH. égo istuc curabo. SY. átqui nunc, ere, tibi istic
adservándus est.

CH. fíet. SY. si sapiás: nam mihi iam mínus minus-
que obtémperat.

CH. quíd tu? ecquid de illó quod dudum técum egi
egistí, Syre? 596

35 répperisti tibi quod placeat án non? SY. de fallácia
dícis? sic: invéni nuper quándam. CH. frugi es. cédo
quid est?

SY. dícam, verum ut áliud ex alio íncidit. CH. quid
nám, Syre?

SY. péssuma haec est méretrix. CH. ita vidétur. SY.
immo sí scias:

váh, vide quod incéptat facinus. fúit quaedam anus
Corínthia: 600

40 huíce drachmarum haéc argenti mílle dederat mú-
tuom.

CH. quíd tum? SY. ea mortuást: reliquit fíliam adu-
lescéntulam.

éa relictá huic árrabonist pro illo argento. CH. in-
téllego.

SY. hánc secum huc addúxit, ea quae est núnc apud
uxorém tuam.

CH. quíd tum? SY. Cliniam órát, sibi uti id núnc det:
illam illí tamen 605

45 póst daturam: mílle nummum póscit. CH. et poscít
quidem? SY. hui,

dúbium id est? ego sic + putavi. CH. quíd nunc facere
cógitas?

SY. égone? ad Menedemum íbo: dicam hanc ésse cap-
tam ex Cária,

ditem et nobilém: si redimat, mágnum inesse in cá
lucrum.

CH. érras. SY. quid ita? CH. pró Menedemo núnc
tibi ego respóndeo 610

50 'nón emo': quid ágis? SY. optata lóquere. CH. qui?
SY. non ést opus.

CH. nón opust? SY. non hércle vero. CH. quí istuc,
miror. SY. iám scies.

SY. máne, mane, quid est quód tam a nobis grávitèr
crepueránt fores?

SOSTRATA. CHREMES. NVTRIX. SYRVS.

IV 1 So. Nisi me ánimus fallit, híc profectost ánulvs, quem
ego súspicor,

is quícum expositast gnáta. CH. quid volt síbi, Syre,
haec orátio? 615

So. quid est? ísne tibi vidétur? NV. dixi equidem,
úbí mi ostendisti, ílico
eum ésse. So. at ut satis cóntemplata módo sis, mea
nutríx. NV. satis.

5 So. abi núnciam intro, atque ílla si iam láverit, mihi
núntia.

hic égo virum interea ópperibor. SY. té volt: videas
quíd velit:

nesció quid tristis ést: non temerest: tímeo quid sit.
CH. quíd siet? 620

ne ista hércle magno iám conatu mágnas nugas díxerit.

So. ehem mí vir. CH. ehem mea úxor. So. te ipsum
quaéro. CH. loquere quíd velis.

10 So. prímu hoc te oro, néquid credas me ádvorsum
edictúm tuom

fácere esse ausam. CH. vín me istuc tibi (at incredi-
bilest) crédere?

crédo. SY. nescio quíd peccati pórtat haec pur-
gátio. 625

So. méministin me grávidam, et mihi te máxumo opere
edícere,

sí puellam párerem, nolle tólli? CH. scio quid féceris:

15 sústulisti. SY. síc est factum: mínor ergo erus dam-
no aúctus est.

So. mínume: sed erat híc Corinthia ánus haud in-
pura: eí dedi

éxponendam. CH. o Iúppiter, tantam ésse in animo
inscítiam! 630

So. périi: quid ego féci? CH. rogitas? So. sí peccavi,
mí Chremes,

ínsciens feci. CH. íd equidem ego, si tú neges, certó
scio,

20 te ínscientem atque ímprudentem dícere ac facere
ómnia;

tót peccata in hác re ostendis. nám iam primum, sí
meum

ínprium exequí voluisses, ínteremptam opórtuit, 635

nón simulare mórtém verbis, re ípsa spem vitæ dare.

át id omitto: mísericórdia, ánimus maternús: sino.

25 quám bene vero abs té prospectumst, quód voluisti,
cógita:

némpe anui illi pródita abs te fíliast planíssume,

pér te vel uti quaéstum faceret vél uti vacnirét pa-
lam. 640

crédo, id cogitásti: 'quidvis sátis est, dum vivát modo.'

quíd cum illis agás, qui neque ius néque bonum atque
aequóm sciunt?

30 mélius peius, prósit obsit, níl vident nisi quód lubet.

So. mí Chremes, peccávi, fateor: víncor. nunc hoc te
óbsecro,

quándo tuos est ánimus natu grávior, ignoscéntior, 645

út meae stultitiae ín iustitia tuá sit aliquid praésidi.

CH. scilicet equidem ístuc factum ignóscam: verum,
Sóstrata,

35 mále docet te méa facilitas múlta. sed istuc quídquid
est,

quá hoc oceptumst caúsa, loquere. So. ut stúltac et
miserac omnes sumus

réligiosae, quom éxponendam dó illi, de digito ánu-
lum 650

détraho et eum díco ut una cúm puella expóneret,

sí moreretur, ne éxpers partis ésset de nostris bonis.

40 CH. ístuc recte: cónservasti te átque illam. So. is hic
est ánulus.

CH. unde habes? So. quam Bacc̄his secum adduxit
adulescētulam, Sy. hem,
quid illa narrat? So. ea lavatum dum it, servandum
mihi dedit. 655

ánimum non advórti primum: sed postquam aspexi, ilico
cognovi, ad te exiui. CH. quid nunc súspicare aut
ínvenis

45 de illa? So. nescio, nisi ut ex ipsa quaeras, unde
hunc hábuerit,
sí potis est reperiri. Sy. interii: plús spei video
quám volo.

nostrast, si itast. CH. vivitne illa, quói tu dederas?
So. nescio. 660

CH. quid renuntiávit olim? So. fécissee id quod
iússeram.

CH. nómen mulierís cedo quod sit, út quaeratur.
So. Phíltera.

50 Sy. ípsast. mirum ní illa salvast ét ego perii. CH.
Sóstrata,

séquere me intro hac. So. út praeter spem evénit.
quam tímui male,
né nunc animo ita ésses duro, ut ólim in tollendó,
Chremes! 665

CH. nón licet hominem ésse saepe ita út volt, si res
nón sinit.

nunc ita tempus fér̄t, mi ut cupiam fíliam: olim ní
minus.

IV 2 Sy. Nisi me ánimus fallit, haú multum a me áberit
infortúnium:

ita hác re in angustum óppido nunc meaé coguntur
cópie:

nisi áliiquid video, ne ésse amicam hanc gnáti rescis-
cát senex. 670

nam quód de argento spérem aut posse póstulem me
fállere,

5 nil ést: triumpho, sí licet me látere tecto abscédere.
cruciór bolum mihi tántum ereptum tám desubito e
faúcibus.

quid agam? aut, quid comminíscar? ratio de íntegro
ineundást mihi.

nil tām difficilest, quīn quaerendo invēstigari pōssiet.
quid si hōc nunc sic incīpiam? nil est. quid, sic?
tantundem ēgero. 676

10 at sic opinor. nōn potest. immo optume. eugae
habeo optumam.

retraham hērele opinor ad me idem illud fūgitivom
argentūm tamen.

CLINIA. SYRVS.

IV 3 CL. Nullā mihi res posthāc potest iam intēvenire
tānta,

quae mi aēgritudinem adferat: tanta haec laetitia
obōrtast. 680

dedō patri me nūnciam, ut frugālior sim quān volt.

Sy. nil mē fefellit: cōgnitast, quantum aūdio huius
vērba.

5 istūc tibi ex sentētia tua obtigisse laetor.

CL. o mī Syre, audisti obsecro? Sy. quid nī? qui
usque una adfuerim.

CL. quoiquam aēque audisti cōmmode quicquam ēve-
nisse? Sy. nūlli. 685

CL. atque ita me di ament, ut ego nunc nou tām
meapte caūsa

laetor quam illius: quam ego scio esse honore quo-
vis dignam.

10 Sy. ita crēdo: sed nunc, Clīnia, age, dā te mihi
vicissim:

nam amīci quoque res est videnda in tūto ut con-
locētur,

nequid de amica nūc senex. CL. o Iūppiter. Sy.
quiēsce. 690

CL. Antíphila mea nubēt mihi. Sy. sicin mihi inter-
lōquere?

CL. quid fāciam? Syre mī, gaūdeo: fer mē. Sy.
fero herele véro.

15 CL. deōrum vitā aptī sumus. Sy. frustra opēram
opinor sūmo.

CL. loquero: aūdio. Sy. at iam hoc nōn agis. CL.
agām. Sy. videndumst, inquam,

amīci quoque res, Clīnia, tui in tūto ut conlocētur. 695

- nam sí nunc a nobís abis et BÁCchidem hic relínquis,
senéx resciscet ílico esse amícam hanc Clitiphónis:
20 si abdúxeris, celábitur, itidem út celata adhúc est.
CL. at enim ístoc nil est mágis, Syre, meis núptiis
advórsum.
nam quo óre appellabó patrem? tenés quid dicam?
Sy. quíd ni? 700
CL. quid dícam? quam causam ádferam? Sy. quin
nólo mentiáre:
apérte ita ut res sése habet narráto. CL. quid aís?
Sy. iúbeo:
25 illám te amare et vélle uxorem, hanc ésse Clitiphónis.
CL. bonam átque iustam rem óppido inperás et factu
fácilem.
et scílicet iam me hóc voles patrem éxorare ut
célet 705
senem vóstrum? Sy. immo ut rectá via rem nárret
ordine ómnem. CL. hem,
satin sánus es aut sóbrius? tu quídem illum plane
pérdis.
30 [nam qui ille poterit esse in tuto, dic mihi.]
Sy. huíc equidem consílio palmam do: híc me mag-
nífice écfero,
quí vim tantam in me ét potestatem hábeam tantae
astútiae, 710
véra dicendo út eos ambos fállam: ut quom narrét
senex
vóster nostro esse ístam amícam gnáti, non credát
tamen.
35 CL. át enim spem istoc pácto rursum núptiarum
omnem éripis:
nám dum amícam hanc méam esse credet, nón com-
mittet fíliam.
tú fors quid me fíat parvi péndis, dum illi cón-
sulas. 715
Sy. quíd malum me aetátem censes vélle id adsi-
mulárier?
únus est díes, dum argentum erípío: pax: nil ámplius.
40 CL. tántum sat habes? quíd tum quaeso, si hóc
pater rescíverit?

Sy. quíd si redeo ad illos qui aiunt 'quíd si nunc
caelúm ruat?'

Cl. métuo quid agam. Sy. métuis? quasi non éa
potestas sít tua, 720

quó velis in témpore ut te exólvas, rem faciás palam.

Cl. áge, age, traducátur Bacchis. Sy. óptume ipsa
exít foras.

BACCHIS. CLINIA. SYRVS. PHRYGIA. DROMO.

IV 4 BA. Satis pól proterve mé Syri promíssa huc in-
duxérunt,

decém minas quas míhi dare pollicítust. quod si is
núnc me

decéperit, saepe óbsecrans me ut véniam frustra véniet:
aut quóm venturam díxero et constítuero, quom is
cérté 726.

5 renúntiarit, Clítipho quom in spé pendeat ánimi:

decípíam ac non veniám, Syrus míhi térgo poenas
péndet.

Cl. satis scíte promittít tibi. Sy. atquí tu hánc
iocari crédís?

faciét nisi caveo. BA. dórmíunt: ego pól istos com-
movébo. 730

mea Phrygia, audistin, módo iste homo quam víllam
demonstrávit

10 Charíni? PH. audivi. BA. próxumam esse huic fún-
do ad dextram? PH. mémíni.

BA. currículo percurre: ápuđ eum milés Dionysia
ágitat:

Sy. quid incéptat? BA. dic me hic óppido esse in-
vítam atque adservári:

verum áliquo pacto vérba me his datúram esse et
ventúram. 735

Sy. perii hércle. Bacchis, máne, mane: quo mítts
istanc quaéso?

15 iube máneat. BA. i. Sy. quin ést paratum argén-
tum. BA. quin ego máncó.

Sy. atquí iam dabitur. BA. út lubet. num ego
ínsto? Sy. at scín quid sódes?

- BA. quid? Sy. transeundumst nunc tibi ad Menedemum et tua pompa
co traducendast. BA. quam rem agis, scelus? Sy.
égon? argentum cúdo, 740
quod tibi dem. BA. dignam me putas, quam inlú-
das? Sy. non est temere.
- 20 BA. etiamne tecum hic res mihi? Sy. minime:
tuom tibi reddo.
- BA. eatur. Sy. sequere hac. heus, Dromo. DR.
quis me volt? Sy. Syrus. DR. quid est rei?
Sy. ancillas omnis Bacchidis traduce huc ad vos
propere.
- DR. quam obrem? Sy. ne quacras: efferant quae
secum huc attulerunt. 745
sperabit sumptum sibi senex levatum esse harum
abitu:
- 25 ne ille hauscit, hoc paulum lucri quantum ei damni
adportet.
- tu nescis id quod scis, Dromo, si sapias. DR. mutum
dices.

ACTVS IV.

CHREMES. SYRVS.

- IV 5 CH. Ita me di amabunt, ut nunc Menedemi vicem
miseret me: tantum devenisse ad eum mali. 755
illancine mulierem alere cum illa familia!
etsi scio, hosce aliquot dies non sentiet:
- 5 ita magno desiderio fuit ei filius.
verum ubi videbit tantos sibi sumptus domi
cotidianos fieri nec fieri modum, 755
optabit rursum ut abeat ab se filius.
- Syrus optume eccum. Sy. cesso hunc adoriri? CH.
Syre. Sy. hem.
- 10 CH. quid est? Sy. te mi ipsum iam dudum optabam
dari.

CH. vidére egisse iám nescio quid cú sene.

SY. de illó quod dudum? díctum [ac] factum réddidi. 760

CH. bonán fide? SY. bona. CH. hércle non possúm pati,

quin tibi caput demúlceam: accede húc, Syre:

15 faciám boni tibi áliquíd pro ista re, ác lubens.

SY. at sí scias quam scíte in mentem vénerit.

CH. vah, glóriare evénisse ex senténtia? 765

SY. non hércle vero, vérum dico. CH. díc quid est?

SY. tui Clitiphonis ésse amicam hanc Bácschidem

20 Menedémo dixit Clínia, et ea grátia

secum ádduxisse, né tu id persentísceres.

CH. probé. SY. dic sodes. CH. nímium, ínquam. SY. immo sí scias: 770

sed pórró ausculta, quód super est falláciae.

sese ípse dicit tuám vidisse filiam:

25 eius síbi complacitam fórmam, postquam aspéxerit:

hanc cúpere uxorem. CH. módone quae inventást?

SY. eam:

et quídem iubebit pósci. CH. quam obrem istúc, Syre? 775

nam prórsum nil intéllego. SY. vah, tárdus es.

CH. fortásse. SY. argentum dábitur eĩ ad núptias,

30 aurum átque vestem quí...tenesne? CH. cómparet?

SY. id ípsum. CH. at ego illi néque do neque despóndeo.

SY. non? quam óbrem? CH. quam obrem? mé rogas? homini...SY. út lubet. 780

non égo dicebam in pérpetuom ut illam illí dares,

verum út simulares. CH. nón meast simulátio:

35 ita tu ístaec tua miscéto, ne me admísceas.

ego quói daturus nón sum, ut eĩ despóndeam?

SY. credébam. CH. minume. SY. scíte poterat fieri: 785

et ego hóc, quia dudum tú tanto opere suáseras,

eo coépi. CH. credo. SY. céterum equidem istúc, Chremes,

40 acquí bonique fácio. CH. atqui quam máximo

volo té dare operam ut fiat, verum aliá via.

SY. fiát, quaeratur áliquíd. sed illud quód tibi 790

dixi de argento, quod ista debet Baccidi,
 id nunc reddendumst illi: neque tu scilicet
 45 illuc confugies: 'quid mea? num mihi datumst?
 num iussi? num illa oppignerare filiam
 meam me invito potuit?' verum illud, Chremes, 795
 dicunt: 'ius summum saepe summast malitia.'
 CH. hau faciam. SY. immo aliis si licet, tibi non licet:
 50 omnes te in lauta *esse* et bene *aucta re* putant.
 CH. quin egomet iam ad eam deferam. SY. immo
 filium
 iube potius. CH. quam obrem? SY. quia enim in eum
 suspiciost 800
 translata amoris. CH. quid tum? SY. quia videbitur
 magis veri simile id esse, quom hic illi dabit:
 55 et simul conficiam facilius ego quod volo.
 ipse adeo adest: abi, effer argentum. CH. efferro.

CLITIPHO. SYRVS.

IV 6 CL. Nullast tam facilis res, quin difficilis siet, 805
 quom invitus facias. vel me haec deambulatio,
 quam non laboriosa, ad languorem dedit.
 nec quicquam magis nunc metuo quam ne deno
 5 miser aliquo extrudar hinc, ne accedam ad Baccidem.
 ut te quidem di deaeque omnes quantumst cum tuo,
 Syre, istoc invento cumque incepto perduint! 811
 huius modi mihi res semper comminiscere,
 ubi me excarnufices. SY. ibin hinc quo dignus es?
 10 quam paene tua me perdidit protervitas!
 CL. vellem hercle factum, ita meritu's. SY. meritus?
 quo modo? 815
 ne istuc ex te prius audivisse gaudeo,
 quam argentum haberes, quod daturus iam fui.
 CL. quid igitur dicam tibi vis? abin istinc? mihi
 15 amicam adduxti, quam non licitumst tangere.
 SY. iam non sum iratus. sed scin ubi nunc sit tibi 820
 tua Baccis? CL. apud nos. SY. non. CL. ubi ergo?
 Sy. apud Cliniam.
 CL. perii. SY. bono animo es: iam argentum ad eam
 deferes,
 quod ei pollicitu's. CL. garris. unde? SY. a tuo patre.

- 20 CL. ludís fortasse me? SY. ípsa re experíbere.
 CL. ne ego fórtunatus hómo sum: te deamó, Syre. 825
 SY. sed páter egreditur. cáve quicquam admirátus sis,
 qua caúsa id fiat: óbsecundato ín loco:
 quod ínperabit fácito: loquitur paúcula.

CHREMES. CLITIPHO. SYRVS.

- IV 7 CH. Vbi Clítipho hic est? SY. 'éccum me' inque.
 CL. eccum híc tibi.
 CH. quid rei ésset dixti huic? SY. díxi pleraque
 ómnia. 830
 CH. cape hóc argentum ac défer. SY. i: quid stás, lapis?
 quin áccipis? CL. cedo sáne. SY. sequere hac me ócius:
 5 tu hic nós, dum eximus, ínterea opperíbere:
 nam níl est illic quód moremur diútius.
 CH. mínas quidem iam decem habet a me filia, 835
 quas pró alimentis ésse nunc ducó datas:
 hasce órnaméntis cónsequentur álterae:
 10 porro haéc talenta dótis adposcúnt duo.
 quam múlta, iusta iniústa, fiunt móribus!
 mihi núnc relictis rébus inveniúndus est 840
 aliquís, labore invénta mea quoi dém bona.

MENEDEMVS. CHREMES.

- IV 8 ME. Multo ómnium nunc mé fortunatíssimum
 factúm puto esse, gnáte, quom te intéllego
 resipísse. CH. ut errat. ME. te ípsum quacrebám,
 Chremes:
 servá, quod in te est, filium et me et fámiliam. 845
 5 CH. cedo quíd vis faciám? ME. invénisti hodie filiam.
 CH. quid tum? ME. hanc uxorem síbi dari volt Clínia.
 CH. quacsó quid tu homini's? ME. quíd est? CH.
quid? iamne oblítus es,
 inté nos quid sit díctum de fallácia,
 ut eá via abs te argéntum auferretúr? ME. scio. 850
 10 CH. ea rés nunc agitur ípsa. ME. quid narrás, Chremes?
 immo haéc quidem quae apúd me est, Clitiphónis est
 amíca: ita aiunt. CH. ét tu credis? ME. ómnia.
 CH. et illum aiunt velle uxórem, ut quom despónderim

des qui aurum ac vestem atque alia quae opus sunt
comparat. 855

15 ME. id est profecto: id amicae dabitur. CH. scilicet
datum. ME. a, frustra sum igitur gavisus miser.
[quidvis tamen iam malo quam hunc amittere.]
quid nunc renuntiem abs te responsum, Chremes,
ne sentiat me sensisse atque aeger ferat? 860

20 CH. aeger? nimium illi, Menedeme, indulges. ME. sine:
inceptumst: perfice hoc mihi perpetuo, Chremes.

CH. dic convenisse, egisse te de nuptiis.

ME. dicam. quid deinde? CH. me facturum esse omnia,
generum placere; postremo etiam, si voles, 865

25 despensam quoque esse dico. ME. em, istuc volueram.

CH. tantoocius te ut poscat et tu, id quod cupis,
quam ocissime ut des. ME. cupio. CH. ne tu pro-
pediem,

ut istam rem video, istius obsaturabere.

sed haec uti sunt, cautim et paulatim dabis, 870

30 si sapias. ME. faciam. CH. abi intro: vide quid pos-
tulet.

ego domi ero, siquid me voles. ME. sane volo:
nam te scientem faciam, quidquid egero.

ACTVS V.

MENEDEMY. CHREMES.

V 1 ME. Ego me non tam astutum neque ita perspicacem
esse id scio:

sed hic adiutor meus et monitor et praemonstrator
Chremes 875

hoc mihi praestat: in me quidvis harum rerum con-
venit,

quae sunt dicta in stulto, caudex, stipex, asinus,
plumbeus:

5 in illum nil potest: exuperat eius stultitia haec omnia.

CH. óhe, desiiste inquám deos, uxor, grátulando obtúndere,
túam esse inventam gnátam : nisi illos éx tuo ingenio
iúdicas, 880

út nil credas íntellegere, nísi idem dictumst céntiens.
séd interim quid illíc iam dudum gnátus cessat cúm
Syro ?

10 ME. quós aïs hominés, Chremes, cessáre ? CH. ehem,
Menedeme, ádvenis ?

díc mihi, Cliniaé quae dixi núntiastin ? ME. ómnia.

CH. quíd aít ? ME. gaudere ádeo coepit, quási qui
cupiunt núptias.

CH. háhahae. ME. quid risísti ? CH. servi vénere in
mentém Syri 886

cálliditates. ME. ítane ? CH. voltus quóque hominum
fingít scelus.

15 ME. gnátus quod se adsímulat lactum, id dícis ? CH. id.
ME. idem istúc mihi

vénit in mentém. CH. veterator. ME. mágis, si ma-
gis norís, putes

íta rem esse. CH. aín tu ? ME. quín tu ausculta. CH.
máne *dum*, hoc prius scire éxpecto, 890

quíd perdideris. nam úbi desponsam núntiasti fílio,
cóntinuo iniecísse verba tíbi Dromonem scílicet,

20 spónsae vestem aurum átque ancillas ópus esse : argen-
tum út dares.

ME. nón. CH. quid ? non ? ME. non inquam. CH. neque
ipse gnátus ? ME. nil prorsúm, Chremes.

mágis unum etiam instáre, ut hodie cónficiantur núp-
tiae. 895

CH. míra narras. quíd Syrus meus ? ne ís quidem quic-
quám ? ME. nihil.

CH. quam óbrem, nescio. ME. équidem miror, qui ália
tam plané scias.

25 séd ille tuom quoqué Syrus idem míre finxit fílium,
út ne paululúm quidem subolat ésse amicam hanc
Clíniae.

CH. quíd aïs ? ME. mitto iam ósculari atque ámplexari :
id nil puto. 900

CH. quíd est quod ampliús simuletur ? ME. váh. CH.
quid est ? ME. audí modo.

est mihi ultimis conclave in aedibus quoddam retro :

30 huc est intro latus lectus, vestimentis stratus est.

CH. quid postquam hoc est factum? ME. dictum factum
huc abiit Clitipho.

CH. solus? ME. solus. CH. timeo. ME. Bacchis con-
secutast ilico. 905

CH. sola? ME. sola. CH. perii. ME. ubi abire intro,
operuere ostium. CH. hem,
Clinia haec fieri videbat? ME. quid ni? mecum una
simul.

35 CH. filist amica Bacchis: Menedeme, occidi.

ME. quam obrum? CH. decem dierum vix mihi
familia.

ME. quid? istuc times quod ille operam amico dat
suo? 910

CH. immo quod amicae. ME. si dat. CH. an dubium
id tibi?

quemquamne tam comi animo esse aut leni putas,

40 qui se vidente amicam patiatur suam?

ME. quid ni? quo verba facilius dentur mihi.

CH. derides merito. mihi nunc ego susceñseo: 915
quot res dedere, ubi possem persentiscere,
ni essem lapis! quae vidi! vae misero mihi.

45 at ne illud haud inultum, si vivo, ferent:

nam iam... ME. non tu te cohibes? non te respicis?
non tibi ego exempli satis sum? CH. prae iracun-
dia, 920

Menedeme, non sum apud me. ME. tene istuc loqui!
nonne id flagitiumst, te aliis consilium dare,

50 foris sapere, tibi non potius esse auxiliarius?

CH. quid faciam? ME. id quod me fecisse aiebas
parum.

fac te patrem esse sentiat: fac ut audeat 925
tibi credere omnia, abs te petere et pascere:
nequam aliam quaerat copiam ac te deserat.

55 CH. immo abeat potius malo quovis gentium,
quam hic per flagitium ad inopiam redigat patrem:
nam si illi pergo suppeditare sumptibus, 930
Menedeme, mihi illaec vero ad rastros res redit.

ME. quot incommoditates hac re accipies, nisi caves!

60 *difficilem ostendes te esse et ignoscēs tamen
post, ét id ingratum.* CH. a nescis, quam doleam.

ME. *út lubet.*

*quid hoc quód rogo, ut illa núbat nostro? nísi quid
est* 935

quod mágis vis. CH. *immo et géner et adfinés placent.*

ME. *quid dótis dicám té dixisse filio?*

65 *quid óbticuisti?* CH. *dótis?* ME. *ita dico.* CH. *á.*

ME. *Chremes,*

nequíd vereare, sí minus: nil nos dós movet.

CH. *dúo talenta pró re nostra ego esse decreví satis:*

séd ita dictu opus ést, si me vis sálvom esse et rem

et filium, 941

mé mea omniá bona doti díxisse illi. ME. *quám rem
agis?*

70 CH. *íd mirari té simulato et illum hoc rogitató simul,
quam óbrem id faciam.* ME. *quín ego vero quam óbrem*

id facias nescio.

CH. *égone? ut eius ánimum, qui nunc lúxuria et las-*

cívia 945

díffluit, retúndam, redigam, ut quó se vortat nesciat.

ME. *quíd agis?* CH. *mitte: síne me in hac re gérere*

míhi morém. ME. *sino:*

75 *ítane vis?* CH. *ita.* ME. *fiát.* CH. *ac iam uxórem ut*

arcessát paret.

híc ita ut liberós est aequom díctis confutábitur.

séd Syrum quidem égomet si vivo ádeo exornatúm

dabo, 950

ádeo depexum, út dum vivat méminerit sempér mei:

quí sibi me pro déridiculo ac délectamentó putat.

80 *nón, ita me di amént, auderet fácere haec viduae*

múlieri,

quae ín me fecit.

CLITIPHO. MENEDEMVS. CHREMES. SYRVS.

V 2 CL.

Ítane tandem quaéso est, Menedeme,

út pater

tam ín brevi spatio ómnem de me eiécerit animúm

patris? 955

quód nam ob factum? quíd ego tantum scéleris admisi miser?

vólgo faciunt. ME. scío tibi esse hoc grávius multo ac dúrius,

5 quóí fit: verum ego háu minus aegre pátiar, id qui nésceo

néc rationem cápio, nisi quod tibi bene ex animó volo.

CL. híc patrem astare aibas. ME. eccum. CH. quíd me incusas, Clítipho? 960

quídquid ego huius féci, tibi prospéxi et stultitiáe tuae.

úbi te vidi animo ésse omisso et suávia in praeséntia
10 quae éssent prima habére neque consúlere in longi-
túdinem:

cépi rationem, út neque egeres néque ut haec posses pérdere.

úbi quoi decuit prímo, tibi non licuit per te míhi dare, 965

ábii ad proxumúm, tibi qui erat: eí commisi et cré-
didi.

íbi tuae stultítiæ semper érit praesidium, Clítipho,
15 víctus, vestitús, quo in tectum té receptes. CL. eí mihi.

CH. sátius est quam te ípso herede haec póssidere Bácschidem.

SY. dísperei: sceléstus quantas túrbas concivi ín-
sciens! 970

CL. émori cupió. CH. prius quaeso dísce, quid sit vívere.

úbi scies, si dísplicebit víta, tum istoc útitor.

20 SY. ére, licetne? CH. lóquere. SY. at tuto. CH. ló-
quere. SY. quae istast právitas
quaéve amentíást, quod peccavi égo, id obesse huic?
CH. flicet.

né te admisce: némo accusat, Síre, te: nec tu arám tibi 975

néc precatorém pararis. SY. quíd agis? CH. nil sus-
cénseo

néc tibi nec tibi: nec vos est aéquom quod fació mihi.

25 SY. ábiit? vah, rogásse vellem. CL. quíd? SY. unde
peterem míhi cibum:

íta nos alienávit. tibi iam esse ád sororem intéllego.

CL. adeón rem rediisse, út periculum etiam á fame mihi
sít, Syre! 980

SY. modo líceat vivere, ést spes CL. quae? SY. nos
ésuriturós satis.

CL. inrídes in re tánta neque me quíequam consilio
ádiuvas?

30 SY. immo ét ibi nunc sum et úsque id egi dúdum, dum
loquitúr pater:

et quántum ego intellégere possum, CL. quíd? SY.
non aberit lóngius.

CL. quid id érgo? SY. sic est: nón esse horum te
árbitror. CL. qui istúc, Syre? 985

satin sánus es? SY. ego dicam, quod mi in méntemst:
tu diiúdice.

dum istís fuisti sólus, dum nulla ália delectátio

35 quae própior esset, te índulgebant, tibi dabant: nunc
fília

postquámst inventa véra, inventast caúsa qua te ex-
péllerent.

CL. est véri simile. SY. an tu ób peccatum hoc ésse
illum iratúm putas?

CL. non árbitror. SY. nunc áliud spectá: mátres om-
nes fíliis 991

in péccato adiutríces, auxilio ín paterna iniúria

40 solent ésse: id non fit. CL. vérum dicis: quíd ergo
nunc faciám, Syre?

SY. suspítionem istánc ex illis quaére: rem profér
palam.

si nón est verum, ad mísericordiam ámbos adducés
cito, 995

aut scíbis quoius sis. CL. récte suades: faciám. SY.
sat recte hóc mihi

in méntem venit: nám quam maxime huíc vana hacc
suspítio

45 erit, tám facillumé patris pacem in léges conficiét
suas.

etiam háuscio anne uxórem ducat ác Syro nil grátiae.

quid hoc áútem? senex exít foras: ego fúgio. adhuc
quod fáctumst, 1000

mirór non iusse me ílico adripi: ád Menedemum hunc
pérgam.
eum míhi precatorém paro: seni nóstro nil fidei
hábeo.

SOSTRATA. CHREMES.

V 3 So. Profécto nisi cavés tu homo, aliquid gnáto con-
ficiés mali:

idque ádeo miror, quó modo
tam inéptum quicquam tíbi venire in méntem, mi vir,
pótuerit. 1005

CH. oh, pérgin mulier ésse? nullamne égo rem um-
quam in vitá mea
5 voluí, quin tu in ea ré míhi fueris ádvorsatrix, Sós-
trata?

at sí rogem iam, quíd est quod peccem, aut quam
óbrem hoc faciam: néscias,
in quá re nunc tam cónfidenter réstas, stulta. So. ego
néscio?

CH. immó scis potius, quá́m quidem redeat *de* ínte-
gro haec orátio. So. oh, 1010
iníquos es, qui mé tacere dé re tanta póstules.

10 CH. non póstulo iam: lóquere: nilo mínus ego hoc fa-
ciám tamen.

So. fácies? CH. verum. So. nón vides quantúm mali
ex ea re éxcites?

súbditum se súspicatur. CH. 'súbditum' ain tu? So.
síc erit,

mí vir. CH. confitére. So. au te obsecro, ístuc ini-
micís siet. 1015

égon confítear meúm non esse fílium, qui sít meus?

15 CH. quid? métais ne non, quóm velis, convíncas esse
illúm tuom?

So. quod fíliast invénta? CH. non: sed quód [magis
credundum siet

id quod est consimilis moribus
convínces facile ex te natum: nam] tui similis ést
probe. 1020

nám illi nil vitíst relictum, quín siet itidé́m tibi.

20 tūm praeterea tālem nisi tu nūlla pareret fīlium.
séd ipse egreditur, quām severus: rēm quom videas,
cénseas.

CLITIPHO. SOSTRATA. CHREMES.

V 4 CL. Si úmquam ullum fuit témpus, mater, quom égo
voluptatí tibi
fúerim, dictus fīlius tuos vóstra voluntate: óbsecro,
eius ut meminerís atque inopis nūnc te miserescát
mei; 1026
quód peto aut voló, parentis meós ut commonstrés
mihi.

5 So. óbsecro, mi gnáte, ne istuc ín animum inducás
tuom,
álienum esse té. CL. sum. So. miseram me, hócine
quaesisti óbsecro?
íta mihi atque huic sís superstes, út *tu* ex me atque
hoc nátus es: 1030
ét cave posthac, sí me amas, umquam ístuc verbum
ex te aúdiam.

CH. át ego, si me métuís, mores cáve in te esse istos
séntiam.

10 CL. quós? CH. si scire vís, ego dicam: gérró, iners,
fraus, hélluo,
gáneo, damnósus: crede, et nóstrum te esse crédito.
CL. nón sunt haec paréntis dicta. CH. nón, si ex ca-
pite sís meo 1035
nátus, item ut aiúnt Minervam esse éx Iove, ea causá
magis

pátiar, Clitiphó, flagitiis tuís me infamem fieri.

15 So. dí istaec prohibeánt. CH. deos nescio: égo quod
potero, sédulo.

quaéris id quod habés, parentis: quód abest non quae-
rís, patri

quó modo obsequáre et ut serves quód labore invé-
nerit. 1040

nón mihi per fallácias addúcere ante oculós. . . pudet
dicere hac praesénte verbum túrpe: at te id nulló
modo

20 *fá cere puduit. CL. éheu, quam nunc tótus displiceó mihi,*
quám pudet: neque quód principium cápiam ad placandúm scio.

MENEDEMVS. CHREMES. SOSTRATA. CLITIPHO.

V 5 ME. Énim vero Chremés nimis graviter crúciat adules-
 céntulum 1045
 nímisque inhumane: éx eo ergo ut pácem conciliem.
 óptume
 ípsos video. CH. ehém, Menedeme, quór non arcessí
 iubes
 fíliam et quod dótis dixi fírmas? So. mi vir, te
 óbsecro
 5 né facias. CL. pater, óbsecro mi ignóscas. ME. da
 veniám, Chremes:
 sine te exorent. CH. méa bona ut dem Báčchidi donó
 sciens? 1050
 nón faciam. ME. at id nos nón sinemus. CL. sí me
 vivom vís, pater,
 ignosce. So. ago, Chremés mi. ME. age quaeso, né
 tam offirma té, Chremes.
 CH. quíd istic? video nón licere ut coéperam hoc per-
 téndere.
 10 ME. fá cis, ut te decét. CH. ea lege hoc ádeo faciam,
 sí facit
 quód ego hunc aequom cénseo. CL. pater, ómnia fa-
 ciam: ínpera. 1055
 CH. úxorem ut ducás. CL. pater. CH. nil áudio. So.
 ad me récipio:
 fá ciet. CH. nil etiam áudio ipsum. CL. périi. So. an
 dubitas, Clítipho?
 CH. ímmo utrum volt. So. fá ciet omnia. ME. haéc
 dum incipias, grávia sunt,
 15 dúmque ignores: úbi cognoris, fá cilia. CL. faciám,
 pater.
 So. gnáte mi, ego pol tibi dabo illam lépidam, quam
 tu fá cile ames, 1060

filiam Phanócratae nostri. CL. rúfamne illam vírgi-
nem,
caésiam, sparso óre, adunco náso? non possúm, pater.
CH. héia, ut elegáns est: credas ánimum ibi esse. So.
aliám dabo.
20 CL. ímmo, quandoquidém ducendast, égomet habeo
própemodum
quám volo. So. nunc laúdo, gnate. CL. Archónidi
huius filiam. 1065
So. sátis placet. CL. pater, hóc nunc restat. CH.
quíd? CL. Syro ignoscás volo
quaé mea causa fécit. CH. fiat. ω vós valete et
plaúdite.



METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 174 iambici senarii
 — 175 et 177 trochaici octonarii
 — 176 trochaicus septenarius
 — 178 trochaicus dimeter catalecticus
 — 179 et 180 trochaici septenarii
 — 181 ad 241 iambici octonarii
 — 242 ad 256 trochaici septenarii
 — 257 ad 264 iambici octonarii
 — 265 ad 311 iambici senarii
 — 312 trochaicus septenarius
 — 313 trochaicus octonarius
 — 314 ad 339 trochaici septenarii
 — 340 ad 380 iambici senarii
 — 381 ad 397 trochaici septenarii
 — 398 ad 404 iambici octonarii
 — 405 ad 561 iambici senarii
 — 562 et 563 trochaici octonarii
 — 564 trochaicus septenarius
 — 565 iambicus octonarius
 — 566 iambicus quaternarius
 — 567 ad 569 trochaici octonarii
 — 570. 571. 573 trochaici septenarii
 — 572 et 574 trochaici octonarii
 — 575 ad 578 iambici octonarii
 — 579 trochaicus septenarius
 — 580 ad 582 trochaici octonarii
 — 583 et 584 trochaici septenarii
 — 585 ad 588 iambici octonarii
 — 589 et 590 iambici senarii
 — 591 ad 613 trochaici septenarii
 — 614 ad 622 iambici octonarii
 — 623 ad 667 trochaici septenarii

- V. 668 ad 678 iambici octonarii
— 679 ad 707 iambici septenarii
— 709 ad 722 trochaici septenarii
— 723 ad 748 iambici septenarii
— 749 ad 873 iambici senarii
— 874 ad 907 trochaici septenarii
— 908 ad 939 iambici senarii
— 940 ad 979 trochaici septenarii
— 980 ad 999 iambici octonarii
— 1000 ad 1002 iambici septenarii
— 1003 iambicus octonarius
— 1004 iambicus quaternarius
— 1005 ad 1012 iambici octonarii
— 1013 ad 1016 trochaici septenarii
— 1017 et 1018 iambici octonarii
— 1021 ad 1067 trochaici septenarii
-

P H O R M I O

P. TERENTI.

ACTA · LVDIS · ROMANIS · L · POSTVMIO · AL-
BINO · L · CORNELIO · MERVLA · AEDILIBVS
CVRVLIBVS · EGIT · L · AMBIVIVS · TVRPIO
MODOS · FECIT · FLACCVS · CLAVDI · TIBIIS
INPARIBVS · TOTA · GRAECA · APOLLODORV
EPIDICAZOMENOS · FACTAST · IIII · C · FANNIO
M · VALERIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Chremétis frater áberat peregre Démipho
relícto Athenis Ántiphone fílio.
Chremés clam habebat Lémni uxorem ac fíliam,
Athénis aliam cóniugem et amantem únice
gnatúm fidicinam. máter e Lemno ádvenit 5
Athénas: moritur: vírgo sola (áberát Chremes)
funús procurat. íbi eam cum visam Ántipho
amáret, opera párasiti uxorem áccipit.
pater ét Chremes revérsi fremere. deín minas
trigínta dant parasíto, ut illam cóniugem 10
habéret ipse. argénto hoc emitur fídicina.
uxórem retinet Ántipho a patruo ágnitam.

PERSONAE.

DAVOS SERVOS
GETA SERVOS
ANTIPHO ADVLESCENS
PHAEDRIA ADVLESCENS
DEMIPHO SENEX
PHORMIO PARASITVS
HEGIO
CRATINVS } ADVOCATI
CRITO
DORIO LENO
CHREMES SENEX
SOPHRONA NVTRIX
NAVSISTRATA MATRONA.

PROLOGVS.

Postquám poëta vétus poëtam nón potest
retráhère ab studio et tránsdere hominem in ótium,
maledíctis deterrére ne scribát parat :
qui ita díctitat, quas ántehac fecit fábulas,
tenui ésse oratióne et scripturá levi : 5
quia núnquam insanum scrípsit adulescéntulum
cervám videre fúgere et sectarí canes
et eám plorare, oráre ut subveniát sibi.
quod si íntellexeret, quóm stetit olím nova,
actóris opera mágis stetisse quám sua, 10
minus múlto audacter, quám nunc laedit, laéderet.
nunc síquis est, qui hoc dícat aut sic cógitet :
'vétus sí poëta nón laccessissét prior,
nullum ínvenire prólogum possét novos :'
[quem díceret, nisi haberet cui male díceret :] 15
is síbi responsum hoc hábeat, in medio ómnibus
palmam ésse positam, qui ártem tractant músicam.
ille ád famem hunc ab stúdio studuit reícere :
hic réspondere vóluit, non lacéssere.
benedíctis sí certásset, audissét bene : 20
quod ab íllo adlatumst, íd sibi rellatúm putet.
de illó iam finem fáciam dicundí mihi,
peccáandi quom ipse dé se finem nón facit ?
nunc quíd velim animum atténdite. adportó novam
Epídicażomenon quám vocant comoédiam 25
Graccí, Latini Phórmionem nóminant :
quia prímas partis qui aget, is erit Phórmio
parasítus, per quem rés geretur máxume,
volúntas vostra si ád poëtam accésserit.
date óperam, adeste aequo ánimo per siléntium, 30
ne símili utamur fórtuna, atque usí sumus
quom pér tumultum nóster grex motús locost :
quem actóris virtus nóbis restituít locum
bonitásque vostra adiútans atque acquánimitas.

ACTVS I.

DAVOS.

- I 1 Amicus summus meus et popularis Geta 35
heri ad me venit. erat ei de ratiuncula
iam pridem apud me relictuom paucillulum
nummorum: id ut conficerem. confeci: adfero.
5 nam erilem filium eius duxisse audio
uxorem: ei credo minus hoc conratur. 40
quam inique comparatumst, ei qui minus habent
ut semper aliquid addant ditioribus!
quod ille unciatim vix de demenso suo
10 suom defrudans genium compersit miser,
id illa univorsum abripit, haud existumans 45
quanto labore partum. porro autem Geta
ferietur alio munere, ubi era pepererit:
porro autem alio, ubi erit puero natalis dies:
15 ubi initiabunt. omne hoc mater auferet:
puer causa erit mittendi. sed videon Getam? 50

GETA. DAVOS.

- I 2 GE. Siquis me quaeret rufus... DA. praestost, desine.
GE. oh,
at ego obviam conabar tibi, Dave. DA. accipe, en:
lectumst; conveniet numerus quantum debui.
GE. amo te: et non neglexisse habeo gratiam.
5 DA. praesertim ut nunc sunt mores: adeo res reddit:
siquis quid reddit, magna habendast gratia. 56
sed quid tu es tristis? GE. egone? nescis quo in
metu,
quanto in periculo sumus. DA. quid istuc est? GE.
scies,
modo ut tacere possis. DA. abi sis, insciens:
10 quous tu fidem in pecunia perspexeris, 60
verere verba ei credere? ubi quid mihi lucrist

te fallere? GE. ergo ausculta. DA. hanc operam tibi dico.

GE. senis nostri, Dave, fratrem maiorem Chremem nostrum? DA. quid ni? GE. quid? eius gnatum Phaédriam?

15 DA. tam quam te. GE. evenit senibus ambobus simul iter illi in Lemnum ut esset, nostro in Ciliciam 66 ad hospitem antiquum: is senem per epistulas pellexit, modo non montis auri pollicens.

DA. quoi tanta erat res et super erat? GE. desinas: 20 sic est ingenium. DA. oh, regem me esse oportuit. GE. abeuntes ambo hinc tum senes me filiis 71 relinquunt quasi magistrum. DA. o Geta, provinciam cepisti duram. GE. mi usus venit, hoc scio: meminí relinqui me deo irato meo.

25 coepi adversari primo: quid verbis opust? 75 sení fidelis dum sum, scapulas perdidí. venere in mentem mi istaec: 'nam quae inscitiast, adversum stimulum calces!' coepi eis omnia facere, obsequi quae vellet. DA. scisti uti foro.

30 GE. noster mali nil quicquam primo: hic Phaédria 80 continuo quandam nactus est puellulam citharistriam: hanc amare coepit perdit. ea serviebat lenoni impurissimo:

neque quod daretur quicquam: id curarant patres. 35 restabat aliud nil nisi oculos pascere, 85 sectari, in ludum ducere et redducere. nos otiosi operam dabamus Phaédriae. in quo haec discebat ludo, ex adversum ei loco tostrina erat quaedam: hic solebamus fere

40 plerumque eam opperiri, dum inde irat domum. 90 interea dum sedemus illi, intervenit adulescens quidam lacrumans: nos mirari. rogamus quid sit: 'numquam aequae' inquit 'ac modo paupertas mihi onus visumst et miserum et grave.

45 modo quandam vidi virginem hic viciniae 95 miseram, suam matrem lamentari mortuam: ea sita erat ex adversum neque illi benivolens neque notus neque cognatus extra unam ancilam quisquam aderat, qui adiutaret funus. miseritumst.

- 50 virgo ipsa facie egrégia.' quid verbis opust? 100
commórat omnis nós. ibi continuo Antipho
'voltísne eamus vísere?' alius 'cénseo:
eámus: duc nos sódes.' imus, vénimus,
vidémus: virgo púlchra: et quo magis díceres,
55 nil áderat adiuménti ad pulchritúdinem: 105
capíllus passus, núdus pes, ipsa hórrida,
lacrumaé, vestitus túrpis: ut, ni vís boni
in ipsa inesset fóрма, haec formam extínguèrent.
ille qui illam amabat fídicinam tantúm modo
60 'satis' inquit 'scitast': nóster vero... DA. iám scio:
amáre coepit. GE. scín quam? quo evadáť vide. 111
postrídie ad anum récta pergit: óbsecrat,
ut síbi eius faciat cópiam. illa enim sé negat
neque eum aéquom aít facere: illam civem esse Át-
ticam
65 bonám bonis prognátam: si uxorém velit 115
lege íd licere fácere: sin alitér, negat.
nóster quid ageret néscire: et illam dúcere
cupiébat et metuébat absentém patrem.
DA. non, sí redisset, eí pater veniám daret?
70 GE. ille índotatam vírginem atque ignóbilem 120
daret illi? numquam fáceret. DA. quid fit dénique?
GE. quid fiat? est parasítus quidam Phórmio,
homó confidens: qui illum di omnes pérduint.
DA. quid is fécit? GE. hoc consílium quod dicám
dedit:
75 'lex ést ut orbae, qui sunt genere próxumi, 125
eis núbant, et illos dúcere eadem haec léx iubet.
ego té cognatum dicám et tibi scribám dicam:
patérnum amicum me ádsimulabo vírginis:
ad iúdiceś veniémus: qui fuerít pater,
80 quae máter, qui cognáta tibi sit, ómnia haec 130
confíngam: quod erit míhi bonum atque cómmo-
dum,
quom tu hórum nil refélles, vincam scélicet.
pater áderit. mihi parátæ lites: quíd mea?
illá quidem nostra erít.' DA. iocularē audáciā.
85 GE. persuásūst homini: fáctūst: ventūst: vínci-
mur: 135

- duxít. DA. quid narras? GE. hóc quod audis. DA.
 6 Geta,
 quid té futurumst? GE. nescio hercle: unum hóc
 scio,
 quod fórs feret, ferémus aequo animó. DA. placet:
 hem istuc virist officium. GE. in me omnis spés mi-
 hist.
- 90 DA. laudo. GE. ád precatorem ádeam credo, quí mihi
 sic óret: 'nunc amitte quaeso hunc: céterum 141
 posthác si quicquam, níl precor.' tantúm modo
 non áddit: 'ubi ego hinc ábiero, vel occídito.'
 DA. quid paédagogus ille, qui citharístriam?
- 95 quid reí gerit? GE. sic, ténuiter. DA. non múltum
 habet 145
 quod dét fortasse? GE. ímmo níl nisi spém meram.
 DA. pater eius rediit án non? GE. non dum. DA.
 quíd? senem
 quoad éxpectatis vóstrum? GE. non certúm scio:
 sed epístulam ab eo adlátam esse audiví modo
- 100 et ad pórtitores ésse delatam: hanc petam. 150
 DA. numquíd, Geta, aliud mé vis? GE. ut bene sit
 tibi.
 puer heús. nemon huc pródit? cape, da hoc Dórcio.

ACTVS II.

ANTIPHO. PHAEDRIA.

- I 3 AN. Ádeon rem redísse, ut quí mihi cónsultum op-
 tumé velit esse,
 Phaédria, patrem ut éxtimescam, ubi véniat in men-
 tem eius adventi!
 quód ni fuíssem incógitans, ita [eum] éxpectarem, ut
 pár fuit. 155
 PH. quíd istuc? AN. rogitas? quí tam audacis fácinoris
 mihi cónsciús sis?

5 quód utinam ne Phórmioni id suádere in mentem
incidisset

neú me cupidum eo ímpulisset, quód mihi principiúmst
mali!

nón potitus ésssem: fuisset tum illud mi aegre aliquót
dies:

at nón cotidiána cura haec ángeret animum, PH.
aúdio. 160

AN. dum expécto quam mox véniat qui hanc mihi
ádimat consuetúdinem.

10 PH. aliis quia defit quód amant aegrest: tibi quia
super ést dolet.

amóre abundas, Ántipho.

nam túa quidem hercle certo vita haec éxpetenda op-
tándaquest.

ita mé di bene ament, út mihi liceat tám diu quod
amó frui, 165

iam dépiscisci mórte cupio; tú conicito cétera,

15 quid ego éx hac inopiá nunc capiam, et quíd tu ex
istac cópia,

ut ne áddam, quod sine súmptu ingenuam, liberalem
náctus es,

quod habés, ita ut voluísti, uxorem sine mala famá
palam:

beátus, ni unum désit, animus quí modeste istaec ferat.

quod sí tibi res sit cum eó lenone quócum mihist, tum
séntias. 171

20 ita plérique ingenió sumus omnes, nóstri nosmet paé-
nitet.

AN. at tú mihi contra núnc videre fórtunatus, Phaé-
dria,

quoi de íntegro est potéstas etiam cónsulendi, quíd
velis:

retinére amorem an mittere: ego in eum incidi in-
felix locum, 175

ut néque mihi eius sit mittendi nec retinendi cópia.

25 sed quíd hoc est? videon égo Getam curréntem huc
adveníre?

is est ípsus: ei, timeó miser, quam hic núnc mihi
nuntiét rem.

GETA. ANTIPHO. PHAEDRIA.

- I 4 GE. Nūllu's, Geta, nī iam āliquod tibi consīlium celere
réperies :
ita nunc inparātum subito tāta te inpendēt mala :
quae néque uti devitēm scio neque quó modo me inde
éxtraham : 181
- 4 nam nōn potest celāri nostra diūtius iam audācia.
- 6 AN. quid nam ille commotús venit ?
GE. tum témporis mihi pūctum ad hanc rem est : érus
adest. AN. quid istúc malist ?
GE. quód quom audierit, quód eius remediūm ínveniam
iracúndiae ? 185
- lóquar ? incendam : táceam ? instigem : púrgem me ?
laterém lavem.
- 10 héu me miserum : quóm mihi paveo, tum Ántipho me
exerúciat animi :
eius me miseret, eī nunc timeo, is nūc me retinet : nam
ábsque eo esset,
récte ego mihi vidíssem et senis essem últus iracún-
diam :
āliquid convasássem atque hinc me cónicerem protinam
ín pedes. 190
- AN. quam *nam* híc fugam aut furtúm parat ?
- 15 GE. sed ubi Ántiphonem réperiam ? aut qua quaérere
insistám viam ?
PH. te nóminat. AN. nesció quod magnum hoc núntio
expectó malum.
- PH. a, sánun es ? GE. domum íre pergā : ibi plú-
rimumst.
- PH. revocémus hominem. AN. sta ílico. GE. hem,
satis pro ínperio, quisquis es. 195
- AN. Geta. GE. ípsest quem volui óbviā.
- AN. cédo quid portas, óbsecro, atque id, sí potes, verbo
éxpedi.
- 20 GE. fáciā. AN. eloquere. GE. módo apud portum...
AN. meúmne ? GE. intellexti. AN. óccidi. PH. hem.
AN. quíd agam ? PH. quid aīs ? GE. huius patrem vi-
dísse me, patruóm tuom.

AN. nám quod ego huic nunc súbito exitio rémedium in-
veniám miser? 200

quód si eo meae fortúnae redeunt, Phánium, abs te ut
dístrahar,

núllast mihi vita éxpetenda. GE. ergo ístaec quom ita
sint, Ántipho,

25 tánto magis te advígilare aequomst: fórtis fortuna
ádiuvat.

AN. nón sum apud me. GE. atqui ópus est nunc quom
máxume ut sis, Ántipho:

nám si senserít te timidum páter esse, arbitrabitur 205
cómmerruisse cúlpan. PH. hoc verumst. AN. nón pos-
sum inmutárier.

GE. quíd faceres, si aliúd gravius tíbí nunc faciundúm
foret?

30 AN. quom hóc non possum, illúd minus possem. GE. hoc
níl est, Phaedria: ílicet.

quíd hic conterimus óperam frustra? quín abeo? PH.
et quidem ego? AN. óbsecro,

quíd si adsimulo, sátin est? GE. garris. AN. vóltum
contemplámini: en, 210

sátine sic est? GE. nón. AN. quid si sic? GE. própe-
modum. AN. quid síc? GE. sat est:

ém, istuc serva: et vérbum verbo, pár pari ut re-
spóndeas,

35 né te iratus suis saevidicis díctis protelét. AN. scio.

GE. ví coactum te ésse invitum, lége, iudició: tenes?
séd quis hic est senéx, quem video in última platea?

AN. ípsus est. 215

non póssum adesse. GE. a, quíd agis? quo abis, Án-
tipho?

mané, mane. AN. ego me nóvi et peccatúm meum:

40 vobís commendo Phánium et vitám meam.

PH. Geta, quíd nunc fiet? GE. tú iam litis aúdiēs:
ego pléctar pendens, nísi quid me fefellerit. 220

séd quód modo hic nos Ántiphonem mónuimus,
id nósmet ipsos fácere oportet, Phaédria.

45 PH. aufér mi 'oportet': quín tu quid faciam ímpera.

CE. meminístin, olim ut fúerit vostra orátio

in re íncipiunda ad défendendam nóxiam, 225

iustam illam causam, fácilem, vincibilem, óptumam?

PH. memini. GE. ém, nunc ipsast ópus ea, aut, siquíd
potest,

50 melióre et callidióre. PH. fiet sédulo.

GE. nunc prior adito tu, égo in insidiis híc ero
subcénturiatus, siquíd deficiás. PH. age. 230

DEMIPHO. GETA. PHAEDRIA.

II 1 DE. Ítane tandem uxórem duxit Ántipho iniussú meo?
néc meum inperium: ac mítto inperium: nón simulta-
tém meam

reveréri saltem! nón pudere! o fácinus audax, ó Geta
monitór! GE. vix tandem. DE. quíd mihi dicent aut
quam causam réperient?

5 demíror. PH. atqui réperiam: aliud cúra. DE. an hoc
dicét mihi: 235

'invítus feci. léx coëgit'? aúdio, fateór. GE. places.

DE. verúm scientem, tácitum causam trádere advor-
sáriis,

etiámne id lex coëgit? PH. illud dúrum. GE. ego
expediám: sine.

DE. incértumst quid agam, quía praeter spem atque
íncredibile hoc mi óbtigit:

10 ita sum ínitatus, ánimum ut nequeam ad cógitandum
instítuere. 240

quam obrem ómnis, quom secúndae res sunt máxume,
tum máxume

meditári secum opórtet, quo pacto ádvorsam aerum-
nám ferant.

perícла, damna péregre rediens sémper secum cógitet
aut fíli peccatum aut uxoris mórtem aut morbum
fíliae,

15 commúnia esse haec, néquid horum umquam áccidat
animó novom: 245

quidquíd praeter spem evéniat, omne id députare esse
ín lucro.

GE. o Phaédria, incredibilest quantum erum ánte eo
sapiéntia.

meditáta mihi sunt ómnia mea incómmoda, erus si ré-
dierit:

moléndumst in pistríno, vapulándum, habendae cómpedes,

20 opus rúri faciundum: hórum nil quicquam áccidet animó novom. 250

quidquíd praeter spem evéniet, omne id députabo esse in lucro.

séd quid cessas hóminem adire et blánde in principio ádloqui?

DE. Phaédriam mei frátris video fílium mi ire óbviám.

PH. mi pátrúe, salve. DE. sálve: sed ubist Ántipho?

25 PH. salvóm venire... DE. crédo: hoc respondé mihi. 255

PH. valet, híc est: sed satin ómnia ex senténtia?

DE. vellém quidem. PH. quid istúc est? DE. rogí-tas, Phaédria?

bonás me absente híc cónfecistis núptias.

PH. eho, an íd suscenses núnc illi? GE. o artificém probum!

30 DE. egon ílli non suscénseam? ipsum géstio 260

dari mi in conspectum, núnc sua culpa út sciat

leném patrem illum fáctum me esse acérrumum.

PH. atquí nil fecit, pátrúe, quod suscénseas.

DE. ecce autótem similia ómnia: omnes cóngruont:

35 unúm cognoris, ómnis noris. PH. haúd itast. 265

DE. hic in nóxiast, ille ád dicendam caúsam adest:

quom illést, hic praestost: tráduunt operas mútuas.

GE. probe hórum facta inprúdens depinxít senex.

DE. nam ni haéc ita essent, cum íllo hau stares, Phaé-dria.

40 PH. si est, pátrúe, culpam ut Ántipho in se admí-serít, 270

ex quá re minus rei fóret aut famae témpers,

non caúsam dico quín quod meritus sít ferat.

sed síquis forte málitia fretús sua

insídias nostrae fécit adulescéntiae

45 ac vícit, nostran culpa east an iúdicum, 275

qui saépe propter ínvídiam adimunt díviti

aut própter misericórdiam addunt paúperi?

GE. ni nóssem causam, créderem vera húnce loqui.

DE. an quísqum iudex ést, qui possit nóscere

50 tua iústa, ubi tute vérbum non respóndecas, 280

ita ut ille fecit? PH. fúctus adulescéntulist
officium liberális: postquam ad iúdice
ventúmst, non potuit cógitata próloqui:
ita cú tum timidum illic obstupefecit pudor.

55 GE. laudo hunc: sed cesso adire quam primúm se-
nem? 285

ere, sálve: salvom te ádvenisse gaúdeo. DE. oh,
bone cústos, salve, cólumen vero fámiliae,
quoi cómmendavi filium hinc abiéns meum.

GE. iam dúdum te omnis nós accusare aúdio

60 inmérito, et me horunc ómnium inmeritíssimo: 290

nam quíd me in hac re fácere voluistí tibi?
servom hóminem causam oráre leges nón sinunt,
neque téstimoni díctio est. DE. mitto ómnia.
do istúc 'inprudens tímuit adulescéns': sino

65 'tu sérvos': verum sí cognatast máxume, 295

non fuit necesse habére: sed id quod léx iubet,
dotém daretis; quaéret aliúm virum.

qua rátione inopem pótius ducebát domum?

GE. non rátio, verum argéntum deerat. DE. súmeret

70 alicúnde. GE. alicunde? níl est dictu fácius. 300

DE. postrémo si nullo álio pacto, faénore.

GE. hui, díxti pulchre: síquidem quisquam créderet
te vívo. DE. non, non sic futurumst: nón potest.
egon íllam cum illo ut pátiar nuptam unúm diem?

75 níl suáve meritumst. hóminem commonstrárier 305

mi istúm volo aut ubi hábitet demonstrárier.

GE. nempe Phórmionem? DE. istúm patronum mú-
lieris.

GE. iam fáxo hic aderit. DE. Ántipho ubi nunc ést?

GE. foris.

DE. abi, Phaédria, eum requíre atque adduce húc.

PH. eo:

80 rectá via quidem ílluc. GE. nempe ad Pámphilam.

DE. ego deós penatis hínc salutátum domum 311

devórtar: inde ibo ád forum atque aliquót mihi
amícos advocabò, ad hanc rem qui ádsient,
ut ne ímparatus sím, si adveniat Phórmio.

ACTVS III.

PHORMIO. GETA.

II 2 PH. Ítane patris aís adventum véritum hinc abiisse?

GE. ádmodum. 315

PH. Phánium relíctam solam? GE. síc. PH. et iratúm senem?

GE. óppido. PH. ad te súmma solum, Phórmio, rerúm redit:

túte hoc intristí: tibi omnest éxedendum: adcíngere.

5 GE. óbsecro te. PH. sí rogabit... GE. ín te spes est.

PH. éccere,

quíd si reddet? GE. tu ínpulisti. PH. síc opinor. GE. súbveni. 320

PH. cédo senem: iam instrúcta sunt mi in córde consilia ómnia.

GE. quíd ages? PH. quid vis, nísi uti maneat Phánium atque ex crímine hoc

Ántiphonem erípíam atque in me omnem íram derivém senis?

10 GE. ó vir fortis átque amicu's. vérum hoc saepe, Phórmio,

véreor, ne istaec fórtitudo in nérvom erumpat dénique.

PH. a, 325

nón itast: factúmst periculum, iám pedum visást via.

quót me censes hómines iam devérberasse usque ad necem,

hóspites, tum cívís? quo magis nóvi, tanto saépius.

15 GE. cédo dum, enumquam iniúriarum audísti mihi scriptám dicam?

GE. quí istuc? PH. quia non réte accipitri ténnitur neque míluo, 330

quí male faciunt nóbis: illis quí nil faciunt ténnitur, [quía enim in illis frúctus est, in illis opera lúditur.]

áliis aliundést periculum, unde áliquíd abradí potest:

20 míhi sciunt nil ésse. dices 'dúcent damnatúm domum': álere nolunt hóminem edacem, et sápiunt mea senténtia, 335

pró maleficio sí beneficium súmmum nolunt réddere.

GE. nón pote satis pro mérito ab illo tibi referri grátia.

PH. immo enim nemo sátis pro merito grátiam regí refert.

25 téne asumbolúm venire unctum átque lautum, e bál-
neis,

ótiosum ab ánimo, quom ille et cúra et sumptu ab-
súmitur! 340

dúm tibi fit quod pláceat, ille ríngitur: tu rídeas,

prior bibas, prior decumbas: céna dubia adpónitur..

GE. quíd istuc verbist? PH. úbi tu dubites quíd sumas
potíssimum.

30 haéc quom rationem íneas quam sint suávia et quam
cára sint,

éa qui praebet, nón tu hunc habeas pláne praesentém
deum? 345

GE. sénex adest: vide quíd agas: prima cóitio est a-
cérruma:

si eám sustinuerís, postilla iam, út lubet, ludás licet.

DEMIPHO. HEGIO. CRATINVS. CRITO. GETA.

PHORMIO.

II 3 DE. Enúmquam quoiquam cóntumeliósius

audístis factam iniúriam quam haec ést mihi?

adéste quaeso. GE. irátus est. PH. quin tu hóc
ages? 350

iam ego hunc agitato. pró deum inmortalium,

5 negat Phánium esse hanc sibi cognatam Démipho?

hanc Démipho negat ésse cognatám? GE. negat.

DE. ipsum ésse opinor dé quo agebam. séquimini.

PH. neque eíus patrem se scíre qui fuerít? GE. negat.

[PH. nec Stilponem ipsum scire qui fuerit? GE. ne-
gat.] 356

10 PH. quia egéns relictast mísera, ignoratúr parens,
neglégitur ipsa: víde avaritia quíd facit.

GE. si erum ínsimulabis málitiae, male aúdiēs.

DE. o audáciam, etiam me últro accusatum ádvenit. 360

PH. nam iam ádulescenti nil est quod suscénseam,

15 si illám minus norat: quíppe homo iam grándior,
paupér, quói in opere víta erat, rurí fere

se contéminebat: íbi agrum de nostró patre
coléndum habebat: saépe interea míhi senex 365
narrábat se hunc neglégere cognatúm suom:

20 at quém virum! quem ego víderim in vita óptumum.

GE. videás te atque illum, ut nárras. PH. i in malám
crucem.

nam ni íta eum existumássem, numquam tám gravis
ob hanc ínimicitias cáperem in vostram fámiliam, 370
quam is áspernatur núnc tam inliberáliter.

25 GE. pergín ero absenti mále loqui, inpuríssume?

PH. dignum autótem hoc illost. GE. aín tandem, carcér?
DE. Geta.

GE. bonórum extortor, légum contortór. DE. Geta.

PH. respónde. GE. quis homost? éhem. DE. tace.

GE. absentí tibi 375

te indígnas seque dígna contumélias

30 numquám cessavit dícere. DE. ohe désine.

aduléscens, primum abs te hóc bona veniá peto,

si tíbi placere pótis est, mi ut respóndeas:

quem amícum tuóm aís fuisse istum, explaná mihi,
et quí cognatum mé sibi esse díceret. 381

35 PH. proinde éxpiscare quási non nosses. DE. nóssem?

PH. ita.

DE. ego mé nego: tu quí aís redige in mémoriam.

PH. cho tú, sobrinum tuóm non noras? DE. énicas.

dic nómen. PH. nomen? máxume. DE. quid núnc
taces? 385

PH. perii hérele, nomen pérdidi. DE. hem, quid aís?

PH. Geta,

40 si méministi id quod ólim dictumst, súbice. hem,

non díco: quasi non nóris, temptatum ádvenis.

DE. egone autótem tempto? GE. Stílpo. PH. atque adeo
quíd mea?

Stílpóst. DE. quem dixti? PH. Stílponem inquam
nóveras. 390

DE. neque égo illum noram néque mi cognatús fuit

45 quisquom ístoc nomine. PH. ítane? non te horúm
pudet?

at sí talentum rém reliquissét decem,

DE. di tíbi male faciant. PH. primus esses mémoriter

progénienſem voſtram uſque áb avo atque atavo pró-
ferens. 395

DE. ita ut díciſ. ego tum quom ádveniſſem, quí mihi
50 cognáta ea eſſet, dícerem: itidem tú face:

cedo qui éſt cognata? GE. eu nóſter, recte: heuſ tú,
cave.

PH. dilúcidè expédívi quibus me opórtuit
iudícibus: tum id ſi fálſum fuerat, filius 400
quer nóſn refellit? DE. filium narráſ mihi?

55 quoiuſ dé ſtultitia díci ut dignumſt nóſn poteſt.

PH. at tú qui ſapiens éſ magistratúſ adi,
iudícium de ea cauſa álterum ut reddánt tibi:
quandóquidem ſoluſ régnáſ et ſolí licet 405
hic de eádem cauſa bíſ iudícium apíſcier.

60 DE. etſí mihi facta iniúriáſt, verúm tamen
potiúſ quam litis sécter aut quam te aúdiám,
itidem út cognata ſí ſit, id quod léx iubet
dotíſ dare, abduce hánc, mináſ quinqúe áccipe. 410

PH. hahahaé, homo ſuaviſ. DE. quíd eſt? num iníquom
póſtulo?

65 an ne hóc quidem ego adipíſcar, quod iuſ públicumſt?

PH. itan tándem quaeso, item út meretricem ubi abú-
ſuſ ſiſ,

mercédem dare lex iúbet eĩ atque amíttere?
an, ut néquid turpe cíviſ in ſe admítteret 415
proptér egeſtatem, próxumo iuſſáſt dari,

70 ut cum úno aetatem dégeret? quod tú vetáſ.

DE. ita, próxumo quidem: át noſ unde? aut quam
óbrem? PH. ohé,

'actum' áiunt 'ne agáſ.' DE. nóſn agám? immo hau
désinám,

donéc perfecero hóc. PH. ineptiſ. DE. ſíne modo. 420

PH. poſtrémó tecum níl rei nobiſ, Démípho, eſt:

75 tuoſ éſt damnatuſ gnátuſ, non tú: nám tua
practérierat iam ad dúcendum aetáſ. DE. ómnia hacc
illúm putato, quae égo nunc dico, dícere:

aut quídem cum uxore hac ípſum prohibebó domo. 425

GE. irátuſ eſt. PH. tú té idem meliúſ féceſiſ.

80 DE. itane éſ paratuſ fácere me advorſum ómnia,
inféliſ? PH. metuit híc noſ, tam etſi sédulo

dissimulat. GE. bene habent tibi principia. PH. quín
quod est

ferúndum fers? tuis dígnum factis féceris, 430

ut amíci inter nos símus. DE. egon tuam éxpetam

85 amícitiam? aut te vísum aut auditúm velim?

PH. si cóncordabis cum ílla, habebis quae tuam
senectútem oblectet: réspice aetatém tuam.

DE. te oblétet: tibi habe. PH. mínue vero iram.

DE. hóc age. 435

satis iám verborumst: nísi tu properas múlierem

90 abdúcere, ego illam eíciam: dixi, Phórmio.

PH. si tu íllam attigeris sécus quam dignumst líberam,
dicám tibi ípingam grándem: dixi, Démipho.

siquíd opus fuerit, heús, domo me. GE. intéllego. 440

DEMIPHO. GETA. HEGIO. CRATINVS. CRITO.

II 4 DE. Quantá me cura et sóllicitudine ádficit

gnatús, qui me et se hisce ínpedivit núptiis!

neque mi ín conspectum pródit, ut saltém sciam,

quid de hác re dicat quídve sit senténtiae.

5 abi, víse redierítne iam an non dúm domum. 445

GE. có. DE. videtis quo ín loco res haéc siet:

quid ágo? dic, Hegio. HE. égo? Cratinum cénseo,

si tibi videtur. DE. díe, Cratine. CRA. méne vis?

DE. te. CRA. ego quae ín rem tuam sint éa velim
faciás: mihi

10 sic hóc videtur: quód te absente hic fílius 450

egít, restitui in íntegrum aequomst ét bonum:

et id ínpetrabis. díxi. DE. die nunc, Hégio.

HE. ego sédulo hunc díxisse credo: vérum itast,

quot hómínes tot senténtiae: suos quoíque mos.

15 mihi nón videtur quód sit factum légibus 455

rescíndi posse: et túrpe inceptust. DE. díe, Crito.

CRI. ego ámplius delíberandum cénseo:

res mágnast. HE. numquid nós vis? DE. fecistís
probe:

incértior sum múlto quam dudúm. GE. negant

20 redísse. DE. frater ést expectandús mihi: 460

is quód mihi dederit de hác re consílium, íd sequar.

percónstatum ibo ad pórtum, quoad se récipiat.

GE. at ego Ántiphonem quaeram, ut quae acta hic sint
sciat.

sed eccum ípsum video in témpore huc se récipere.

ANTIPHO. GETA.

III | AN. Énim vero, Antiphó, multimodis cum ístoc animo
es vítuperandus :

ítane te hinc abísse et vitam tuám tutandam aliís de-
disse ! 466

álios tuam rem crédidisti mágis quam tete animum
ádvorsuros ?

nam út ut erant alia, illi certe quae nunc tibi domíst
consuleres,

5 néquid propter tuám fidem decépta poteretúr mali :
quóíus nunc miserae spés opesque súnt in te uno
omnés sitae. 470

GE. et quídem, ere, nos iam dúdum hic te absentem
íncusamus, qui ábieris.

AN. te ipsúm quacrebam. GE. séd ea causa níllo magis
defécimus.

AN. loquere óbsecro, quo nam ín loco sunt rés et fortu-
naé meae :

10 numquíd subolet patrí ? GE. nil etiam. AN. ecquíd
spei porrost ? GE. néscio. AN. a.

GE. nisi Phaédria hau cessávit pro te eníti. AN. nil
fecít novi. 475

GE. tum Phórmio itidem in hác re ut aliis strénuom
hominem praébuit.

AN. quid is fécit ? GE. confutávit verbis ádmodum ira-
túm senem.

AN. eu, Phórmio. GE. ego quod pótui porro. AN. mí
Geta, omnis vós amo.

15 GE. síc habent princípia sese ut díco : adhuc tranquilla
res est,

mánsurusque pátruom pater est, dum húc adveniat.

AN. quíd eum ? GE. ut aibat 480
de eíus consilio sése velle fácere quód ad hanc rem
áttinet.

AN. quántum metuíst míhi, redire huc sálvóm nunc patruóm, Geta!

nam eius per unam, ut aúdio, aut vivam aut moriar senténtiam.

20 GE. Phaédria tibi adést. AN. ubi nam? GE. eccum ab suá palaestra exít foras.

PHAEDRIA. DORIO. ANTIPHO. GETA.

III 2 PH. Dório, 485

audi óbsecro. DO. non aúdio. PH. parúmper. DO. quín omítte me.

PH. aúdi quod dicam. DO. át enim taedet iam aúdire eadem míliens.

PH. át nunc dicam quód lubenter aúdias. DO. loquere, aúdio.

PH. nón queo te exoráre ut mancas tríduom hoc? quo nún abis?

5 DO. mirábar si tu míhi quicquam adferrés novi. AN. ei, 490

metuó lenonem nequid... GE. suo suát capiti? idem ego véreor.

PH. non iám mihi credis? DO. háriolare. PH. sín fidem do? DO. fábulae.

PH. faéneratum istúc beneficium púlchre tibi dicés. DO. logi.

PH. créde mihi, gaudébis facto: vérum hercle hoc est. DO. sómnia.

10 PH. éxperire: nón est longum. DO. cántilenam candém canis. 495

PH. tú cognatus, tú parens, tu amícus, tu... DO. garrí modo.

PH. ádeon ingenio ésse duro te átque inexorábili, út neque misericórdia neque précibus mollirí queas!

DO. ádeon te esse incógitantem atque ínpudentem, Phaédria,

15 út phaleratis díctis ducas me ét meam ductes grátiis! 500

AN. míseritumst. PH. ei, véris vincor. GE. quám uterquest similis sui

- PH. *atque, Antipho alia quom occupatus éset sollici-
túdice,*
tum hoc ésse mi obiectum malum! AN. a, quid istuc
autem, Phaédria?
- PH. ó fortunatissime Antipho. AN. égone? PH. quoi
quod amás domist:
- 20 nēc cum huius modi umquam úsus venit út conflicta-
rés malo. 505
- AN. míhin domist? immo, íd quod aiunt, aúribus teneó
lupum.
[nam neque quo pacto a me amittam neque uti reti-
neam scio.]
- Do. ípsum istuc mi in hóc est. AN. heia, né parum
lenó sies.
númquid hic confécit? PH. hicine? quód homo inhu-
maníssimus:
- 25 Pámphilam meam véndidit. GE. quid? véndidit? AN.
ain? véndidit? 510
- PH. véndidit. Do. quam indígnum facinus, ancillam
aere emptám meo!
- PH. néqueo exorare út me maneat ét cum illo ut mutét
fidem
tríduom hoc, dum id quód est promissum ab amícis
argentum aúfero:
sí non tum dederó, ún timeret hórám ne opper-
tús sies.
- 30 Do. obtundes? AN. hau longumst id quod órat: exorét
sine: 515
- ídem hic tibi, quod bóni promeritus fúcris, condu-
plicáverit.
- Do. vérba istaec sunt. AN. Pámphilamne hac úrbe pri-
varí sines?
- túm praeterea horúnc amorem dístrahi poterín pati?
- Do. néque ego neque tu. GE. dí tibi omnes íd quod es
dignús duint.
- 35 Do. égo te complurís advorsum ingénium meum mensís
tuli, 520
- póllicitantem et níl ferentem, flentem: nunc contra
ómnia haec:
- répperi qui dét neque lacrumet: dá locum meliórius.

AN. certe hercle, ego si sáti commemini, tíbi quidemst
olím dies,
quóad dares huic, praéstituta. PH. fáctum. Do. num
ego istúc nego?

40 AN. iam éa praeteriit? Do. nón, verum haec eĩ ánte-
cessit. AN. nón pudet 525
vánitatis? Do. mínime, dum ob rem. GE. stérculi-
num. PH. Dório,
ítane tandem fácere oportet? Do. sic sum: si placeo,
útere.

AN. sic hunc decipi! Do. ímmo enim vero, Ántipho,
hic me decipit:
nam híc me huius modi scíbat esse: ego hunc esse
aliter crédidi;

45 íste me feféllit: ego isti níló sum aliter ác fui. 530
séd ut ut haec sunt, támen hoc faciam: crás mane
argentúm mihi
míles dare se díxit: si mihi prior tu attuleris, Phaé-
dria,
meá lege utar, út potior sit, quí prior ad dandúmst.
vale.

III 3 PH. quíd faciam? unde ego núnc tam subito huic ár-
gentum inveniám miser,
quóí minus nilo est, quód, hic si pote fuisset exorá-
rier 535
tríduom hoc, promíssum fuerat? AN. ítane hunc pa-
tiemúr, Geta,
fíeri miserum, quí me dudum, ut díxti, adiuerit có-
mitter?

5 quín, quom opus est, benefícium rursum eĩ éxperimur
réddere?

GE. scío equidem hoc esse aéquom. AN. age ergo, sólus
servare hunc potes.

GE. quíd faciam? AN. inveniás argentum. GE. cúpío:
sed id unde, édoce. 540

AN. páter adest hic. GE. scío: sed quid tum? AN.
a, díctum sapientí sat est.

GE. ítane? AN. ita. GE. sane hércle pulchre suades:
etiam tu hínc abis?

10 nón triumpho, ex núptiis tuis sí nil nanciscór mali,

ni étiam nunc me huius caúsa quaerere ín malo iubeás crucem?

AN. vérum hic dicit. PH. quíd? ego vobis, Géta, alienus sum? GE. haú puto: 545

séd parumne est, quod ómnibus nunc nóbis suscensét senex,

ni ínstigemus étiam, ut nullus lócus relinquatúr precí?

15 PH. álius ab oculís meis illam in ígnotum abducét locum? hem:

tum ígitur, dum licét dumque adsum, lóquimini mecum, Ántipho,

cóntemplamíní me. AN. quam obrem? aut quíd nam facturú's, cedo? 550

PH. quóquo hinc asportábitur terrárum, certumst pérsequi

aút perire. GE. dí bene vortant quód agas: pedetemptím tamen.

20 AN. víde síquid opis pótes adferre huic. GE. 'síquid'? quíd? AN. quaere óbsecro:

néquid plus mínúsve faxit, quód nos post pigeát, Geta.

GE. quaéro. AN. salvos ést, ut opinor. GE. vérum enim metuó malum. 555

AN. nóli metuere: úna tecum bóna mala tolerábinus.

GE. quántum opus est tibi argénti, loquere. PH. sólae trígintá minae.

25 GE. tríginta? hui, percárast, Phaedria. PH. ístaec vero vílis est.

GE. áge age, inventas réddam. PH. o lepidum. GE. aufér te hinc. PH. iam opust. GE. iám feres:

séd opus est mihi Phórmionem ad hánc rem adiutorém dari. 560

AN. praéstost: audacíssume oneris quíd vis inpone, écferet:

sólus est homo amíco amicus. GE. eámus ergo ad eum ócius.

30 AN. núnquid est quod operá mea vobis ópus sit? GE. nil: verum ábi domum

ét illam miseram, quam égo nunc intus scío esse exanimatám metu,

cónsolare. cæssas? AN. nil est aéque quod faciám
lubens. 565

PH. quá via istuc fácies? GE. dicam in ítinere:
hinc modo te ámove.

ACTVS IIII.

DEMIPHO. CHREMES.

IV 1 DE. Quid? quá profectus caúsa hinc es Lemnúm,
Chremes,

addúxtin tecum fíliam? CH. non. DE. quíd ita non?

CH. postquám videt me eius máter esse hic diútius,
simul áutem non manébat aetas vírginis 570

5 meam néglegentiam: ípsam cum omni fámilia
ad mé profectam esse aíbant. DE. quid illic tám diu
quaeso ígitur commorábare, ubi id audíveras?

CH. pol mé detinuit mórbus. DE. unde? aut quí?

CH. rogas?

senéctus ipsast mórbus. sed venísse eas 575

10 salvás audiui ex naúta qui illas véxerat.

DE. quid gnáto obtigerit me ábsente, audistín, Chre-
mes?

CH. quod quídem me factum cónsili incértum facit.

nam hanc cóndicionem síquoi tulero extrário,

quo pácto aut unde míhi sit dicundum órdest. 580

15 te míhi fidelem esse aéque atque egomet súm míhi
scibam: ille si me aliénus adfiném volet,

tacébit, dum intercédet familiáritas:

sin spréverit me, plús quam opus est scitó sciet,

vereórque ne uxor áliqua hoc resciscát mea: 585

20 quod sí fit, ut me excútiam atque egrediár domo,
id réstat: nam ego meórum solus súm meus.

DE. scio ita ésse: et istaec míhi res sollicitúdinist:

neque ádeo defitísca experírier,

donéc tibi quod pollicitus sum id effécero. 590

GETA. (DEMIPHO. CHREMES.)

- IV 2 Ego hóminem callidiórem vidi néminem
 quam Phórmionem. vénio ad hominem, ut dícerem
 argéntum opus esse et íd quo pacto fíeret.
 vix dúm dimidium díxeram, intelléxerat:
 5 gaudébat: me laudábat: quaerebát senem. 595
 dis grátias agébat, tempus síbi dari,
 ubi Phaédriac esse osténderet niló minus
 amicum sese quam Ántiphoni. hominem ád forum
 iussi ópperiri: eo me ésse adducturúm senem.
 10 sed eccum ípsum. quis est ultérior? attat Phaé-
 driac 600
 pater vénit. sed quid pértimui autem bélua?
 an quía quos fallam pro úno duo sunt míli dati?
 commódius esse opinor duplici spe útier.
 petam hínc unde a primo ínstítui: is si dát, sat est:
 15 si ab eó nil fiet, tum hínc adoriar hóspitem. 605

ANTIPHO. GETA. CHREMES. DEMIPHO.

- IV 3 AN. Expécto quam mox récipiat sesé Geta.
 sed pátruom video cúm patre astantem. eí mihi,
 quam tímeo, adventus húiús quo inpellát patrem.
 GE. adíbo: o salve, nóster Chremes. CH. salvé, Geta.
 5 GE. veníre salvom vólup est. CH. credo. GE. quíd
 agitur? 610
 CH. multa ádvenienti, ut fít, nova hic complúria.
 GE. ita. de Ántiphone audístin quae facta? CH.
 ómnia.
 GE. tun díxeras huic? fácinus indignúm, Chremes,
 sic círcumiri! DE. id cum hóc agebam cómodum.
 10 GE. nam hercle égo quoque id quidem ágitans me-
 cum sédulo 615
 invéni, opinor, rémedium huic rei. CH. quíd, Geta?
 DE. quod rémedium? GE. ut abii ábs te, fít forte
 óbviám
 mihi Phórmio. CH. qui Phórmio? GE. is qui istám.
 CH. scio.
 GE. visúmst mi, ut eius tétemptarem senténtiam.

15 prendo hóminem solum: 'quór non' inquam 'Phór-
mio, 620

vidés, inter nos síc haec potius cúm bona

ut cómpoñamus grátia quam cúm mala?

erus líberalis ést et fugitans lítium:

nam céteri quídem hércle amici omnés modo

20 uno óre auctores fuére, ut praecipitem hánc daret.' 625

AN. quid hic coéptat aut quo evádet hodie? GE. 'an

légibus

datúrum poenas díces, si illam eiécerit?

iam id éxploratumst: héia, sudabís satis,

si cum illo inceptas hómine: ea eloquéntiast.

25 verúm pono esse víctum eum: at tandém tamen 630

non cápitis ei res ágitur, sed pecúniae.'

postquam hóminem his verbis séntio mollírier,

'solí sumus nunc hic' inquam: 'eho, dic quid vís

dari

tibi ín manum, ut erus hís desistat lítibus,

30 haec hínc facessat, tú molestus né sies?' 635

AN. satin illi dí sunt própítii? GE. 'nam sát scio,

si tu áliquam partem aequí bonique díxeris,

ut est ille bonus vir, tría non commutábitis

verba hódie inter vos.' DE. quís te istace iussít loqui?

35 CH. immó non potuit mélius pervenírier 640

eo quó nos volumus. AN. óccidi. DE. perge éloqui.

GE. a prímo homo insaníbat. CH. cedo quid póstulat?

GE. quid? nímium quantum. CH. *quántum?* dic.

GE. síquís daret

taléntum magnum. DE. immó malum hércle: ut níl

pudet!

40 GE. quod díxi adeo eĩ: 'quaéso, quid si fíliam 645

suam únicam locáret? parví ré_tulit

non súscepisse: invéntast quae dotém petat.'

ut ad paúca redeam ac míttam illius inéptias,

haec dénique eius fúit postrema orátio:

45 'ego' inquit 'a princípío amici fíliam, 650

ita ut aéquom fuerat, vólui uxorem dúcere.

nam míhi veníbat ín mentem eius incómmodum,

in sérvitutem paúperem ad dítém dari.

sed mi ópus erat, ut apérte tibi nunc fábulér,

50 aliquántulum quæ adfêrret, qui dissolverem 655
 quæ dêbeo: et etiám nunc, si volt Démipho
 dare quántum ab hac accípio, quæ sponsást mihi,
 nullám mihi malim quam ístanc uxorém dari.’

AN. utrúm stultitia fácere ego hunc an málitia

55 dicám, scientem an ímprudentem, incértus sum. 660

DE. quid si ánimam debet? GE. ‘áger oppositust pígnori

decem ób minas’ inquit. DE. áge age, iam ducat: dabo.

GE. ‘aedículæ item sunt ób decem alias.’ DE. oíci, nímíumst. CH. ne clama: pétito *illasce* a mé decem.

60 GE. ‘uxóri emunda ancíllulast: tum plúscula 665
 supelléctile opus est: ópus est sumptu ad núptias:
 his rébus sane póne’ inquit ‘decém minas.’

DE. sescéntas proinde scríbito iam míhi dicas:
 nil do: ímpuratus me ille ut etiam ínrideat?

65 CH. quaeso, égo dabo, quiésce: tu modo fílius 670
 fac ut íllam ducat, nós quam volumus. AN. eí mihi,
 Geta, óccidisti mé tuis falláciis.

CH. mea caúsa eícitur: mé hoc est æquom amíttere.

GE. ‘quántum potest me cértiorem’ inquit ‘face,

70 si íllam dant, hanc ut míttam: ne incertús siem: 675
 nam illí mihi dotem íam constituerúnt dare.’

CH. iam accípiat: illis répudium renúntiet:

hanc dúcat. DE. quæ quidem ílli res vortát male.

CH. oppórtune adeo argéntum nunc mecum áttuli,

75 fructúm quem Lemni uxóris reddunt praédia: 680
 inde súmam: uxori tibi opus esse díxero.

IV 4 AN. Geta. GE. hém. AN. quid egisti? GE. émunxi
 argentó senes.

AN. satin ést id? GE. nescio hércle, tantum iússus sum.

AN. echo, vérbero, aliud míhi respondes ác rogo?

GE. quid érgo narras? AN. quíd ego narrem? operá
 tua 685

5 ad réstim mihi quidém res redit planíssume.

ut té quidem di deaque ómnes superi *atque* ínferi
 malís exemplis pérđant! em, síquíd velis,

huic mándes [quod quidem récte curatúm velis,

huic mándes,] qui te ad scópulum e tranquillo aúferat.

- quid mínus utibile fuit quam hoc vulnus tângere 690
 10 aut nómínare uxórem? iniectast spés patri
 posse íllam extrudi. cédo nunc porro, Phórmio
 dotém si accipiet, úxor ducendást domum,
 quid fiet? GE. non enim dúcet. AN. novi. céterum
 quom argéntum repetent, nóstra causa scilicet 695
 15 in nérvom potius íbit? GE. nil est, Ántipho,
 quin mále narrando póssit depravárier.
 tu id quód bonist excérpis, dicis quód malist.
 audí nunc contra: iám si argéntum accéperit,
 ducéndast uxor, út aís: concedó tibi: 700
 20 spatiúm quidem tandem ádparandis núptiis,
 vocándi, sacrificándi dabitur paúlulum.
 intérea amici quód polliciti súnť dabunt:
 inde íste reddet. AN. quam óbrem? aut quid dicét?
 GE. rogas?
 ‘quot rés postilla mónstra evenerúnť mihi! 705
 25 intro íit in aedis áter alienús canis:
 anguís in impluvium décidit de téglis:
 gallína cecinit: ínterdixit háriolus:
 harúspex vetuit: ánte brúnam autém novi
 negóti incipere * * * * *
 30 * * * quae causast iustíssuma.’ 710
 haec fíent. AN. ut modo fíant! GE. fient: mé vide.
 pater éxit: abi, dic ésse argéntum Phaédriæ.

DEMIPHO. GETA. CHREMES.

- IV 5 DE. Quiétus esto, inquam: égo curabo néquid verbo-
 rúm dúit.
 hoc témere numquam amíttam ego a me, quín mihi
 testis ádhíbeam:
 quoi dem ét quam óbrem dem, cómmemorabo. GE. ut
 caútus est, ubi níl opust. 715
 CH. atque íta opus factost: ét matura, dúm lubido
 eadem haéc manet:
 5 nam si áltera illaec mágis instabit, fórsitan nos reíciat.
 GE. rem ipsám putasti. DE. dúc me ad eum ergo.
 GE. nón moror. CH. ubi hoc égeris,
 transíto ad uxórém meam, ut convéníat hanc prius quam
 hínc abit.

dicát eam dare nos Phórmioni núptum, ne suscén-
seat: 720

et mágis esse illum idóneum, qui ipsí sit familiárior:
10 nos nóstro officio nóñ digressos ésse: quantum is
vóluerit

datum ésse dotis. DE. quíd tua malum id ré fert?

CH. magni, Démipho.

non sátis est tuom te officium fecisse, id si non fama
áprobát:

volo ipsíus [quoque] haec voluntáte fieri, né se eiectam
praédicet. 725

DE. idem égo istuc facere póssum. CH. mulier múlieri
magis cónvenit.

15 DE. rogábo. CH. ubi illas núnc ego reperíre possim,
cógito.

SOPHRONA. CHREMES.

V 1 So. Quíd agam? quem mi amícum inveniam mísera?
aut quo consília haec referam?

aút unde auxiliúm petam?

nám vereor, era ne ób meum suasum indígna iniuria
ádficiatur: 730

íta patrem adulescéntis facta haec tólerare audió vio-
lenter.

5 CH. nám quae haec anus est, éxanimata a frátre quae
egressást meo?

So. quod ut fácerem egestas me ínpulit, quom scírem
infirmas núptias

hasce ésse, ut id consúlerem, ínterea víta ut in tutó
foret.

CH. cérte edepol, nisi me ánimus fallit aút parum pro-
spíciunt oculi, 735

meaé nutricem gnátae video. So. néque ille investigátur,
CH. quíd ago?

10 So. qui ést eius pater. CH. ádeo, maneo, dum haéc
quae loquitur mágis cognosco?

So. quód si eum núnc reperíre possim, nil est quod
vereár. CH. east ipsa:

cónloquar. So. quis hic lóquitur? CH. Sophrona. So.
ét meum nomen nóminat?

CH. réspice ad me. So. di óbsecro vos, éstne hic Stilpo?

CH. nón. So. negas? 740

CH. cóncede hinc a fóribus paulum istórsum sodes,
Sóphrona.

15 ne me ístoc posthac nómine appellássis. So. quid? non
óbsecro es

quem sémper te esse díctitasti? CH. st'. So. quid
has metuís foris?

CH. conclúsam hic habeo uxórem saevam. vérum istoc
me nómine

eo pérperam olim díxi, ne vos fórte imprudentés foris 745
effútiretis átque id porro aliqua úxor mea rescísceret.

20 So. istóc pol nos te hic ínvenire míserae numquam
pótuimus.

CH. eho díe mihi, quid reí tibist cum fámilia hac unde
éxis?

ubi illaé sunt? So. miseram me. CH. hém, quid est?
vivóntne? So. vivit gnáta.

matrem ípsam ex aegritúdine hac míserám mors con-
secútast. 750

CH. male fáctum. So. ego autem, quae éssem anus
desérta egens ignóta,

25 ut pótui nuptum vírginem locávi huic adulescénti,
harúm qui est dominus aédium. CH. Antiphónine? So.
em, istie ípsi.

CH. quid? duásne is uxorés habet? So. au, únám ille
quidem hanc sólam.

CH. quid illam álteram quae díctur cognáta? So. haec
ergost. CH. quíd aís? 755

So. compósito factumst, quó modo hanc amáns habere
pósset

30 sine dóte. CH. di vostrám fidem, quam saépe forte
témere

evéniant quae non aúdeas optáre! offendi advéniens
quocúm volebam et út volebam filiam locátam:

quod nós ambo opere máximo dabámus operam ut
fieret, 760

sine nóstra cura, máxima sua cúra haec sola fécit.

35 So. nunc quíd opus facto sít vide: pater ádulescentis
vénit

eumque ánimo iniquo hoc óppido ferre áiunt. CH. nil
períclist.

sed pér deos atque hómines meam esse hanc cáve re-
sciscat quísquam.

So. nemo éx me scíbit. CH. séquere me: intus cétera
audiétis. 765

ACTVS V.

DEMIPHIO. GETA.

V 2 DE. Nostrápte culpa fácimus ut malós expediat éssc,
dum nímium dici nós bonos studémus et benígnos.
ita fúgias ne praetér casam, quod áiunt. nonne id sát
erat,

accípere ab illo iniúriam? etiam argéntumst ultro ob-
iéctum,

5 ut sít qui vivat, dum áliud aliquid flágití conficiat. 770
GE. planíssume. DE. eis nunc praémiumst, qui récta
prava faciunt.

GE. veríssume. DE. ut stultíssume quidem illí rem
gesserímus.

GE. modo ut hóc consilio póssiet discédi, ut istam dúcat.

DE. etiámne id dubiumst? GE. háuscio hercle, ut ho-
móst, an mutet ánimum.

10 DE. hem, mútet autem? GE. néscio: verúm, si forte,
dico. 775

DE. ita fáciam, ut frater cénsuit, [ut] uxórem eius huc
addúcam,

cum ista út loquatur. tú, Geta, abi prae: núntia hanc
ventúram.

GE. argéntum inventumst Phaédriac: de iúrgio silétur.
provísiumst, ne in praeséntia haec hinc ábeat: quid nunc
pórro?

15 quid fíet? in eodém luto haesitás: vorsura sólves, 780
Geta: praesens quod fuerát malum in diem ábiit: pla-
gae créscunt,

nisi próspectis. nunc hinc domum ibo ac Phánium edo-
cébo.

nequid vereatur Phórmionem aut huius orationem.

DEMIPHO. NAVSISTRATA.

V 3 DE. Age dum, út soles, Nausístrata, fac illa út place-
tur nóbis,

ut suá voluntate id quod est faciúndum faciat. NA.
fáciam. 785

DE. paritér nunc opera me ádiuvás, ac ré dudum opi-
tuláta 's.

NA. factúm volo: ac pol mínus queo viri cúlpa, quam
me dígnumst.

5 DE. quid áutem? NA. quia pol meí patris bene pártá
indiligénter

tutátur: nam ex eis praédiis talénta argénti bína
capiébat statim: hem, vír viro quid praéstat! DE.
binan quaéso? 790

NA. ac rébus vilióribus multó talénta bína. DE. hui.

NA. quid haéc videntur? DE. scilicet. NA. virúm
me natum véllem:

10 ego osténderem, DE. certó scio. NA. quo pácto..
DE. parce sódes,

ut póssis cum illa, né te adulescens múlier defetiget.

NA. faciam út iubes: sed meúm virum abs te exíre
video.

CHREMES. DEMIPHO. NAVSISTRATA.

CH. Ehem, Démipho, 795
iam illí datumst argéntum? DE. curavi ílico. CH. nol-
lém datum.

ei, vídeo uxorem: paéne plus quam sát erat. DE. quor
nollés, Chremes?

15 CH. iam récte. DE. quid tu? ecquíd locutus cum ísta
es, quam obrem hanc dúcimur?

CH. transégi. DE. quid aít tándem? CH. abduci nón
potest. DE. qui nón potest?

CH. quia utrúque utriquest córdi. DE. quid istue nós-
tra? CH. magni: praéter haec 800

- cognátam comperi ésse nobis. DE. quíd ? deliras. CH.
síc erit :
non témere dico : rédii mecum in mémoriam. DE.
satin sánus es ?
- 20 NA. au óbsecro, vide ne in cognatam pécces. DE. non
est. CH. né nega :
patris nómen aliud díctumst : hoc tu errásti. DE. non
norát patrem ?
CH. norát. DE. quor aliud díxit ? CH. numquamne
hódie concedés mihi 805
neque intélleges ? DE. si tú nil narras ? CH. pérgis ?
NA. miror qui hóc siet.
DE. equidem hércle nesció. CH. vin scire ? at íta me
servet Iúppiter,
- 25 ut própior illi, quam égo sum ac tu, homo némost. DE.
dí vostrám fidem :
cámus ad ipsam : una ómnis nos aut scíre aut nescire
hóc volo. CH. a.
DE. quid ést ? CH. itan parvam míhi fidem esse apúd
te ! DE. vin me crédere ? 810
vin sátis quaesitum mi ístuc esse ? age, fiat. quid ?
illa filia
amíci nostri quíd futurumst ? CH. récte. DE. hanc
igitur míttimus ?
- 30 CH. quid ni ? DE. ílla maneat ? CH. síc. DE. ire
igitur tíbi licet. Nausístrata.
NA. sic pól commodius ésse in omnis árbitror, quam ut
coéperas,
manére hanc ; nam perliberalis vísast, quom vidí,
míhi. 815
DE. quid istúc negotist ? CH. iámne operuit óstium ?
DE. iam. CH. o Iúppiter,
dí nós respiciunt : gnátam inveni núptam cum tuo fílio.
DE. hem,
- 35 quo pácto id potuit ? CH. nón satis tutus ést ad nar-
randum híc locus.
DE. at tu íntro abi. CH. heus, ne fílii quidem hoc
nóstri resciscánt volo.

ANTIPHO.

V 4 Laetús sum, ut meae res sésé habent, fratri óptigisse
 quód volt. 820
 quam scítumst, eius modí parare in ánimo cupiditátes,
 quas, quóm res advorsaé sient, pauló mederí póssis!
 hic símúl argentum répperit, curá sese expédívit:
 5 ego núllo possum rémedio me evólvere ex his túrbis,
 quin, si hóc celetur, ín metu, sin pátefit, in probró sim.
 neque mé domum nunc réciperem, ní mi ésset spes
 osténta 826
 huiúsce habendae. séd ubi nam Getam ínvenire possim?
 [ut rogem, quod tempus conveniundi patris me ca-
 pere suadeat.]

PHORMIO. ANTIPHO.

V 5 PH. Argéntum accepi, trádidi lenóni: abduxi múl-
 rem,
 curávi própria ut Phaédria poterétur: nam emissást
 manu. 830
 nunc úna mihi res étiam restat quae ést conficiunda,
 óstium
 ab sénibus ad potándum ut habeam: nam áliquot hos
 sumám dies.
 5 AN. sed Phórmíost: quid áis? PH. quid? AN. quid
 nam núnc facturust Phaédria?
 quo pácto satietátem amoris aít se velle absúmere?
 PH. vicíssim partis tuás acturust. AN. quas? PH. ut
 fugitet suóm patrem. 835
 te suás rogavit rúrsum ut ageres, caúsam ut pro se
 díceres.
 nam pótaturus ést apud me. ego me íre senibus Sú-
 nium
 10 dicam ád mercatum, ancíllulam emptum dúdum quam
 díxít Geta:
 ne, quom híc non videant, mé conficere crédant argen-
 túm suom.
 sed óstium concrépuit abs te. AN. víde qui egredíatúr.
 PH. Getast. 840

GETA. ANTIPHO. PHORMIO.

V 6 GE. O fortuna, o fôrs fortuna, quântis commoditatibus,
quâm subito meo ero Ántiphoni ope vôstra hunc one-
rastis diem!

AN. quid nam hic sibi volt? GE. nósque amicos eius
exonerastis metu!

séd ego nunc mihi cesso, qui non úmerum hunc onero
pállio

5 átque hominem propero invenire, ut haec quae contige-
rint sciat. 845

AN. núm tu intellegis, hic quid narret? PH. núm tu?

AN. nil. PH. tantúndem ego.

GE. ad lenonem hinc íre pergam: ibi núnc sunt. AN.
heus, Geta. GE. ém tibi.

núm mirum aut novómst revocari, cúrsum quom insti-
terís? AN. Geta.

GE. pérgit herele: númquam tu odio tuó me vinctes.
AN. nón manes?

10 GE. vápula. AN. id quidem tibi iam fiet, nisi resistis,
vérbero. 850

GE. familiariórem oportet ésse hunc: minitatur malum.
séd isne est quem quaero án non? ipsust. cóngrudere
actutúm. AN. quid est?

GE. ó omnium, quantum ést qui vivont, hóminum homo
ornatíssime:

nám sine controversia ab dis sólus diligere, Ántipho.

15 AN. íta velim: sed quí istuc credam íta ésse mihi dici
velim. 855

GE. sátin est si te délibutum gaúdio reddo? AN.
énicas.

PH. quín tu hinc pollicitátiones aúfer et quod fêrs cedo.
GE. oh,

tú quoque aderas, Phórmio? PH. aderam: séd tu ces-
sas? GE. áccipe, en:

út modo argentúm tibi dedimus ápod forum, rectá
domum

20 súmus profecti: intérea mittit érus me ad uxorém
tuam. 860

AN. quam óbrem? GE. omitto próloqui: nam níl ad
hanc remst, Ántipho:
úbi in gynaeceum íre occipio, púer ad me adcurrit
Mida,

póne adprendit pállio, resupínat: respició, rogo
quam óbrem retineát me: ait esse vétitum intro ad
eram accédere.

25 'Sóphrona modo frátrem huc' inquit 'sénis introduxít
Chremem' 865

eúmque nunc esse íntus cum illis: hóc ubi ego audiui,
ád foris

súspenso gradú placide íre pérrexi, accessi, ástiti,
ánimam compressi, aúrem admovi: ita ánimus coepi
atténdere,

hóc modo sermónem captans. AN. eú, Geta. GE. hic
pulchérillum

30 fácinus audiui: itaque paene hercle éxclamavi gaúdío.
AN. quód? GE. quod nam arbitráre? AN. nescio.

GE. átqui mirificíssimum: 871
pátruos tuos est páter inventus Phánio uxóri tuae.
AN. hem,

quíd ais? GE. cum eius consuévít olim mátre in Lemno
clánculum.

PH. sómniū: utin haec ígnoraret suóm patrem? GE.
aliquid crédito,

35 Phórmio, esse caúsac: sed me cénser potuisse ómnia
íntelligere extra óstium, íntus quae ínter sese ipsi
égerint? 876

AN. átque hercle ego quoque íllam audiui fábulam.
GE. immo etiám dabo

quó magis credas: pátruos interea índé huc egreditúr
foras:

haú multo post cúm patre idem récipit se intro dénue:
40 áit uterque tibi potestatem éius adhibendaé dari: 880
dénique ego sum míssus, te ut requírerem atque addú-
cerem. AN. em,

quín ergo rape mé: quid cessas? GE. féccero. AN. o
mi Phórmio,

vále. PH. vale, Antiphó. bene, ita me dí ament, fac-
tum. gaúdeó

- V 7 tantam fortunam de inproviso esse his datam.
 summa eludendi occasiost mihi nunc senes 885
 et Phaédriac curam adimere argentariam,
 ne quouquam suorum aequalium supplex siet.
 5 nam idem hoc argentum, ita ut datumst, ingratiis
 ei datum erit: hoc qui cogam, re ipsa repperi.
 nunc gestus mihi voltusque est capiundus novos. 890
 sed hinc concedam in angiportum hoc proximum,
 inde hisce ostendam me, ubi erunt egressi foras.
 10 quo me adsimularam ire ad mercatum, non eo.

DEMIPHO. CHREMES. PHORMIO.

- V 8 DE. Dis magnas merito gratias habeo atque ago,
 quando evenere haec nobis, frater, prospere. 895
 12 CH. estne ita uti dixi liberalis? DE. oppido.
 quantum potest, nunc conveniendus Phormiost,
 prius quam dilapidat nostras triginta minas
 5 ut auferamus. PH. Démiphonem si domist
 visam, ut quod.. DE. at nos ad te ibamus, Phormio.
 PH. de eadem hac fortasse causa? DE. ita hercle. PH.
 credidi: 901
 quid ad me ibatis? ridiculum: verebimini
 ne non id facerem quod recepissém semel?
 10 heus, quanta quanta haec mea paupertas est, tamen
 adhuc curavi unum hoc quidem, ut mi esset fides. 905
 idque ad vos venio nuntiatum, Démipho,
 paratum me esse: ubi voltis, uxorem date.
 15 nam omnis posthabui mihi res, ita uti par fuit,
 postquam tanto opere id vos velle animum advorteram.
 DE. at hic dehortatus est me, ne illam tibi darem:
 'nam qui erit rumor' inquit, 'id si feceris?
 olim quom honeste potuit, tum non est data:
 20 nunc viduam extrudi turpest': ferme eadem omnia
 quae tute dudum coram me incusaveras.
 PH. satis superbe inluditis me. DE. qui? PH. ro-
 gas? 915
 quia ne alteram quidem illam potero ducere:
 nam quo redibo ore ad eam quam contempserim?
 25 CH. 'tum autem Antiphonem video ab sese amittero
 invitum eam' inque. DE. tum autem video filium

invítum sane múlíerem ab se amíttère. 920

sed tránsi sodes ád forum atque illúd mihi
argéntum rursum iúbe rescribi, Phórmio.

30 PH. quodne égo discrípsi pórro illis quibus débui?

DE. quid ígitur fiet? PH. sí vis mi uxórém dare,
quam déspondisti, dúcam: sin est út velis 925
manére illam apud te, dós hic maneat, Démípho.
nam nón est aequom mé propter vos decípi,

35 quom ego vóstri honoris cáusa repudium álterae
remíserim, quae dótis tantundém dabat.

DE. in' ín malam rem hinc cum ístac magnificéntia,
fugítive? etiam nunc crédis te ignorárier
aut túa facta adeo? PH. inrítor. DE. tune hanc dú-
ceres,

40 si tíbi daretur? PH. fác perículum. DE. ut fílius
cum illa hábitet apud te, hoc vóstrum consiliúm fuit.
PH. quaesó quid narras? DE. quín tu mi argéntúm
cedo. 935

PH. immo véro uxorem tú cedo. DE. in ius ámbula.

PH. enim véro si porro ésse odiosi pégitis...

45 DE. quid fácies? PH. egone? vós me indotátis modo
patrócinari fórtasse arbitrámíni:

etiám dotatis sóleo. CH. quid id nostrá? PH. nihil.
hic quándam noram, quóius vir uxorem CH. hém.

DE. quid est? 941

PH. Lemni hábuit aliam: CH. núllus sum. PH. ex qua
fíliam

50 suscepít: et eam clam éducat. CH. sepúltus sum.

PH. haec ádeo ego illi iám denarrabo. CH. óbsecro,
ne fácias. PH. oh, tune ís eras? DE. ut ludós facit. 945

CH. missúm te facimus. PH. fábulae. CH. quid vís
tibi?

argéntum quod habes cóndonamus te. PH. aúdio.

55 quid vós malum ergo mé sic ludificámini

inépti vostra púerili *inconstántia*?

noló volo: volo nólo rursum: cápe cedo: 950

quod díctum, indíctumst: quód modo erat ratum, ín-
ritumst.

CH. quo pácto aut unde haec híc rescívit? DE. néscio,

60 nisi mé dixisse némini certó scío.

- CH. monstri, ita me di ament, simile. PH. inieci scrúpulum. DE. hem, hicine ut a nobis hoc tantum argenti auferat 955 tam apérte inridens? émorí hercle sátiús est. animó virili praésentique ut sis para.
- 65 vidés tuom peccátum esse elatúm foras neque iam íd celare pósse te uxorém tuam: nunc quód ipsa ex aliis áuditura sit, Chremes, 960 id nósmet indicáre placabílius est. tum hunc ínpuratum póterimus nostró modo
- 70 ulcisci. PH. attat, nísi mi prospicio, haéreo. hi gládiatorio ánimo ad me adfectánt viam. CH. at véreor ut placári possit. DE. bóno animo es: ego rédigam vos in grátiam, hoc fretús, Chremes, 966 quom e médio excessit únde hacc susceptást tibi.
- 75 PH. itane ágitis mecum? sátis astute adgrédimini. non hercle ex re istius me ínstigasti, Démipho. ain tu? úbi quae lubitum fúerit peregre fécérís 970 neque huíus sis veritus féminae primáriac, quin nóvo modo eĩ fáceres contuméliam,
- 80 veniás nunc precibus laútum peccátum tuom? hisce égo illam dictis ita tibi incensám dabo, ut né restinguás, lácerumis si extilláveris. 975 DE. [malúm quod isti dí deaque omnés duint.] tantáne adfectum quémquam esse hominem audácia!
- 85 non hoc publicitus scélus hinc asportárier in sólas terras! CH. ín id redactus súm loci, ut quíd agam cum illo nésciam prorsum. DE. égo scio: 980 in iús eamus. PH. ín ius? huc, siquíd lubet. DE. adséquere, retine, dúm ego huc servos évoco.
- 90 CH. enim néqueo solus: ádcurre. PH. una iniúriast tecúm. CH. lege agito ergo. PH. álterast tecúm, Chremes.
- DE. rape hunc. PH. sic agitis? énim vero vocést opus: 985 Nausístrata, exi. CH. os ópprime. DE. ínpurúm vide quantúm valet. PH. Nausístrata, inquam. CH. nón taces?

95 PH. taceám? DE. nisi sequitur, púgnos in ventrem íngere.

PH. vel óculum exlìde: est úbi vos ulciscár probe.

NAVSISTRATA. CHREMES. PHORMIO. DEMIPHO.

V 9 NA. Qui nóminat me? CH. hem. NA. quíd istuc tur-
baest, óbsecro, 990
mi vír? PH. ehem, quid nunc óbstupuisti? NA. quís
hic homost?

non míhi respondes? PH. hícine ut tibi respóndeat,
qui hercle úbi sit nescit? CH. cáve isti quicquam
créduas.

5 PH. abi, tánge: si non tótus friget, me énica.

CH. nil ést. NA. quid ergo? quíd istic narrat? PH.
iám scies: 995

auscúlta. CH. pergin crédere? NA. quid ego óbsecro
huic crédam, qui nil díxit? PH. delirát miser
timóre. NA. non pol témerest, quod tu tám times.

10 CH. egon tímeo? PH. recte sáne: quando níl times,
et hoc níl est quod ego dico, tu narrá. DE. scelus,
tibi nárret? PH. ohe tu, fáctumst abs te sédulo 1001
pro frátre. NA. mi vír, nón míhi dices? CH. át...
NA. quíd 'at'?

CH. non ópus est dicto. PH. tíbi quidem: at scito
huic opust.

15 in Lémno CH. hem, quid aïs? DE. nón taces? PH.
clam te CH. eí míhi.

PH. uxórem duxit. NA. mí homo, di meliús duint. 1005

PH. sic fáctumst. NA. perii mísera. PH. et inde filiam
suscépit iam unam, dúm tu dormis. CH. quíd agimus?
NA. pro di inmortales, fácinus miserandum ét malum.

20 DE. hoc áctumst. PH. an quicquam hódiest factum in-
dígnius?

qui mi, úbi ad uxores véntumst, tum fiúnt senes. 1010

NA. Démipho, te appéllo; nam cum hoc ípso distaédét
loqui:

haécine erant itiónes crebrae et mánsiones diútinae
Lémni? haecine erat éa quae nostros mínuit fructus
vílitas?

25 DE. égo, Nausistrata ésse in hac re culpam meritum
nón nego:

séd ea quin sit ignoscenda. PH. vérba fiunt mór-
tuo. 1015

DE. nám neque neglegéntia tua néque odio id fecít
tuo.

vínolentus fére abhinc annos quíndecim muliérculam
eám compressit, únde hacc natast: néque postilla um-
quam áttigit.

30 éa mortem obiit, é medio abiit: quí fuit in re hac
scrúpulus.

quam óbrem te oro, ut ália facta túa sunt, acquo
animo hóc feras. 1020

NA. quíd ego acquo animo? cúpio misera in hác re
iam defúngier.

séd qui id sperem? actáte porro mínus peccaturám
putem?

iam tum erat senéx, senectus sí verecundós facit.

35 án mea forma atque aétas nunc magis éxpetendast,
Démipho?

quíd mi hic adfers, quam óbrem expectem aut spé-
rem porro nón fore? 1025

PH. éxequias Chreméti quibus est cómodum ire, em
témus est.

síc dabo: age nunc, Phórmionem quí volet lacéssito:
fáxo tali eúm mactatum atque híc est infortúnio.

40 rédeat sane in grátiam: iam súplici satis ést mihi.
hábet hacc cī quód, dum vivat, úsque ad aurem og-
gánniat. 1030

NA. át meo merito crédo: quid ego núnc commemo-
rem, Démipho,

síngulatim, quális ego in hunc fúerim? DE. novi ae-
que ómnia

técum. NA. merito hoc meó videtur fáctum? DE. mi-
nume géntium:

45 vérum quando iam áccusando fíeri infectum nón
potest,

ígnosce: orat cónfitetur púrgat: quid vis ámplius? 1035

PH. énim vero prius quam haéc dat veniam, míhi pro-
spiciam et Phaédriae.

heús Nausistratá, prius quam huic respóndes temere,
audí. NA. quid est?

PH. égo minas trigínta ab illo pér fallaciam ábstuli:
50 eás dedi tuo gnáto: is pro sua amíca lenoní dedit.

CH. hém, quid aís? NA. adeón indignum hoc tíbi vi-
detur, filius 1040
hómo adulescens sí habet unam amícam, tu uxorés
duas?

níl pudere? quo óre illum obiurgábis? respondé mihi.

DE. fáciat ut volés. NA. immo ut meam iám scias sen-
téntiam,

55 néque ego ignosco néque promitto quícquam neque
respóndeo

prius quam gnatum vídero: eius iudício permitto
omnia:

quód is iubebit fáciam. PH. mulier sápiens es, Nau-
sístrata.

NA. sátin tibist? CH. mihiñ? immo vero púlchre dis-
cedo ét probe

ét praeter spem. NA. tú tuom die nómen quod sít.

PH. Phórmio:

60 vóstrae familiae hérele amicus ét tuo summus Phaé-
driae.

NA. Phórmio, at ego ecástor posthac tíbi quod potero
et quae voles 1050

fáciamque et dicám. PH. benigne dícis. NA. pol
merítumst tuom.

PH. vín primum hodie fácere quod ego gaúdeam, Nau-
sístrata,

ét quod tuo viro óculi doleant? NA. cúpio. PH. me
ad cenám voca.

65 NA. pól vero voco. DE. eámus intro hinc. CH. fiat:
sed ubist Phaédria

iúdex noster? PH. iam híc faxo aderit. ω. vós valete
et plaúdite. 1055

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 152 iambici senarii
 — 153 et 154 trochaici octonarii
 — 155 trochaicus septenarius
 — 156 et 157 trochaici octonarii
 — 158 et 159 trochaici septenarii
 — 160 ad 162 iambici octonarii
 — 173 iambicus quaternarius
 — 164 ad 176 iambici octonarii
 — 177 et 178 iambici septenarii
 — 179 et 180 trochaici septenarii
 — 181. 182. 184 iambici octonarii
 — 183 iambicus quaternarius
 — 185 et 186 trochaici septenarii
 — 187 et 188 trochaici octonarii
 — 189 et 190 trochaici septenarii
 — 191 iambicus quaternarius
 — 192. 193. 195 iambici octonarii
 — 194 iambicus senarius
 — 196 iambicus quaternarius
 — 197 ad 215 trochaici septenarii
 — 216 ad 230 iambici senarii
 — 231 et 232 trochaici septenarii
 — 233 ad 251 iambici octonarii
 — 252 et 253 trochaici septenarii
 — 254 ad 314 iambici senarii
 — 315 ad 347 trochaici septenarii
 — 348 ad 464 iambici senarii
 — 465 ad 468 trochaici octonarii
 — 469 et 470 trochaici septenarii
 — 471 ad 478 iambici octonarii
 — 479 et 480 trochaici octonarii
 — 481 ad 484 trochaici septenarii

V. 485 clausula

- 486 iambicus octonarius
 - 487 ad 489 trochaici septenarii
 - 490 iambicus senarius
 - 491 iambicus septenarius
 - 492 iambicus octonarius
 - 493 ad 501 trochaici septenarii
 - 502 et 503 iambici octonarii
 - 504 ad 566 trochaici septenarii
 - 567 ad 712 iambici senarii
 - 713 ad 727 iambici octonarii
 - 728. 730. 731 trochaici octonarii
 - 729 trochaicus dimeter catalecticus
 - 732 trochaicus septenarius
 - 733 et 734 iambici octonarii
 - 735 ad 738 trochaici octonarii
 - 739 ad 741 trochaici septenarii
 - 742 ad 747 iambici octonarii
 - 748 ad 794 iambici septenarii
 - 795 ad 819 iambici octonarii
 - 820 ad 827 iambici septenarii
 - 829 ad 840 iambici octonarii
 - 841 ad 883 trochaici septenarii
 - 884 ad 1010 iambici senarii
 - 1011 ad 1055 trochaici septenarii.
-



H E C Y R A

P. TERENTI.

ACTA · LVDIS · MEGALENSIBVS · S · IVLIO
CAESARE · CN · CORNEL · DOLABELLA · AED
CVR · MODOS · FECIT · FLACCVS · CLAVDI
TIBIIS · PARIB · TOTA · GRAECA · MENAN-
DRV · FACTAST · QVINTA · ACTA · PRIMO
SINE · PROLOGO · CN · OCTAVIO · T · MANLIO
COS · RELATAST · LVCIO · AEMILIO · PAVLO
LVDIS · FVNERALIEVS · NON · EST · PLACITA
TERTIO · RELATAST · LVDIS · ROMANIS · L
MARCIO · AED · CVR · EGIT · LVCIVS · AM-
BIVIVS · TVRPIO.

C. SVLPICI APOLLINARIS PERIOCHA.

Vxórem ducit Pámphilus Philúmenam,
cui quóndam ignorans vírgini vitium óbtulit,
cuiúsque per vim quém detraxit ánulum
dederát amicae Bácschidi meretrícula.
dein ést profectus Ímbrum: nuptam haud áttigit. 5
hanc máter utero grávidam, ne id sciát socrus,
ut aégram ad sese tráfert. revenit Pámphilus:
depréndit partum: celat: uxorém tamen
recípere non volt. páter incusat Bácschidis
amórem. dum se púrgat Bacchis, ánulum 10
matér vitiatae fórte agnoscit Mýrrina.
uxórem recipit Pámphilus cum filio.

PERSONAE.

PHILOTIS MERETRIX
SYRA ANVS
PARMENO SERVOS
LACHES SENEX
SOSTRATA MATRONA
PHIDIPPVS SENEX
PAMPHILVS ADVLESCENS
MYRRINA MATRONA
SOSIA SERVOS
BACCHIS MERETRIX.

PROLOGVS.

Hecyrae huic nomen fabula est: haec quom datast
nova, ei novom intervénit vitium et calamitas,
ut néque spectari néque cognosci pótuerit:
ita pópulus studio stúpidus in funámbulo
animum óccuparat. núnc haec planest pró nova: 5
et ís qui scripsit hanc ob eam rem nóluit
iterúm referre, ut íterum posset véndere,
* * * * *
novam ésse ostendi et quae ésset: nunc qui scríp-
serit Haut. pr. 7.

et quoíá Graeca sít, ní partem máxumam
existumarem scíre vostrum, id dícerem.
aliás cognostis éius: quaeso hanc nóscite.

L. AMBIVIVS PROLOGVS.

Orátor ad vos vénio ornatu prólogi:
sinite éxorator sim, códem ut iure utí senem 10
liceát, quo iure sum úsus adulescéntior,
novás qui exactas féci ut inveteráscerent,
5 ne cúm poëta scríptura evanéscheret.
in eís, quas primum Caécili didicí novas,
partím sum earum exáctus, partim víx steti. 15
quia scíbam dubiam fórtunam esse scaénicam,
spe incérta certum míhi laborem sústuli.
10 easdem ágere coepi, ut áb eodem alias dícerem
novás, studiose, né illum ab studio abdúcerem.
perféci ut spectaréntur: ubi sunt cógnitae, 20
placitaé sunt. ita poétam restitui ín locum
prope iám remotum iniúria advorsárium
15 ab stúdio atque ab labóre atque arte música.

- quod sí scripturam sprévissem in pracséntia
et in déterrendo vóluissem operam súmere, 25
ut in ótio esset pótius quam in negótio:
detérruissem fácite, ne alias scríberet.
- 20 nunc quíd petam, mea caúsa aequo animo atténdite.
Hecyram ad vos refero, quám mihi per siléntium
numquam ágere licitumst: íta eam oppressit cálamitas.
eam cálamitatem vóstra intellegéntia 31
sedábit, si erit adiútrix nostrae indústriae.
- 25 quom prímum eam agere coépi, pugilum glória,
[funámbuli eodem accéssit expectátio]
comitúm conventus, strépitus, clamor múlterum 35
fecére ut ante témpus exirém foras.
vetere in nova coepi úti consuetúdine,
- 30 in éxperiundo ut éssem: refero dénuo.
primo áctu placeo: quom ínterea rumór venit
datum íri gladiatóres, populus cónvolat, 40
tumúltuantur clámant pugnant dé loco:
ego ínterea meum non pótui tutarí locum.
- 35 nunc túrba non est: ótium et siléntium est:
agéndi témpus míhi datumst: vobís datur
potéstas condecorándi ludos scaénicos. 45
nolíte sinere pér vos artem músicam
recídere ad paucos: fácite ut vostra auctóritas
- 40 meae auctóritati faútrix adiutríxque sit.
sí núnquam avare prétium statui artí meae
et eum esse quaestum in ánimum induxi máximum,
quam máxume servíre vóstris cómmodis: 51
siníte ínpetrare mé, qui in tutelám meam
- 45 studiúm suum et se in vóstram commísit fidem,
ne eum circúventum iníque iniqui inrídeant.
mea caúsa causam accípíte et date siléntium, 55
ut lúbeat scribere áliis mihiqúe ut díscere
novás expediat pósthac pretio emptás meo.

ACTVS I.

PHILOTIS. SYRA.

- I 1 PH. Per pól quam paucos réperias meretrícibus
 fidélis eveníre amatorés, Syra.
 vel hic Pámphilus iurábat quotiens BÁCchidi, 60
 quam sáncte, ut quivis fácte posset crédere,
 5 numquam illa viva dúcturum uxorém domum!
 em dúxit. Sy. ergo própterea te sédulo
 et móneo et hortor, né quouisquam te misereat,
 quin spólies mutiles láceres, quemquem nácta sis. 65
 PH. utín eximium néminem habeam? Sy. néminem:
 10 nam némo illorum quisquam, scito, ad té venit,
 quin íta paret sese, ábs te ut blanditiís suis
 quam mínimo pretio suám voluptatem épleat.
 hiscine tu amabo nón contra insidiábere? 70
 PH. tamén pol eandem iniúriumst esse ómnibus.
 15 Sy. iniúrium autemst úlcisci advorsários?
 aut quá via te cáptent eadem ipsós capi?
 cheú me miseram, quór non aut istaéc mihi
 actás et formast aut tibi haec senténtia? 75

PARMENO. PHILOTIS. SYRA.

- I 2 PA. Senéx si quaeret mé, modo isse dícito
 ad pórtum percontátum adventum Pámphili.
 audín quid dicam, Scírte? si quaerét me, uti
 tum dícas: si non quaéret, nullus díxeris,
 5 aliás ut uti póssim causa hac íntegra. 80
 sed vídeon ego Philótium? unde haec ádvenit?
 Philótis, salve múltum. PH. o salve, Pármeno.
 Sy. salvé mecastor, Pármeno. PA. et tu edepól, Syra.
 dic mi, úbi, Philotis, te oblectasti tám diu?
 10 PH. minime équidem me oblectávi, quae cum mílito 85
 Corínthum hinc sum profécta inhumaníssumo:
 biénnum ibi perpétuom misera illúm tuli.

PA. edepól te desidérium Athenarum árbitor,
Philótium, cepísse saepe et té tuom

15 consílium contempsísse. PH. non dicí potest, 90
quam cúpida eram huc redeúndi, abeundi a mílite
vosque híc videndi, antíqua ut consuetúdine
agitárem inter vos libere convívium:
nam illi haú licebat nísi praefinitó loqui

20 quae illi placerent. PA. haúd opinor cómmode 95
finém statuísse orátioni mílitem.

PH. sed quíd hoc negotist, módo quod narravít mihi
hic íntus Bacchis? quód ego numquam crédidi
fore, ut ille hac viva posset animum indúcere

25 uxórem habere. PA. habére autem? PH. eho tu, an
nón habet? 100

PA. habét: sed firmæ hac véreor ut sint núptiae.

PH. ita dí deaeque fáxint, si in rem est Bácschidis.
sed quí istuc credam ita ésse, dic mihi, Pármeno.

PA. non ést opus proláto: hoc percontárier

30 desíste. PH. nempe ea caúsa, ut ne id fiát palam?
ita mé di amabunt, haú propterea té rogo, 106
ut hoc próferam, sed ut tácita mecum gaúdeam.

PA. numquám tam dices cómmode, ut tergúm meum
tuam ín fidem commíttam. PH. a noli, Pármeno:

35 quasi tú non multo mális narrare hóc mihi 110
quam ego quae percontor scíre. PA. vera haec praé-
dicat,

et illúd mihi vitiumst máximum. si míhi fidem
das té tacituram, dícam. PH. ad ingeniúm redis.

fidém do: loquere. PA. auscúlta. PH. istic sum. PA.
hanc Bácschidem

40 amábat, ut quom máxume, tum Pámphilus, 115
quom páter uxorem ut dúcat orare óccipit
et haéc communia ómnium quae súnt patrum,
sesé senem esse dícere, illum autem únicum:
praesídium velle sé senectutí suae.

45 ille prímo se negáre: sed postquam ácrius 120
pater ínstat, fecit ánimi ut incertús foret,
pudórin anne amóri obsequeretúr magis.
tundéndo atque odio dénique effecít senex:
despóndit ei gnatam huíus vicini próxumi.

- 50 usque illud visumst Pámphilo ne utiquám grave, 125
 donéc iam in ipsis núptiis, postquám videt
 parátas nec moram úllam quin ducát dari,
 ibi démum ita aegre túlit, ut ipsam Bécchidem,
 si adésset, credo ibi éius commiserésceret,
- 55 ubi quómque datum erat spátium solitúdinis, 130
 ut cónloqui mecum úna posset: 'Pármeno,
 períí, quid ego egi? in quód me conicéí malum!
 non pótero hoc ferre, Pármeno: períí miser.'
 PH. at té di deaque fáxint cum isto odió, Laches.
- 60 PA. ut ad paúca redeam, uxórem deducít domum. 135
 nocte illa prima vírginem non áttigit:
 quae cónsecutast nóx eam, niló magis.
 PH. quid áís? cum virgine úna adulescens cúbuerit
 plus pótus, sese illa ábstinere ut pótuerit?
- 65 non véri simile dícis nec verum árbitor.
 PA. credo íta videri tíbi: nam nemo ad té venit
 nisi cúpiens tui: ille invítus illam dúxerat.
 PH. quid deínde fit? PA. diébus sane paúculis
 post Pámphilus me sólum seducít foras
- 70 narrátque, ut virgo ab se íntegra etiam túm siet, 145
 seque ánte quam eam uxórem duxissét domum
 sperásse eas toleráre posse núptias.
 'sed quám decrerim mé non posse diútius
 habére, eam ludíbrío haberi, Pármeno,
- 75 quin íntegram itidem réddam, ut accepi áb suis, 150
 neque honéstum mihi neque útile ipsi vírginist.'
 PH. píum áe pudicum ingénium narras Pámphili.
 PA. 'hoc égo proferre incómmodum mi esse árbitor:
 reddí patri autem, quóí tu nil dicás viti,
- 80 supérbumst: sed illam spéro, ubi hoc cognóverit 155
 non pósse se mecum ésse, abituram dénique.'
 PH. quíd? intérea íbatne ad Bécchidem? PA. cotídie:
 sed út fit, postquam hunc álienum ab sesé videt,
 málgna et multo mágis procax facta ílicost.
- 85 PH. non édepol mirum. PA. atque éa res multo
 máxume 160
 díiúnxit illum ab illa, postquam et ípse se
 et illam et hanc quae dómi erat cognovít satis.
 [ad exemplum ambarum mores earum existimans]

- haec, ita uti liberali esse ingenio decet,
 90 pudens modesta, incommoda atque iniurias 165
 viri omnis ferre et tegere contumelias.
 hic animus partim uxoris misericordia
 devinctus, partim victus huius iniuriis
 paulatim elapsus Bacchidi atque huc transtulit
 95 amorem, postquam par ingenium nactus est. 170
 interea in Imbro moritur cognatus senex
 horunce. ea ad hos redierat lege hereditas.
 eo amantem invitum Pamphilum extrudit pater.
 relinquit cum matre hic uxorem: nam senex
 100 rus abdidit se, huc raro in urbem com meat. 175
 PH. quid adhuc habent infirmitatis nuptiae?
 PA. nunc audies. primos dies complusculos
 bene conveniebat sane inter eas. interim
 miris modis odisse coepit Socratam:
 105 neque lites ullae inter eas, postulatio 180
 numquam. PH. quid igitur? PA. siquando ad eam
 accesserat
 confabulatum, fugere e conspectu ilico,
 videre nolle: denique ubi non quit pati,
 simulat se ad matrem arcessi ad rem divinam, abit.
 110 ubi illic dies est compluris, arcessi iubet: 185
 dixere causam tum nescio quam. iterum iubet:
 nemo remisit. postquam arcessunt saepius,
 aegram esse simulant mulierem. nostra ilico
 it visere ad eam: admisit nemo. hoc ubi senex
 115 rescivit, heri ea causa rure huc advenit, 190
 patrem continuo convenit Philumenae.
 quid egerint inter se, non dum etiam scio:
 nisi sane curaest, quorsum eventurum hoc siet.
 habes omnem rem: pergam quo coepi hoc iter.
 120 PH. et quidem ego: nam constitui cum quodam hos-
 pite 195
 me esse illum conventuram. PA. di vortant bene
 quod agas. PH. vale. PA. et tu bene vale, Philotium.

ACTVS II.

LACHES. SOSTRATA.

- II 1 LA. Pro deum átque hominum fidém, quod hoc genus
 est, quae haec est coniuratio!
 utin omnes mulierés eadem aeque stúdeant nolintque
 ómnia
 neque déclinatam quícquam ab aliarum iúgenio ullam
 réperias! 200
 itaque ádeo uno animo omnés socrus *omnis suas* ode-
 rúnt nurus.
- 5 viris ésse advorsas aéque studiumst, símilis pertiná-
 ciast.
 in códemque omnes míhi videntur lúdo doctae ad máli-
 tiam:
 ci lúdo, si ullus ést, magistram hanc ésse satis certó
 scio.
- So. me míseram, quae nunc quam óbrem accuser néscio.
 LA. hem, 205
 tu néscis? So. *nescio*, íta me di ament, mí Laches;
 10 itaque úna inter nos ágere actatem líceat. LA. di mala
 próhibeant.
- So. meque ábs te inmerito esse áccusatam póst modo
 resciscés, scio.
- LA. te inmérito? an quicquam pro ístis factis dígnum
 te dicí potest?
 quae me ét te et familiám dedecoras, filio luctúm
 paras. 210
 tum autem éx amicis ínimici ut sint nóbis adfinés facis,
 15 qui illúm decrerunt dígnum, suos quoi líberos com-
 mitterent.
- tu sóla exorere, quae perturbes haec tua impudéntia.
 So. egon? LA. tu ínquam mulier, quae me omnino
 lápidem, non hominém putas.
 an, quía ruri crebro ésse soleo, néscire arbitrámini 215
 quo quísque pacto hic vítam vostrarum éxigat?
 20 múlto melius híc quae fiunt quam illi ubi sum adsidué
 scio:

ideo quia, ut vos mihi domi eratis, proinde ego ero
foris.

iam pridem equidem audivi cepisse nuntium tui Philu-
mei :

minimeque adeo mirum ; et ni id fecisset, magis mirum
foret. 220

séd non credidi adeo, ut etiam totam hanc odisset
domum :

25 quód si scissem, illa híc maneret potius, tu hinc issés
foras.

át vide, quam inmerito aegritudo haec oritur mi abs te,
Sóstrata :

rús habitatum abií, concedens vobis et rei sérvians,
súmpsus vestros otiumque ut nóstra res possét pati,
meó labori hau párcens praeter aequom atque acta-
tém meam. 226

30 [non te pro his curasse rebus nequid aegre esset mihi]
So. nón mea opera néque pol culpa événit. LA. immo
máxume :

sóla hic fuisti : in te ómnis haeret culpa sola, Sóstrata.
quae híc erant curáres, quom ego vos sólvi curis
céteris. 230

cúm puella anúm suscepisse ínimicitias nón pudet ?

35 illius dices culpa factum ? So. haud équidem dico, mi
Laches.

LA. gaúdeo, ita me dí ament, gnati caúsa : nam de té
quidem

sátis scio peccándo fieri détrimenti níl potest.

So. qui scis an ea caúsa, mi vir, me ódisse adsimulá-
verit, 235

út cum matre plús una esset ? LA. quíd ais ? non
signi hóc sat est,

40 quód heri nemo voluit visentem ad eam te intro ad-
mittere ?

So. énim lassam oppidó tum esse aibant : éo ad eam
haud admíssa sum.

LA. tuós esse ego illi móres morbum mágis quam ullam
aliam rem árbitror,
ét merito adeo : nám vostrarum núlla est, quin gna-
túm velit 240

dúcere uxorem : ét quae vobis plácitast condició datur :
 úbi duxere inpúlsu vostro, vóstro impulsu easdem
 éxigunt.

PHIDIPPVS. LACHES. SOSTRATA.

II 2 PH. Etsí scio ego, Philúmena, meum iús esse, ut te
 cógam

quae ego ínperem facere : égo tamen patrio ánimo
 victus fáciam,

ut tíbi concedam, néque tuae lubídini advorsábor. 245

LA. atque éccum Phidippum óptume video : hínc iam
 scibo hoc quíd sit.

5 Phidíppe, etsi ego meis me ómnibus scio esse ádprime
 obsequéntem,

sed nón adeo ut mea fácilitas corrúmpat illorum áni-
 mos :

quod tú si idem facerés, magis in rem ét vostram et
 nostram ésset.

nunc vídeo in illarúm potestate ésse te. PH. heia
 véro. 250

LA. adií te heri de fília : ut veni, ítidem incertum
 amísti.

10 haud íta decet, si pérpetuam hanc vis ésse adfinitátem.
 celáre te iras. síquid est peccátum a nobis, prófer :

aut éa refellendo aút purgando vóbis corrigémus

te iúdice ipso. sín east retinéndi causa apúd vos, 255
 quia aégrast : te mi iniúriam fácere árbitror, Phi-

díppe,

15 si métais satis ut meaé domi curétur diligénter.

at íta me di ament, haú tibi hoc concédo, etsi illi
 páter es,

ut tú illam salvam mágis velis quam ego : id ádeo
 gnati caúsa,

quem ego íntellexi illam haú miuus quam se ípsum
 magnificáre. 260

neque ádeo clam me est, quam ésse eum gravitér latu-
 rum crédam,

20 hoc sí rescierit : eó domum studeo haéc prius quam
 ille ut rédeat.

PH. Lachés, et diligéntiam vostram ét benignitátem

novi ét quae dicis ómnia esse ut dicis animum indúco,
et te hóc mihi cupio erédere: illam ad vós redire
stúdeo, 265

si fácere possim ulló modo. LA. quae rés te facere
id próhibet?

25 eho, númquid nam accusát virum? PH. minumé: nam
postquam atténdi

magis ét vi coepi cógere ut redíret, sancte adiúrat
non pósse apud vos Pámphilo se absénte perduráre.
aliúd fortasse alií viti est: ego sum ánimo leni ná-
tus: 270

non póssum advorsarí meis. LA. hem, Sóstrata. So.
heu me míseram.

30 LA. certúmnest istuc? PH. núnc quidem ut vidétur:
sed numquíd vis?

nam est quód me transire ád forum iam opórtet. LA.
eo tecum úna.

II 3 So. édepol ne nos súmus inique aeque ómnes invisae
viris

própter paucas, quae ómnes faciunt dígnae ut videamúr malo. 275

nam íta me di ament, quód me accusat núnc vír, sum
extra nóxiam.

séd non facilest éxpurgatu: ita ánimum induxerúnt,
socrus

5 ómnis esse iníquas: hau pol mé quidem: nam num-
quám secus

hábui illam ac si ex mé esset nata: néc qui hoc mi
eveniát scio:

nísi pol filiúm multimodis iam éxpeto ut redeát do-
mum. 280

ACTVS III.

PAMPHILVS. PARMENO. MYRRINA.

III 1 PAM. Némini ego plura ésse acerba crédo [ex] amore
 homini úmquam oblata
 quámi. heu me infélicem, hancine ego vítam parsi
 pérdere!

háncine causa ego erám tanto opere cúpidus redeundí
 domum! hui,

quánto fuerat praéstabilius úbivis gentium ágere aeta-
 tem

5 quam húc redire atque haéc ita esse míserum me re-
 sciscere! 285

nám nos omnes quíbus est alicunde áliquis obiectús
 labos,

ómne quod est intérea tempus prius quam id rescí-
 túmst lucrost.

PAR. át sic citius quí te expedias hís aerumnis réperias.
 sí non rediissés, haec irae fáctae essent multo ám-
 pliores:

10 séd nunc adventúm tuom ambas, Pámphile, scio réve-
 rituras. 290

rém cognosces: íram expedies: rúrsum in gratiám
 restitues.

lévia sunt, quae tú pergravia esse ín animum induxtí
 tuom.

PAM. quid cónsolare me? án quisquam usquam génti-
 umst aequé miser?
 prius quam hánc uxorem dúxi, habebam alibi ánimum
 amorí déditum:

tamén numquam ausus súm recusare eám quam mi ob-
 trudit pater: 295

15 iam in hác re, ut taceam, quoívis facile scítust quam
 fuerím miser.

vix me íllim abstraxi atque ínpeditum in ea éxpediti
 animúm meum,

vixque húc contuleram: em nóva res ortast, pórró ab
 hac quae me ábrahat.

tum mātrem ex ea re me aut uxorem in cūlpa inven-
turum árbítror :

20 quod quom ita esse inveneró, quid restat nísi porro ut
fiám miser ? 300

nam mātris ferre iniúrias me, Pármeno, pietás iubet :
tum uxóri obnoxíus sum : ita olim suó me ingenio
pértulit,

tot meás iniuriás quae numquam in úllo patefecít loco.
sed mágnum nescio quíd necessest évenisse, Pármeno,
25 unde íra inter eas íntercessit, quae tam permansít
diu. 305

PAR. aut hércle parvom, sí vis vero véram rationem
ésequi.

non máxumae, quae máxumae sunt ínterdum írae, in-
iúriae

faciúnt : nam saepe est, quíbus in rebus álius ne iratús
quidemst,

quom de eádem causast íracundus fáctus inimicíssu-
mus.

30 pueri ínter sese quám pro levibus nóxiis irás ge-
runt ! 310

quaprópter ? quia enim qui cós gubernat ánimus in-
firmúm gerunt.

ítidem illae mulierés sunt ferme ut púeri levi sen-
téntia :

fortásse unum aliquod vérbum inter eas íram hanc
concívisse, ere.

PAM. abi, Pármeno, intro ac mé venisse núntia. PAR.
hem, quid hoc ést ? PAM. tace.

35 trepidári sentio ét cursari rúrsum prorsum. PAR. age
dum, ád foris 315

accédo propius. hém, sensistin ? PAM. nóli fabulárier.
pro Iúppiter, clamórem audivi. PAR. túte loqueris,
mé vetas.

MY. tace óbsecro, mea gnáta. PAM. matris vóx visast
Philúmenae.

nullús sum. PAR. qui dum ? PAM. périi. PAR. quam
obrem ? PAM. nescio quod magnúm malum

40 profécto, Parmenó, me celas. PAR. úxorem Philú-
menam 320

pavitäre nescio quíd dixerunt: íd si forte est néscio.

PAM. intérii: quor íd míhi non dixi? PAR. quía non poteram una ómnia.

PAM. quíd mórbi est? PAR. nesció. PAM. quid? nemon médicum adduxit? PAR. néscio.

PAM. cesso hinc ire intro, ut hóc quam primum, quíd-
quid est, certó sciam?

45 quo nám modo, Philúmena mea, núnc te offendam ad-
féc tam? 325

nam sí periculum ullum ín te inest, perísse me una hau
dúbiumst.

PAR. non úsus factost míhi nunc hunc intró sequi:

nam invísos omnis nós esse illis séntio:

heri némo voluit Sóstratam intro admíttere.

50 si fórtē morbus ámplior factús siet, 330

quod sáne nolim, máxume eri causá mei:

servom ílico intro ívísse dicent Sóstratae,

aliquíd tulisse cómmiscentúr mali

capiti átque aetati illórum, morbus qui aúctus sit.

55 era in crímen veniet, égo vero in magnúm malum. 335

SOSTRATA. PARMENO. PAMPHILVS.

III 2 So. Nesció quid iam dudum aúdio hic tumúltuari mí-
sera:

male métno ne Philúmenae magis mórbus adgravéscat:

quod te, Aésculapi, et té, Salus, nequíd sit huius óro.

nunc ád eam visam. PAR. heus, Sóstrata. So. hem.

PAR. iterum ístine excludére.

5 So. chem Pármēno, tun híc eras? períí, quid faciam
mísera? 340

non vísam uxorem Pámphili, quom in próxumo hic sit
aégra?

PAR. non vísas? ne mittás quidem viséndi causa quém-
quam.

nam quí amat quoi odio ípsus est, bis fácere stulto
dúco:

labórem inanem ipsús capit et illí molestiam ádfert.

10 tum fílius tuos íntro iit vidére, ut venit, quíd agat. 345

So. quid áís? an venit Pámphilus? PAR. venít. So. dis
gratiam hábeo.

hem, istóc verbo animus míhi redit et cúra ex corde
excéssit.

PAR. iam eá te causa máxume nunc húc intro ire nólo :
nam sí remittent quídpíam Philúmenae dolóres,
15 omném rem narrabít, scio, contínuo sola sóli, 350
quae intérvos intervénérít, unde órtumst initium írae.
atque éccum video ipsum égredi : quam trístist! So.
o mi gnáte.

PAM. mea máter, salve. So. gaúdeo venísse salvom.
sálvan

Philúmenast? PAM. meliúsculast. So. utinam ístuc
ita di fáxint.

20 quid tu ígitur lacrumas? aút quid es tam trístis?
PAM. recte, máter. 355

So. quid fuít tumulti? díe mihi : an dolór repente in-
vásit?

PAM. ita fáctumst. So. quid morbi ést? PAM. febris.
So. cotídiana? PAM. ita áiunt.

i sódes intro, cónsequar iam té, mea mater. So. fiat.

PAM. tu púeris curre, Pármeno, obviam átque eis onera
adiúta.

25 PAR. quid? nóñ sciunt ipsí viam, domúm qua veniant?
PAM. céssas? 360

III 3 néqueo mearum rerum initium ullum ínvenire idóneum,
únde exordiár narrare, quae nec opinanti áccidunt;
pártim quae perspéxi his oculis, pártim percepi aú-
ribus :

quá me propter éxanimatum cítiús eduxí foras.

5 nám modo intro mé corripui tímíduS, alio súspicans 365
mórbo me visúrum adfectam ac sénsi esse uxorem :
eí mihi.

póstquam me aspexére ancillae advénisse, omnes ílico
laétae exclamant 'vénit', id quod mé repente aspé-
xerant.

séd continuo vóltum earum sénsi inmutari ómnium,
10 quía tam incommode íllis fors obtúlerat adventúm
meum. 370

úna illarum intérea propere praécucurrit núntians
mé venisse : ego eíus videndi cúpidus recta cónse-
quor.

póstquam intro adveni, éxtemplo eius mórbum cognóv
miser :

nám neque ut celári posset témpus spatium ullúm
dabat,

15 néque voce alia ac rés monebat ípsa poterat cónqueri. 375
póstquam aspexi, ‘o fácinus indignum’ ínquam et cor-
ripui ílico

me índe lacrumans, increíble re átque atroci pércitus.
máter consequitur : iam ut limen éxirem, ad genua
áccidit

lácrumans misera : míseritumst. profécto hoc sic est,
út puto :

20 ómnibus nobis út res dant sese, íta magni atque hu-
milés sumus. 380

hanc habere orátionem mécum principio ínstitit :

‘ó mi Pamphile, ábs te quam obrem haec ábierit cau-
sám vides :

nám vitiumst oblátum virgini ólim ab nescio quo ín-
probo.

núnc huc confugít, te atque alios pártum ut celarét
suom.’

25 séd quom orata eiús reminiscor, néqueo quín lacru-
mém miser. 385

‘quaéque fors fortúnast’ inquit ‘nóbis quae te hodie
óbtulit,

pér eam te obsecrámus ambae, sí ius, si fas ést, uti
ádversa eius pér te tecta tácitaque apud omnís sient.
sí úmquam erga te animo ésse amico sénsisti eam, mi

Pámphile,

30 sine labore hanc grátiam te ut sibi des pro illa núnc
rogat. 390

céterum de rédducenda id fácias, quod in rem sít tuam.

párturire eám nec gravidam esse éx te, solus cónsciú’s :

nam áiunt tecum póst duobus cóncubuisse ménsibus.

túm, postquam ad te vénit, mensis ágitur hic iam sép-
tumus :

35 quód te scire ipsa índicat res. núnc si potis est,
Pámphile, 395

máxume voló doque operam, ut clam éveniat partús
patrem

átque adeo omnis. séd si id fieri nón potest quin séntiant,

dícam abortum essé: scio nemini áliter suspectúm fore,

quín, quod veri símilest, ex te récte eum natúm putent.

40 cóntinuo exponétur: hic tibi níl est quiequam incómmodi, 400

ét illi miserae indígne factam iniúriam contéxeris.'
póllicitus sum, et sérvare in eo cértumst quod dixí fidem.

nám de redducénda, id vero ne útiquam honestum esse árbitor:

néc faciam, etsi amór me graviter cónsuetudoque éius tenet.

45 lácrumo, quae posthác futurast víta quom in mentém venit 405

sólitudoque. ó fortuna, ut núnquam perpetuo és data!
séd iam prior amór me ad hanc rem exércitatum réddidit,

quém ego tum cónsílio missum féci: idem hunc opérám dabo.

adest Pármeno cum púeris: hunc minumést opus

50 in hác re adesse: nam ólim soli crédidi, 410

ea me abstinuísse ín principio, quóm datast:

vercór, si clamórem éius hic crebro aúdiat,

ne párturire intéllegat. aliquó mihist

hinc áblegandus, dúm parit Philúmena.

PARMENO. SOSIA. PAMPHILVS.

III 4 PAR. Ain tú tibi hoc incómmodum evenísse iter? 415

So. non hércle verbis, Pármeno, dicí potest

tantúm, quam re ipsa návigare incómmodumst.

PAR. itanést? So. o fortunáte, nescis quíd mali

5 praetérieris, qui núnquam es ingressús mare.

nam aliás ut mittam míserias, unam hanc vide: 420

diés triginta aut plús eo in naví fui,

quom intérea semper mórtem expectabám miser:

ita úsque advorsa témpestato usí sumus.

10 PAR. odiósum. So. hau clam me est: déniq[ue] hércle
aufúgerim

potiús quam redeam, si eó mihi redeundúm sciam. 425

PAR. olím quidem te caúsae inellebánt leves,
quod núnc minitare fácere ut faceres, Sósia.

sed Pámphilum ipsum vídeo stare ante óstium:

15 ite íntro: ego hunc adíbo, siquid mé velit.

ere, étiam tu hic stas? PAM. équidem te expectó.

PAR. quid est? 430

PAM. in árcem trancurso ópus est. PAR. quoi ho-
miní? PAM. tibi.

PAR. in árcem? quid eo? PAM. Cállidemidem hóspi-
tem

Mycónium, qui mecum úna vectust, cónveni.

20 PAR. períí. vovisse hunc dícam, si salvós domum
redísset umquam, ut me ámbulando rúmperet. 435

PAM. quid céssas? PAR. quid vis dícam? an con-
veniám modo?

PAM. immó quod constitui hódie conventúrum eum,
non pósse, ne me frústra illi expectét. vola.

25 PAR. at nón novi hominis faciém. PAM. at faciam
ut nóveris:

magnús, rubicundus, críspus, crassus, caésius, 440
cadáverosa fácie. PAR. di illum pérduint.

quid, sí non veniet? máneamne usque ad vésperum?

PAM. manéto: curre. PAR. nón queo: ita deféssus
sum.

30 PAM. ille ábiit. quid agam infélix? prorsus nésceo
quo pácto hoc celem, quód me oravit Mýrrina, 445
suae gnátae partum: nám me miseret múlueris.

quod pótero faciam, támen ut pietatém colam:

nam mé parenti pótius quam amorí óbsequi

35 opórtet. attat éccum Phidippum ét patrem

video: hórsum pergunt. quíd dicam hisce, incértus
sum. 450

LACHES. PHIDIPPVS. PAMPHILVS.

III 5 LA. Díxiti dudum illám dixisse, se éxpectare filium?

PH. fáctum. LA. venisse áiunt: redeat. PA. quám
causam dicám patri,

quam óbrem non reddúcam, nescio. LA. quém ego
hic audiví loqui?

PA. cértum offirmare ést viam me quám decrevi
pérsequi.

5 LA. ípsus est de quo hóc agebam técum. PA. salve,
mí pater. 455

LA. gnáte mi, salvé. PH. bene factum te ádvenisse,
Pámphile:

átque adeo, quod máximumst, salvom átque validum.
PA. crédito.

LA. ádvenis modo? PA. ádmodum. LA. cedo, quíd
reliquit Phánia

cónsobrinus nóster? PA. sane hercle hómo voluptati
óbsequens

10 fúit, dum vixit: ét qui sic sunt, haú multum heredém
iuvant, 460

síbi vero hanc laudém relinquont 'vixit, dum vixít,
bene.'

LA. túm tu igitur nil áttulisti huc plús una senténtia?

PA. quídquid est id, quód reliquit, prófuit. LA. immo
óbfuit:

nám illum vivom et sálvom vellem. PH. inpúne op-
tare istúc licet:

15 ille reviviscét iam numquam, et támen utrum malís
scio. 465

LA. héri Philumenam ád se arcessi hic iússit. dic
iussísse te.

PH. nóli fodere. iússi. LA. sed eam iám remittet.
PH. scíllicet.

PA. ómnem rem scio út sit gesta: advéniens audiví
modo.

LA. át istos invidós di perdant, qui haéc lubenter
núntiant.

20 PA. égo me scio cavísse, ne ulla mérito contumélia 470
fieri a vobis pósset: idque sí nunc memorare híc
velim,

quám fideli animo ét benigno in íllam et clementí fui,
vére possum: ní te ex ipsa haec mágis velim rescíscere:
námque eo pacto máxume apud te méo erit ingenió
fides,

25 quóm illa, quae nunc ín me iniquast, aéqua de me
díxerit. 475

néque mea culpa hoc discidium evénisse, id testór deos.
séd quando sese ésse indignam députat, matrí meae
quae concedat eiusque mores tóleret sua modéstia,
néque alio pactó potest compóni inter eas grátia:

30 ségreganda aut máter a me est, Phídippe, aut Phi-
lúmena. 480

núnc me pietas mátris potius cómmodum suadét sequi.

LA. Pámphile, haud invíto ad auris sérmo mi acces-
sít tuos,

quóm te postputásse omnis res praé párente intéllego:
vérum vide ne inpúlsus ira práve insistas, Pámphile.

35 PA. quíbus iris inpúlsus *tandem* núnc in illam ini-
quós siem? 485

quae núnquam quicquam ergá me commeritást, pater,
quod nóllem, et saepe méritam quod vellém scio:

amóque et laudo et vémenter desidéro:

nam fuisse erga me míro ingenio expértus sum,

40 illíque exopto ut rélicuam vitam éxigat 490

cum eó viro, me quí sit fortunátior,

quandóquidem illam a me dístrahit necéssitas.

PH. tibi id ín manust ne fíat. LA. si sanús sies,

iube illám redire. PA. nón est consiliúm, pater:

45 matrís servibo cómmodis. LA. quo abís? mane, 495

mane, ínquam: quo abis? PH. quae haéc est perti-
nácia?

LA. dixín, Phidippe, hanc rem aégre laturum ésse eum?
quam obrém te orabam, fíliam ut remítteres.

PH. non crédidi edepol ádeo inhumanúm fore:

50 ita núnc is sibi me súpplicaturúm putat. 500

si est út velit reddúcere uxorém, licet:

sin áliost animo, rénumeret dotem húc, eat.

LA. ecce áutem tu quoque próterve iracúndus es.

PH. percóntumax redísti huc nobis, Pámphile.

55 LA. decédet iam ira haec, étsi merito irátus est. 505

PH. quia paúlum vobis áccessit pecúniae,

sublátí animi sunt. LA. étiam mecum lítigas?

PH. delíberet renúntietque hodié mihi,

velitne an non: ut álii, si huic non ést, siet.

60 LA. Phídippe, ades, audi paúcis. abiit. quíd mea? 510

postrémo inter se tránsigant ipsi, út lubet,

quandó nec gnatus néque hic mi quicquam obtémperant,
 quae díco parvi péndunt. porto hoc iúrgium
 ad uxórem, quóius haec fiunt consilio ómnia,
 65 atque ín eam hoc omne quód mihi aegrest évomam. 515

MYRRINA. PHIDIPPOS.

IV 1 MY. Périi, quid agam? quó me vortam? quíd viro
 meo réspondebo

mísera? nam audivísse vocem púeri visust vágientis:
 íta corripuit dérepente táctus sese ad fíliam.

quód si rescierít peperisse eam, íd qua causa clám me
 habuisse

5 dicam, non edepól scio. 520
 sed óstium concrépuit. credo ipsum ad me exire: nública
 sum.

PH. úxor ubi me ad fíliam ire sénsit, se duxít foras:
 atque éccam. quid aïs, Mýrrina? heus tibi díco. MY.
 mihine, mí vir?

PH. vír ego tuos sim? tú virum me aut hómínem de-
 putás adeo esse?

10 nám si utrumvis hórú, mulier, úmquam tibi visús
 forem, 525

nón sic ludibrió tuis factis hábitus essem. MY. quí-
 bus? PH. at rogitas?

péperit filia? hém, taces? ex quo? MY. istúc patrem
 rogáre est aequom?

périi: ex quo censés nisi ex illo quóí datast nuptum
 óbsecro?

PH. crédo: neque adeo árbitrari pátris est aliter. séd
 demiror,

15 quíd sit quam obrem tánto opere omnis nós eclare
 vólueris 530

pártum, praesertím quom et recte et témpore suo pépe-
 rerit.

ádeon pervicáci esse animo, ut púerum praeoptarés
 perire,

éx quo firmiorem inter nos fóre amicitiam pósthac
 scires,

pótiús quam advorsum ánimí tui lubídinem esset cum
 illo nupta!

20 égo etiam illorum ésse hanc culpam crédidi, quae te
éssét penes. 535

My. mísera sum. PII. utinam scíam ita esse istuc. séd
nunc mi in mentém venit
de hác re quod locúta es olim, quom illum generum
cépimus :

nám negabas núptam posse fíliam tuam té pati
cúm eo qui meretrícem amaret, quí pernoctarét foris.
25 My. quámvis causam hunc súspicari quam ípsam veram
mávolo. 540

PII. múlto prius sciví quam tu illum amícam habere,
Mýrrina :

vérum id vitium núnquam decreví ésse ego adules-
céntiae :

nám id innatumst. át pol iam aderit, sé quoque etiam
quom óderit.

sed ut ólim te ostendísti, eadem esse níl cessavísti
úsque adhuc,

30 ut fíliam ab eo abdúceres neu quód ego egissem essét
ratum. 545

id núnc res indicium haéc facit, quo pácto factum
vólueris.

My. ádeon me esse pérvicacem cénse, quoi matér siem,
út eo essem animo, si éx usu esset nóstro hoc matri-
mónium ?

PII. tún prospicere aut iúdicare nóstram in rem quod
sít potes ?

35 aúdisti ex aliquó fortasse, quí vidisse eum díceret 550
éxeuntem aut íntro euntem ad amícam. quid tum
póstea ?

sí modeste ac ráro [hoc] fecit, nóne dissimuláre nos
mágis humanumst quám dare operam id scíre, qui nos
óderit ?

nám si is posset áb ea sese dérepente avéllere,

40 quácum tot consuésset annos, nón eum hominem dú-
cerem 555

néc virum satis firmum gnatae. My. mítte adulescen-
tem óbsecro

ét quae me peccásse aís. abi, sólum solus cónveni,
róga velitne an nón uxorem : si ést ut dicat vélle se,

rédde: sin est áutem ut nolit, récte ego consuluí meae.

45 PH. síquidem ille ipse nón volt et tu sénsti esse in eo,
Mýrrina, 560

péccatum: aderam, quoíus consilio pár ea fuerat pró-
spici.

quam óbrem incendor íra, esse ausam fácere haec te
iniussú meo:

interdico ne éxtulisse extra aédis puerum usquám velis.
séd ego stultiór, meis dictis párere hanc qui póstulem.

50 íbo intro atque edícam servis, né quoquam ecferrí si-
nant. 565

MY. nullám pol credo múliorem me míseriorem vívere:
nam ut híc laturus hóc sit, si ipsam rem út siet re-
scíverit,

non édepol clam me est, quom hóc quod leviust tám
animo irató tulit:

nec quá via senténtia eius póssit mutarí scio.

55 hoc mi ún timeris ex plurimís miseriis rélicuom fuerát
malum, 570

si púerum ut tollam cégit, quoíus nos quí sit nescimús
pater:

nam quóm compressast gnáta, forma in ténebris nosci
nón quitast:

neque détractum eĩ est quícquam, qui post póssit nosci
quí siet:

ipse éripuit vi, in dígito quem habuit, vírgini abiens
ánulum.

60 simul véreor Pamphilúm ne orata nóstra nequeat
diútius 575

celáre, quom sciét alienum púerum tolli pró suo.

IV 2 So. Non clám me est, gnate mí, tibi esse súspectum,
uxorém tuam
proptér meos mores hínc abisse, etsi éa dissimulas sé-
dulo :
verum íta me di ament ítaque obtingant éx te quae
exoptém mihi,
ut núnquam sciens commérui, mérito ut cáperet odium
illám mei: 580
5 teque ánte quod me amáre rebar, eí rei firmastí
fidem :
nam mi íntus tuos patér narravit módo, quo pacto me
hábuérís
praepósitam amorí tuó : nunc tibi me cértumst contra
grátiam
reférre, ut apud me praémium esse pósitum pietatí
scias.
mi Pámphile, hoc et vóbis et meae cómmodum famae
árbitror : 585
10 ego rús abituram hinc cúm tuo me [esse] céрто decreví
patre,
ne méa praesentia óbset neu causa úlla restet rélicua,
quin túa Philumena ád te redeat. P. A. quaéso quid
ístue cónsilist ?
illius stultitia vícta ex urbe tú rus habitatúm migres ?
hau fácies, neque sinam út qui nobis, máter, male
dictúm velit, 590
15 mea pértinacia ésse dicat fáctum, hau tua modéstia.
tum tuás amicas te ét cognatas désérere et festós
dies
mea cáusa nolo. So. níl iam mihi istaec rés volupta-
tis ferunt :
dum actátis tempus túlit, perfuncta sátis sum : satias
iám tenet
studiórum istorum : haec míhi nunc curast máxuma,
ut nequoí mea 595

- 20 longínquitas aetátis obstet, mórtemve expectét meam.
hic vídeo me esse invísam inmerito: témpust me con-
cédere.
sic óptume, ut ego opínor, omnis caúsas praecidam
ómnibus:
et me hác suspitióne exolvam et íllis morem géssero.
sine me óbsecro hoc ecfúgere, volgus quód male audit
múlierum. 600
- 25 PA. quam fórtunatus céteris sum rébus, absque una hác
foret,
hanc mátrem habens talem, íllam autem uxorem! So.
óbsecro, mi Pámphile,
non túte incommodám rem, ut quaequest, ín animum
inducés pati?
si cétera sunt íta ut vis itaque ut ésse ego illa exís-
tumo,
mi gnáte, da veniam hanc mihi, reddúc illam. PA. *ei*
miseró mihi. 605
- 30 So. et míhi quidem: nam haec rés non minus me mále
habet quam te, gnáte mi.

LACHES. SOSTRATA. PAMPHILVS.

- IV 3 LA. Quem cum ístoc sermonem hábueris, procul hínc
stans accepi, úxor.
istúc est sapere, qui úbi quomque opus sit ánimum
possis fléctere.
[quod faciendum sit post fortasse, idem hoc nunc si
feceris]
So. fórs fuat pol. LA. ábi rus ergo hinc: íbi ego te et
tu mé feres. 610
- 5 So. spéro ecastor. LA. í ergo intro et compóne quae
tecúm simul
ferántur: dixi. So. ita út inbes faciám. PA. pater.
LA. quíd vis, Pamphile? PA. hínc abire mátrem? mi-
nume. LA. quíd ita istuc vis?
PA. quía de uxore incértus sum etiam quíd sim factu-
rús. LA. quíd est?
quíd vis facere nísi reducere? PA. équidem cupio et
vix contineor: 615

20 LA. bene, ita me di ament, nuntias: et gaudeo
natum illum et tibi illam salvam. sed quid mulieris
uxorem habes aut quibus moratam moribus!
nosne hoc celatos tam diu! nequeo satis, 645
quam hoc mihi videtur factum prave, proloqui.

25 PH. non tibi illud factum minus placet quam mihi,
Laches.

PA. etiám si dudum fúerat ambiguom hóc mihi,
nunc nón est, quom eam séquitur alienús puer.

LA. nullá tibi, Pamphile, híc iam consultátio. 650

PA. perii. LA. hunc videre saepe optabamús diem,
30 quom ex te ésset aliquis, qui te appellarét patrem:
evénit: habeo grátiam dis. PA. núllus sum.

LA. reddúc uxorem ac noli advorsarí mihi.

PA. patér, si ex me illa líberos vellét sibi 655

aut sé esse mecum núptam, satis certó scio,

35 non clám me haberet quód celasse intéllego.

nunc quom éius alienum á me esse animum séntiam

(nec cónventurum intér nos posthac árbitror),

quam obrém redducam? LA. máter quod suasít sua,
aduléscens mulier fécit. mirandúmne id est? 661

40 censén te posse réperire ullam múliorem,
quae cáreat culpa? an qui non delincúnt viri?

PH. vosmét videte iám, Laches et tu Pámphile,
remíssan opus sit vóbis reductán domum: 665
neutra ín re vobis dífficultas á me erit.

45 uxór quid faciat, ín manu non ést mea.

sed quíd faciemus púero? LA. ridiculé rogas:

quidquíd futurumst, huíc suom reddas scélicet,

ut alámus nostrum. PA. quem ípse neglexít pater, 670
ego alám? LA. quid dixti? eho an nón alemus, Pám-

phile?

50 prodémus quaeso pótius? quae haec améntiast?

enim véro prorsus iám tacere nón queo.

nam cógis ea quae nolo ut praesente hóc loquar.

ignárum censes tuárum lacrumarum ésse me? 675

aut quíd sit id quod sóllicitere ad hunc modum?

55 primum hanc ubi dixti caúsam, te proptér tuam

matrém non posse habére hanc uxórém domi:

pollícitast ea se cóncessuram ex aédibus.

nunc póstquam ademptam hanc quoque tibi causám
vides, 680

puér quia clam te est nátus, nactu's álteram.

60 errás, tui animi sí me esse ignarúm putas.

aliquándo tandem huc ánimum ut adiungás tuom,

quam longum spatium amandi amicam tibi dedi!
sumptus quos fecisti in eam quam animo aequo tuli!
egi atque oravi tecum uxorem ut duceret, 686
65 tempus dixi esse: impulsu duxisti meo.

[quae tum obsecutus mihi fecisti ut decuerat]
nunc animum rursum ad meretricem inducti tuom:
[cui tu obsecutus facis huic adeo iniuriam] 690
nam in eandem vitam te revolutum denovo
70 video esse. PA. mene? LA. te ipsum: et facis iniu-

riam.

confingis falsas causas ad discordiam,
ut cum illa vivas, testem hanc quom abs te amov-

eris:

sensitque adeo uxor. nam ei causa alia quae fuit, 695
quam obrem abs te abiret? PH. plane hic divinatur:
nam id est.

75 PA. dabo ius iurandum nil esse istorum mihi. LA. a,
redduc uxorem, aut quam obrem non opus sit cedo.
PA. non est nunc tempus. LA. puerum accipias: nam
is quidem

in culpa non est: post de matre video. 700

PA. omnibus modis miser sum nec quid agam scio:
80 tot me nunc rebus miserum concludit pater.
abibo hinc, praesens quando promoveo parum.
nam puerum iniussu credo non tollent meo,
praesertim in ea re quom sit mi adiutrix socrus. 705
LA. fugis? hem, nec quicquam certi respondes mihi?

85 num tibi videtur esse apud sese! sine:
puerum, Phidippe, mihi cedo: ego alam. PH. maxime.
non mirum fecit uxor mea, si aegre tulit:
amarae mulieres sunt, non facile haec ferunt. 710
propterea haec irast: nam ipsa narravit mihi:

90 id ego hoc praesente tibi nolueram dicere:
neque illi credebam primo: nunc verum palamst.
nam omnino abhorreere animum huic video a nuptiis.
LA. quid ergo agam, Phidippe? quid das consili?
PH. quid agas? meretricem hanc primum adeundam
censeo. 716

95 oremus: accusemus: gravius denique
minitemur, si cum illo habuerit rem postea.

LA. faciam út mones. eho púere, curre ad Bácschidem
hanc

vicíniam nostram: huc évoca verbís meis. 720

at te óro porro in hác re adiutor sís mihi. PH. a,

100 iam dúdum dixi idémque nunc dicó, Laches:

manére adfinitátem inter nos hánc volo,

si ulló modo est ut póssit: quod speró fore.

sed vín adesse me úna, dum istam cónvenis? 725

LA. immo ábi vero, aliquam púero nutricém para.

BACCHIS (CVM DVABVS ANCILLIS). LACHES.

V 1 BA. Non hóc de nilost, quód Laches me núnc conven-
tam esse éxpetit:

nec pól me multum fállit, quin quod súspicor sit quód
velit.

LA. vidéndumst ne minus própter iram hñc ínpetrem
quam póssiem,

aut néquid faciam plús, quod post me mínus fecisse
sátius sit. 730

5 adgrédíar. Bacchis, sálve.

BA. salvé, Laches. LA. credo édepol te non níl mirari,
Bácschis,

quid sít quapropter te húc foras puerum évocare
iússi.

BA. ego pól quoque etiam tímida sum, quom vénit mi
in mentem quae sim,
ne nómen mihi quaesti óbsíet: nam móres facile
tútor. 735

10 LA. si véra dicis, níl tibi est a mé pericli, múlíer:

nam iam aétate ea sum, ut nón siet peccáto mi ignosci
aéquom:

quo mágis omnis res caútius ne témere faciam adcúro.

nam sí facis factúrave es, bonás quod par est fácere:
inscítum offerre iniúriam tibi ímmerenti iníquomst. 740

15 BA. est mágnam ecastor grátiam de istác re quod tibi
hábeam:

nam quí post factam iniúriam se expúrget, parum mi
prósit.

sed quíd istuc est? LA. meúm receptas fílium ad te
Pámphilum. BA. a.

LA. sine dicam: uxorem hanc prius quam duxit, vóstrum amorem pértuli.

mané: non dum etiam díxi id quod volui. híc uxorem núnce habet. 745

20 quære alium tibi firmiorem, dúm tibi tempus consu-
lendi est:

nám neque ille hoc animo érit aetatem, néque pol tu eadem ista aetate.

BA. quis id aít? LA. socrus. BA. méne? LA. te ipsam: et filiam abduxit suam, púcerumque ob eam rém clam voluit, nátus qui est, extingueré.

BA. si áliud scirem, quí firmare méam apud vos possem fidem, 750

25 sánctius quam iús iurandum, id póllicerer tibi, Laches, ségregatum habuisse, uxorem ut dúxit, a me Pámphilum.

LA. lépida es. sed scin, quíd volo potius sódes facias? BA. quíd? cedo.

LA. eas ad mulierés huc intro atque istuc ius iurandum idem

pólliceare illís. exple animum eis téque hoc crimine expedi. 755

30 BA. fáciam. quod pol, si ésset alia ex hóc quaestu, hau facerét, scio,

út de tali caúsa nuptae múlieri se osténderet.

séd nolo esse fálsa fama gnátum suspectum tuom, néc leviozem vóbis, quibus est mínime acquom, eum vidérier

ínmerito: nam méritus de me est, quód queam illi ut cómmodem. 760

35 LA. fáciem benivolúmque lingua túa iam tibi me reddidit:

nám non sunt solae árbitratae haec: égo quoque etiam crédiidi.

núnce quam ego te esse praéter nostram opínionem cómperi,

fác eadem ut sis pórró: nostra utére amicitia, út voles: áliter si faciás—me reprimam, ne aégro quicquam ex me aúdias. 765

40 vérum hoc te moneo únum, amicus quális sim aut quid
póssiem
pótius quam inimicús, periculum fácias.

PHIDIPPVS (CVM NVTRICE). LACHES. BACCHIS
(CVM ANCILLIS).

V 2 PH. Nil apud mé tibi
défieri patiár, quin quod opus sít benigne praébeatur.
séd quom tu cris sátura atque ebria, út puer satúr sit
facito.

LA. nostér socer, videó, venit: pueró nutricem ad-
dúcit.

5 Phidíppe, Bacchis déierat persáncte. PH. haecine east?
LA. haéc est. 771

PH. nec pól istae metuont deós, neque has respícere
deos opínor.

BA. ancíllas dedo: quólibet cruciátu per me exquíre.
haec rés hic agitur: Pámphile me fácere ut redeat
úxor

opórtet: quod si effécero, non paénitet me fámae, 775
10 solám fecisse id quód aliae meretrices facere fúgitant.

LA. Phidíppe, nostras múlieres suspéctas fuisse fálo
nobís in re ipsa invénimus: porro hánc nunc expe-
riámur.

nam sí compererit crímini tua se úxor credidísse,
missam íram faciet: sín, ut est, ob eám rem iratus
gnátust, 780

15 quod péperit uxor clam, íd levest: cito áb eo haec
ira abscédet.

profécito in hac re níl malist, quod sít discidio dígnum.

PH. velím quidem hercle. LA. exquíre: adest: quod
sátis sit, faciet ípsa.

PH. quid mi ístaec narras? án quia non túte dudum
audísti,

de hac re ánimus meus ut sít, Laches? illís modo ex-
plete ánimum. 785

20 LA. quaeso édepol, Bacchis, quód mihi es pollicita tute
ut sérvés.

BA. ob eám rem vin ergo íntro eam? LA. i, exple áni-
mum cis, coge ut crédant.

BA. eo, etsi scio pol eís fore meum cónspectum invisum
hódie :

nam núpta meretrici hóstis est, a víro ubi segregást.

LA. at haéc amicae erúnt, ubi quam obrem advéneris
rescíscent: 790

25 [PH. at easdem amicas fore tibi promitto, rem ubi
cognorint:]

nam illás errore et té simul suspítione exólves.

BA. períí, pudet Philúmenae: me séquimini intro huc
ámbac.

LA. quid est quód mihi malim quám quod huic intél-
lego eveníre,

ut grátiam ineat síne suo dispéndio et mihi prósit? 795

30 nam si ést ut haec nunc Pámphilum vere áb se segre-
gárit,

[scit sibi nobilitatem ex eo et rem natam et gloriam
esse]

referét gratiam eĩ unáque nos sibi ópera ámicos iúnget.

ACTVS V.

PARMENO. BACCHIS.

V 3 PA. Édepol ne meam érus esse operam députat parví
preti,

qui ób rem nullam mísit, frustra ubi tótum desedí
diem, 800

Mýconium hospitém dum expecto in árce Callidémi-
dem.

ítaque ineptus hódie dum illi sédeo, ut quisque vé-
nerat,

5 áccedebam: ‘aduléscens, dice dúm quaeso, es tu Mý-
conius?’

“nón sum.” ‘at Callidémidés?’ “non.” ‘hóspitem
ecquem Pámphilum

híc habes?’ omnés negabant: néque eum quemquam
esse árbitor. 805

dénique hercle iám pudebat : ábii. sed quid BÁCchidem
 áb nostro adfíne éxeuntem vídeo ? quid huic hic ést
 reĩ ?

10 BA. Pármeno, oportúne te offers : própere curre ad
 Pámphilum.

PA. quíd eo ? BA. dic me oráre ut veniat. PA. ád te ?

BA. immo ad Philúmenam.

PA. quíd reĩ est ? BA. tua quód nil re fert, pércontari
 désinas. 810

PA. níl aliud dicam ? BA. étiam : cognosse ánulum il-
 lum Mýrrinam

gnátae suae fuisse, quem ipsus ólim mi dederát. PA.
 scio.

15 tántumne est ? BA. tantum : áderit continuo, hóc ubi
 ex te audíverit.

séd cessas ? PA. minume équidem : nam hodie míhi
 potestas haú datast :

íta cursando atque ámbulando tótum hunc contriví
 diem. 815

BA. quantam óbtuli adventú meo lactítiam Pamphilo
 hódie !

quot cómmodas res áttuli ! quot áutem ademi cúras !

20 gnatum eĩ restituo, paéne qui harum ipsíusque opera
 périit :

uxórem, quam numquámst ratus posthác se habiturum,
 réddo :

qua ré suspectus suó patri et Phidípโป fuit, exólvi : 820

hic ádeo his rebus ánulus fuit ínitium inveniúndis.

nam mémini abhinc mensís decem fere ád me nocte
 práma

25 confúgere anhelantém domum sine cómite, vini plénum,
 cum hoc ánulo : extimui ílico : ‘mi Pámphile,’ inquam

‘amábo,

quid éxanimatu’s óbsecro ? aut unde ánulum istum
 náctu’s ? 825

dic mi.’ ille alias res ágere se simuláre. postquam [id]
 vídeo,

nesció quid suspicárier, magis coépi instare ut dicat.

30 homo sé fatetur vi ín via nesció quam compressísse

dicítque sese illi anulúm, dum lúctat, detraxísse.

eum haéc cognovit Mýrrina in dígito modo me habénte: 830

rogat únde sit: narro ómnia haec: indést cognitio fácta,

Philúmenam compréssam esse ab eo et filium inde hunc nátum.

35 haec tót propter me gaudia illi cóntigisse laétor:

etsi hóc meretrices áliae nolunt: néque enim est in rem nóstram, 834

ut quísqum amator núptiis laetétur. verum ecástor numquam ánimum quaesti grátia ad malás adducam pártis.

ego dum illo licitumst úsa sum benígno et lepido et cómi.

40 incómmode mihi núptiis evénit: factum fáteor:

at pól me fecisse árbítror, ne id mérito mi eveníret. multa éx quo fuerint cómmoda, [eius] incómmoda aequomst férre. 840

PAMPHILVS. PARMENO. BACCHIS.

V 4 PAM. Víde, mi Parmeno, étiam sodes, út mi haec certa et clára attuleris,

né me in breve conlícias tempus gaúdio hoc falsó frui.

PAR. vísumst. PAM. certen? PAR. cérte. PAM. deus sum, si hóc itast. PAR. verum réperies.

PAM. máne dum sodes: tímeo ne aliud crédam atquo aliud núnties.

5 PAR. máneo. PAM. sic te díxe opinor, ínvenisse Mýrrinam 845

Bácchidem anulúm suum habere. PAR. fáctum. PAM. eum quem olim eí dedi:

éaque hoc te mihi núntiare iússit: itane est fáctum? PAR. ita inquam.

PAM. quís me est fortunátior venustátisque adeo plénior?

égone te pro hoc núntio quid dónem? quid? quid? néscio.

10 PAR. át ego scio. PAM. quid? PAR. níl enim: 850

nám neque in nuntiô neque in re inso. tibi boni quid
sit scio.

PAM. égon qui ab orco mórtuom me réducem in lucem
féceris

sinám sine munere á me abire? a, níniom me in-
grátum putas.

sed Bâcchidem eccam vídeo stare ante ôstium:

15 me expéctat credo: adíbo. BA. salve, Pámphile. 855

PAM. o Bâcchis, o mea Bâcchis, servatrîx mea.

BA. bene fáctum et volup est. PAM. fáctis ut credám
facis:

antíquamque adeo tuám venustatem óbtines,

utí voluptati óbitus, sermo túos, quo quomque advé-
neris,

20 sempér sit. BA. ac tu ecástor morem antíquom atque
ingenium óbtines,

ut únus omnium hómo te vivat núnquam quisquam
blándior. 861

PAM. hahahaé, tun mi istuc? BA. récte amasti, Pám-
phile, uxorém tuam:

nam núnquam ante hunc diém meis oculis eám, quod
nossem, víderam:

perlíberalis vísast. PAM. dic verum. BA. íta me di
ament, Pámphile.

25 PAM. dic mi, hárum rerum núnquid dixi meó patri?

BA. nil. PAM. néque opus est 865

adeó muttito. plácet non fieri hoc ítidem ut in co-
moédiis,

omnia ómnes ubi rescíscunt. hic quos fúerat par re-
scíscere

sciúnt: quos non autem aéquomst scire, néque rescis-
cent néque scient.

BA. ímmo etiam qui hoc óccultari fácilius credás dabo.

30 Mýrrina ita Phidípโป dixit, iúri iurandó meo 870

sé fidem habuisse ét propterea té sibi purgatum. PAM.
óptumest:

spéroque hanc rem esse éventuram nóbis ex senténtia.

PAM. ére, licetne scíre ex te hodie, quíd sit quod feci
boni?

aút quid istuc est, quid vos agitis? PAM. nón licet.

PAR. tamen súspicor.

35 ego hunc ab orco mórtuom? quo pácto? PAM. nescis,

Pármeno, 875

quantum hódie profuerís mihi et ex quánta aerumna

extráxeris.

PAR. immó scio, neque hóc inprudens féci. PAM. ego

istuc sátis scio.

BA. an témere quicquam Pármeno practéreat quod facto

úsus sit?

PAM. séquere me intro, Pármeno. PAR. sequor: équi-

dem plus hodié boni

40 féci inprudens quám sciens ante hunc diem umquam.

ω plaúдите. 880

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 197 iambici senarii
 — 198 ad 204 iambici octonarii
 — 205 et 206 iambici senarii
 — 207 ad 215 iambici octonarii
 — 216 iambicus senarius
 — 217 ad 242 trochaici septenarii
 — 243 ad 273 iambici septenarii
 — 274 ad 280 trochaici septenarii
 — 281 trochaicus octonarius
 — 282 ad 283 trochaici septenarii
 — 284 trochaicus octonarius
 — 284 ad 288 trochaici septenarii
 — 289 ad 291 trochaici octonarii
 — 292 trochaicus septenarius
 — 293 ad 324 iambici octonarii
 — 325 et 326 iambici septenarii
 — 327 ad 335 iambici senarii
 — 336 ad 360 iambici septenarii
 — 361 ad 408 trochaici septenarii
 — 409 ad 450 iambici senarii
 — 451 ad 485 trochaici septenarii
 — 486 ad 515 iambici senarii
 — 516 517 519 trochaici octonarii
 — 518 trochaicus septenarius
 — 520 trochaicus dimeter catalecticus
 — 521 iambicus octonarius
 — 522 trochaicus septenarius
 — 523 iambicus septenarius
 — 524 526 527 trochaici octonarii
 — 525 et 528 trochaici septenarii
 — 529 532 ad 534 trochaici octonarii
 — 530 et 531 535 ad 543 trochaici septenarii

- V. 544 ad 546 iambici octonarii.
 — 547 ad 565 trochaici septenarii
 — 566 ad 606 iambici octonarii
 — 607 iambicus septenarius
 — 608 iambicus octonarius
 — 610 et 611 trochaici septenarii
 — 612 iambicus senarius
 — 613 et 615 trochaici octonarii
 — 614 616 ad 620 trochaici septenarii
 — 621 iambicus quaternarius
 — 622 iambicus septenarius
 — 623 ad 726 iambici senarii
 — 727 ad 730 iambici octonarii
 — 731 iambicus dimeter catalecticus
 — 732 ad 742 iambici septenarii
 — 743 744 745 iambici octonarii
 — 746 et 747 trochaici octonarii
 — 748 ad 767 trochaici septenarii
 — 768 et 769 trochaici octonarii
 — 770 ad 798 iambici septenarii
 — 799 ad 815 trochaici septenarii
 — 816 ad 840 iambici septenarii
 — 841 trochaicus octonarius
 — 842 ad 846 trochaici septenarii
 — 847 trochaicus octonarius
 — 848 et 849 trochaici septenarii
 — 850 trochaicus dimeter catalecticus
 — 851 et 852 trochaici septenarii
 — 853 iambicus octonarius
 — 854 ad 858 iambici senarii
 — 859 ad 868 iambici octonarii
 — 869 ad 874 trochaici septenarii
 — 875 ad 878 iambici octonarii
 — 879 et 880 trochaici septenarii.
-

P. TERENTI

A D E L P H O E.

GRAECA · MENANDRV · ACTA · LVDIS · FV-
NERALIBVS · QVOS · FECERE · LVCIO · AE-
MILIO · PAVLO · L · FABIVS · MAXVMVS · P
CORNELIVS · AFRICANVS · EGIT · L · AMBI-
VIVS · TVRPPIO · MODOS · FECIT · FLACCVS
CLAVDI · TIB · SARRANIS · TOTA · FACTA
SEXTA · M · CORNELIO · CETHEGO · L · [ANI-
CIO] · GALLO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Duós cum haberet Démea adulescéntulos,
dat Mícioni frátri adoptandum Aéschinum,
sed Ctésiphonem rétinet. hunc citharístriae
lepóre captum súb duro ac tristí patre
fratér celabat Aéschínus: famám reī, 5
amórem in sese transférēbat: dénique
fidícinam lenoni éripit. vitiáverat
idem Aéschínus civem Átticam paupérculam
fidémque dederat hánc sibi uxorém fore.
Deméa iurgare, gráviter ferre: móx tamen, 10
ut véritas patefácta est, ducit Aéschínus
vitiátam, potitur Ctésipho citharístriam.

PERSONAE.

MICIO SENEX
DEMEA SENEX
SANNIO LENO
AESCHINES ADVLESCENS
SYRVS SERVOS
CTESIPHO ADVLESCENS
SOSTRATA MATRONA
CANTHARA NVTRIX
GETA SERVOS
HEGIO SENEX
PAMPHILA VIRGO
DROMO SERVOS

PROLOGVS.

Postquám poëta sénsit scripturám suam
 ab iníquis observári et advorsários
 rapere ín peiorem pártē quam acturí sumus :
 indício de se ipse érit, vos eritis iúdiceſ,
 laudín an vitio dúci id factum opórteat. 5
 Synápothnescontes Díphili comoédiast :
 eam Cómmorientis Plaútus fecit fábulam.
 in Graéca adulescens ést, qui lenoni éripit
 meretricem in prima fábulā : eum Plautús locum
 reliquit integrum. híc eum sumpsít sibi 10
 in Adélphos, verbum dé verbo expressum éxtulit.
 eam nós acturi súmus novam : pernóſcite
 furtúmne factum exístumetis án locum
 reprénsum, qui praetéritus neclegéntiaſt.
 nam quód isti dicunt málivoli, homines nóbilis 15
 hunc ádiutare adsídueque una scríbere :
 quod illi maledictum vémens esse exístumant,
 eam laúdem hic ducit máxumam, quom illís placet,
 qui vóbis univórsis et populó placent,
 quorum ópera in bello, in ótio, in negótio 20
 suo quísque tempore úsust sine supérbia.
 dehinc ne éxpectetis árgumentum fábulae :
 senés qui primi vénient, ei partem áperient,
 in agéndo partem osténdent. facite acquánimitas
 * * * * *
 poëtae ad scribendum aúgeat indústriam. 25

ACTVS I.

Micio.

- I 1 Storáx. non rediit hác nocte a cena Aéschinus
 neque sérvolorum quísquam, qui advorsum íverant.
 profécto hoc vere dicunt: si absis úspiam,
 [aut ibi si cesses] évenire ea sátius est
 5 quae in te úxor dicit [et quae in animo cogitat] 30
 iráta quam illa quae parentes própítii.
 uxór, si cesses, aut te amare cógitat
 aut téte amari aut pótare atque animo óbsequi
 et tíbi bene esse, sóli sibi quom sít male.
 10 ego quía non rediit fílius quae cógito! 35
 quibus núnc sollicitor rébus! ne aut ille álserit
 aut úspiam cecíderit aut *crus* frégerit
 aliquí. vah, quemquamne hómínem in animum instí-
 tuere
 paráre quod sit cárius quam ipse ést sibi!
 15 atque éx me hic natus nón est, sed ex fratré meo. 40
 dissímili is studiost iam índé ab adulescéntia.
 ego hanc clementem vítam urbanam atque ótium
 secútus sum et, quod fórtunatum istí putant,
 uxórem numquam habui. ille contra haec ómnia:
 20 ruri ágere vitam: sémper parce ac dúriter 45
 se habére: uxorem dúxit: nati fílii
 duo: índé ego hunc maiórem adoptaví mihi:
 edúxi a parvolo, hábui, amavi pró meo;
 in có me oblecto: sólum id est carúm mihi.
 25 ille út item contra me hábeat facio sédulo: 50
 do, praétermitto: nón necesse habeo ómnia
 pro meó iure agere: póstre mo, alii clánculum
 patrés quae faciunt, quae fert adulescéntia,
 ea né me celet cónsuefecí fílium.
 30 nam quí mentiri aut fállere insuerít patrem, 55
fraudáre tanto mágis audebit céteros.
 pudóre et liberálitate líberos

- retinere satius esse credo quam metu.
 haec fratri mecum non conveniunt neque placent.
- 35 venit ad me saepe clamitans 'quid, Micio? 60
 quor perdis adulescentem nobis? quor amat?
 quor potat? quor tu his rebus sumptum suggeris?
 vestitu nimio indulges: nimium ineptus es.'
 nimium ipsest durus praeter aequomque et bonum:
- 40 et errat longe mea quidem sententia, 65
 qui imperium credat gravius esse aut stabilius,
 vi quod fit, quam illud quod amicitia adiungitur.
 mea sic est ratio et sic animum induco meum:
 malo coactus qui suum officium facit,
- 45 dum id rescitum iri credit, tantisper cavet: 70
 si sperat fore clam, rursus ad ingenium redit.
 ille quem beneficio adiungas ex animo facit,
 studet par referre, praesens absens[que] idem erit.
 hoc patriumst, potius consuefacere filium
- 50 sua sponte recte facere quam alieno metu: 75
 hoc pater ac dominus interest: hoc qui nequit,
 fateatur nescire imperare liberis.
 sed estne hic ipse, de quo agebam? et certe is est.
 nescio quid tristem video: credo iam, ut solet,
- 55 iurgabit. salvom te advenire, Demea, 80
 gaudemus.

DEMEA. MICIO.

- I 2 DE. ehem opportune: te ipsum quaerito.
 MI. quid tristis es? DE. rogas me? ubi nobis Aeschinust?
- scin iam* quid tristis ego sim? MI. dixi hoc fore?
 quid fecit? DE. quid ille fecerit? quem neque pudet
- 5 quicquam, nec metuit quemquam, neque legem putat
 tenere se ullam. nam illa quae antehac facta sunt 86
 omitto: modo quid designavit? MI. quid nam id est?
 DE. foris ecfregit atque in aedis inruit
 alienas: ipsum dominum atque omnem familiam
- 10 mulcavit usque ad mortem: eripuit mulierem 90
 quam amabat. clamant omnes indignissime
 factum esse: hoc adveniēti quot mihi, Micio,
 dixere! in orest omni populo. denique,

- si cónferendum exéplumst, non fratrém videt
 15 reí dare operam rúri parcum ac sóbrium? 95
 nullum húius simile fáctum. haec quom illi, Mício,
 dicó, tibi dico: tú illum corrumpí sinis.
 MI. homine íperito núnquam quicquam iniústiust,
 qui nísi quod ipse fécit nil rectúm putat.
 20 DE. quorsum ístuc? MI. quia tu, Démea, haec male
 iúdicas. 100
 non ést flagitium, míhi crede, adulescéntulum
 scortári, neque potáre: non est: néque foris
 ecfringere. haec si néque ego neque tu fécimur,
 non siit egestas fácere nos. tu núnc tibi
 25 id laúdi ducis, quód tum fecisti ínopia? 105
 iniúriumst: nam si ésset unde id fíeret,
 facerémus. et tu illúm tuom, si essés homo,
 sinerés nunc facere, dúm per aetatém licet,
 potiús quam, ubi te expectátum eiecissét foras,
 30 aliéniore aetáte post facerét tamen. 110
 DE. pro Iúppiter, tu homo ádigis me ad insániam.
 non ést flagitium fácere haec adulescéntulum?
 MI. auscúlta, ne me obtúndas de hac re saépius.
 tuom fílium dedísti adoptandúm mihi:
 35 is méus est factus: síquid peccat, Démea, 115
 mihi péccat: ego illi máxumam partém fero.
 scortátur, potat, ólet unguenta: dé meo;
 amet: dábitur a me argéntum, dum erit cómodum.
 ubi nó n erit, fortásse excludetúr foras.
 40 foris ecfregit: réstituentur; díscidit 120
 vestém: resarciétur. et (dis grátia)
 est únde haec fiant, ét adhuc non molésta sunt.
 postrémo aut desine aút cedo quemvis árbitrum:
 te plúra in hac re péccare ostendam. DE. eí mihi,
 45 pater ésse disce ab íllis, qui veré sciunt. 125
 MI. nátura tu illi páter es, consuliis ego.
 DE. tun cónsulis quicquam? MI. á, si pergis, ábiero.
 DE. sicíne agis? MI. an ego tótiens de eadem re aú-
 diam?
 DE. curaést mihi. MI. et mihi cúraest. verum,
 Démea,
 50 curémus acquam utérque partem: tu álterum, 130

ego item álterum. nam ambós curare própemodum
repóscere illumst quém dedisti. DE. a, Mício.

MI. mihi sic videtur. DE. quíd istic? si tibi istúc
placet,

profúndat perdat péreat, nil ad me áttinet. 134

55 iam sí verbum unum pósthac... MI. rursum, Démea,
iráscere? DE. an non crédis? repeto quém dedi?

aegrést: alienus nón sum: si obsto... em, désino.

unúm vis curem, cúro. et est dis grátia,
quom ita út volo est; isté tuos ipse séntiet

60 postérius: nolo in illum gravius dicere. 140

MI. nec nil neque omnia haéc sunt quae dicít: tamen

non nil molesta haec súnt mihi: sed osténdere

me aegré pati illi nólui: nam itást homo:

quod pláco, advorsor sédulo et detérreo;

65 tamen víx humane pátitur: verum si aúgeam 145

aut étiam adiutor sím éius iracúndiae,

insániam profécto cum illo. etsi Aéschinus

non nállam in hac re nóbis facit iniúriam.

quam hic nón amavit méretricem? aut quoi nón dedit

70 aliquíd? postremo núper (credo iam ómnium 150

tacdébat) dixit vélle uxorem dúcere.

sperábam iam deférvisse adulescéntiam:

gaudébam. ecce autem de íntegro: nisi quídquid est

volo scíre atque hominem cónvenire, si ápud forumst.

ACTVS II.

SANNIO. AESCHINVS. (PARMENO. PSALTRIA.)

II 1 SA. Óbsecro, populáres, ferte mísero atque innocéti
auxilium: 155

súbvenite inopi. AE. ótiose, núnciam ilico híc con-
siste.

quíd respectas? nil periclist: númquam, dum ego
adéro, híc te tanget.

SA. égo istam invitis ómnibus.

5 AE. quamquámst scelestus, nón committet hódie um-
quam iterum ut vápulet.

SA. Aéschine, audi, né te ignarum fuisse dicas meórum
morum, 160

léno ego sum. AE. scio. SA. át ita, ut usquam fuit
fide quisquam óptuma.

tú quod te postérius purges, hánc iniuriám mihi nolle
factam esse, huius non fáciam. crede hoc, égo meum
ius pérsequar:

10 néque tu verbis sólves umquam, quód mihi re male fé-
ceris.

nóvi ego vostra haec 'nóllem factum: dábitur ius iu-
rándum, indignum 165
te ésse iniuria hác', indignis quom égomet sim accep-
tús modis.

AE. ábi prae strenue ác foris aperi. SA. céterum hoc
nilí facis?

AE. í intro nunciam. SA. át enim non sinam. AE. ác-
cede illuc, Pármeno:

15 nímium istoc abísti: hic propter hunc adsiste: em,
síc volo.

cave núnciam oculos á meis oculis quóquam demoveás
tuos, 170

ne móra sit, si innuerím, quin pugnus cóntinuo in mala
haéreat.

SA. istúc volo ergo ipsum éxperi. AE. em, sérvá:
omitte múlicrem.

SA. o fácinus indignúm. AE. geminabit nísi caves.
SA. ei miseró mihi.

20 AE. non ínnueram: verum ín istam partem pótius pec-
cató tamen.

i núnciam. SA. quid hóc reist? regnumne, Aéschine,
hic tu pössides? 175

AE. si pössiderem, ornátus esses éx tuis virtútibus.

SA. quid tíbi rei mecumst? AE. níl. SA. quid? nos-
tin qui sim? AE. non desidéro.

SA. tetigín tui quicquam? AE. si áttigisses, férres in-
fortúnium.

25 SA. qui tíbi magis licét meam habere, pró qua ego ar-
gentúm dedi?

- respónde. AE. ante acdis nón fecisse erit mélius hic
convítium: 180
nam sí molestus pérgis esse, iam íntro abripiere át-
que ibi
usque ád necem operiére loris. SA. lóris liber? AE.
síc erit.
SA. o hómínem ímpurum: hícín libertatem áiunt esse
acquam ómnibus?
30 AE. si sátis iam debaccháus es, leno, áudi si vis núnc-
iam.
SA. egon débacechatus sum áútem an tu in me? AE.
mítte ista atque ad rém redi. 185
SA. quam rém? quo redeam? AE. iámne me vis dícere
id quod ad te áttinet?
SA. cupio, aéqui modo aliquíd. AE. vah, leno iníqua
me non vólt loqui.
SA. lenó sum, pernícíés communis, fáteor, adulescéntium,
35 períúrus, pestis: támen tibi a me núllast orta iniúria.
AE. nam herele étiam hoc restat. SA. ílluc quaeso
rédi, quo ocecpisti, Aéschine. 190
AE. mínis viginti tú illam emisti? SA. lóquer'is. AE.
tibi vortát male.
argénti tantum dábitur. SA. quid? si ego [tibi] illam
nolo véndere,
cogés me? AE. minume. SA. námque id metui. AE.
néque vendundam cénseo,
40 quae liberast: nam ego líberali illam ádsero causá
manu.
nunc víde utrum vis: argéntum accipere an causám
meditari tuam. 195
delíbera hoc, dum ego rédeo, leno. SA. pró supreme
Iúppiter,
mínime miror qui ínsanire ocepiunt ex iniúria.
dómi me arripuit, vérberavit: me ínvito abduxít
meam:
45 hómíni misero plús quíngentos cólaphos ínfregít mihi.
ób malefacta haec tántidem emptam póstulat sibi trá-
dier. 200
vérum enim quando béne promeruit, fiat: suom ius
póstulat.

áge iam cupio, sí modo argentum réddat. sed ego hoc
háriolor :

úbi me dixeró dare tanti, téstis faciet ílico,

50 véndidisse mé, de argento sómnum : ‘mox : crás redi.’

íd quoque possum férre, si modo réddat, quamquam
iniúriumst. 205

vérum cogito íd quod res est : quádo eum quaestum
incéperis,

accipiunda et mússitanda iniúria adulescéntiumst.

séd nemo dabít : frustra egomet mécum has rationés
puto.

SYRVS. SANNIO.

II 2 SY. Tace, égomet conveniam ípsum : cupide accípiat
faxy atque étiam

bene dícat secum esse áctum. quid istuc, Sánnio, est
quod te aúdio 210

nesció quid concertásse cum ero ? SA. núnquam vidi
iníquiis

certátionem cómparatam, quam háec hodie inter nós
fuit :

5 ego vápulando ille vérberando usque, ámbo defessí
sumus.

SY. tua culpa. SA. quid facerem ? SY. ádulescenti mó-
rem gestum opórtuit.

SA. qui pótui melius, quí hodie usque os praébui ?

SY. age, scis quíd loquar ? 215
pecúniam in locó negligere máximum interdúmst lu-
crum : SA. hui !

SY. metuísti, si nunc dé tuo iure cóncessisses paú-
lulum,

10 adulescénti esses mórigeratus, hómínium homo stultís-
sume,

ne nó n tibi istuc faéneraret. SA. égo spem pretio nó n
emo.

SY. nunquám rem facies : ábi, nescis inéscare homines,
Sánnio. 220

SA. credo ístuc melius ésse : verum ego núnquam adeo
astutús fui,

quin quíddid possem mállem auferre pótius in praeséntia.

- 15 Sy. age nóvi tuom animúm : quasi iam usquam tibi
sint vigintí minae,
dum huic óbsequare. praeterea autem te aiunt proficisci Cyprum, SA. hem.
Sy. coemísse hinc quae illuc véheres multa, návem
conductam : hóc scio, 225
animús tibi pendet. úbi illinc spero rédieris, tamen
hóc ages.

SA. nusquám pedem. perii hércle : hac illi spe hóc inceperúnt. Sy. timet :

- 20 iniéci scrupulum hómini. SA. o scelera : illúd vide,
ut in ípso articulo opprésit. emptae múlieres
complúres et item hinc ália quae portó Cyprum. 230
nisi eo ad mercatum vénio, damnum máximumst.
nunc si hóc omitto ac túm agam ubi illinc rédiero,

- 25 nil ést ; refrikerít res : ‘nunc demúm venis ?
quor pássu’s ? ubi eras ?’ út sit satius pérdere
quam aut núnc manere tám diu aut tum pérsequi. 235
Sy. iamne énumerasti [id] quód ad te rediturúm putes ?
SA. hocíne illo dignumst ? hócíne incipere Aéschinum ?

- 30 per opprèssionem ut hánc mi eripere póstulet ?
Sy. labáscit. unum hoc hábeo : vide si sátis placet :
potiús quam venias ín periculum, Sánnio, 240
servésne an perdas tótum, dividuóm face.
minás decem conrádet alicunde. SA. eí mihi,

- 35 etiám de sorte núnc venio in dubiúm miser ?
pudét nil ? omnis déntis labefecít mihi :
praeterea colaphis túber est totúm caput : 245
etiam ínsuper defrúdat ? nusquam abeo. Sy. út lubet :
numquíd vis quin abeam ? SA. imó hercle hoc quacsó,
Syre,

- 40 ut ut haéc sunt acta, pótius quam litís sequar,
meum míhi reddatur, sáltem quanti emptást, Syre.
scio té non usum antehác amicitíá mea : 250
memorém me dices ésse et gratum. Sy. sédulo
facíam. sed Ctesiphónem video : laétus est

- 45 de amíca. SA. quid quod te óro ? Sy. paulispér mane.

CTESIPHO. SYRVS. (SANNIO.)

II 3 Ct. Abs quívis homine, quómst opus, beneficiúm acci-
pere gaúdeas :

verum énim vero id demúm iuvat, si quem aéquomst
facere is béne facit. 255

o fráter frater, quíd ego nunc te laúdem ? satis certó
scio :

numquam íta magnifice quícquam dicam, id vírtus quin
superét tua.

5 itaque únám hanc rem me habére praeter álios prae-
cipuam árbitror,
fratrem hómíni nemíni ésse primarum ártium magis
príncipem.

Sx. o Ctésipho. Ct. o Syre, Aéschínus ubist ? Sx.
éllum, te expectát domi. Ct. hem. 260

Sx. quid est ? Ct. quíd sit ? illius ópera, Syre, nunc
vívo : festivóm caput,
qui ignóminias sibi póst putavit ésse prae meo cóm-
modo,

10 maledícta, famam, méum amorem ét peccatum in sese
tránstulit :

nil pótis supra. quid nám foris crepuit ? Sx. máne,
mane : ipse exít foras.

AESCHINVS. SANNIO. CTESIPHO. SYRVS.

II 4 Ae. Vbist ille sacrilegús ? Sa. me quaerit. núnquid
nam ecfert ? óccidi : 265

nil vídeo. Ae. ehem opportúne : te ipsum quaéro :
quid fit, Ctésipho ?

in tútost omnis rés : omítte véro tristitiém tuam.

Ct. ego illam hérele vero omítto, qui quidem te há-
beam fratrem : o mi Aéschine,

5 o mí germane : a, véreor coram in ós te laudare ám-
plius,

ne id ádsentandi mágis quam quo habeam grátum fa-
cere exístumes. 270

Ae. age inépte, quasi nunc nó nórímus nós inter nos
Ctésipho.

hoc míhi dolet, nos séro rescisse ét paene in eum *ré-*
locum
 redísse, ut si omnes cúperent nil tibi póssent auxi-
liárier.

¹⁰ Ct. pudébat. AÆ. a, stultítias istaec, nón pudor : tam
ob párvolam

rem paéne e patria ! túrpe dictu. deós quaeso ut is-
taec próhibcant. 275

Ct. peccávi. AÆ. quid aít tándem nobis Sánnio ? Sy.
iam mítis est.

AÆ. ego ád forum ibo, ut hunc absolvam : tu íntro
ad illam, Ctésipho.

SA. Syre, ísta. Sy. eamus : námque hic properat ín
Cyprum. SA. ne tám quidem :

¹⁵ quamvís etiam maneo ótiosus híc. Sy. reddetur : né
time.

SA. at ut ómne reddat. Sy. ómne reddet : táce modo
ac sequere hác. SA. sequor. 280

Ct. heus heús, Syre. Sy. quid est ? Ct. óbsecro her-
cle te, hóminem istum inpuríssimum
 quam prímum absolvitóte, ne, si mágis inritatús siet,
 aliqua ád patrem hoc permánet atque ego túm perpetuo
périerim.

²⁰ Sy. non fiet, bono animo és : tu cum illa te íntus ob-
lecta ínterim

et léctulos iube stérni nobis ét parari cétera. 285
 ego íam transacta ré convortam mé domum cum ob-
sónio.

Ct. ita quaéso : quando hoc béne successit, hílare hunc
sumamús diem.

ACTVS III.

SOSTRATA. CANTHARA.

III 1 So. Óbsecro, mea nútrix, quid nunc fíet? CA. quid
fiát rogas?

recte édepol spero. So. módo dolores, méa tu, occi-
piunt prímulum.

CA. iam núnc times, quasi númquam adfueris, núm-
quam tute pépereris? 290

So. miserám me, neminem hábeo, (solae súmus: Geta
autem hic nón adest)

5 nec quem ad obstetrícem mittam, nec qui arcessat
Aéschinum.

CA. pól is quidem iam hic áderit: nam numquam únum
intermittít diem,

quin sémper veniat. So. sólus mearum míseriarumst
rémedium.

CA. é re nata mélius fieri hau pótuit quam factúmst,
era, 295

quándo vitium oblátumst, quod ad illum áttinet potís-
sumum,

10 tálem, tali *ingénio* atque animo, nátum ex tanta fá-
milia.

So. íta pol est ut dícis: salvos nóbis deos quaeso út
siet.

GETA. SOSTRATA. CANTHARA.

III 2 GE. Nunc illud est, quom, si ómnia omnes súa consilia
cónferant

atque huíc malo salútem quaerant, aúxili nil ádfe-
rant, 300

quod míhique eracque fíliacque erílist. vae miseró
míhi:

tot rés repente círcumvallant, úndo emergi nón potest:

5 vís egestas íniustitia sólitude infámia.

hócine sacclum! o scélera, o genera sácrilega, o homi-
nem ínpium,

So. me míseram, quid namst quód sic video tímídum et
properantém Getam? 305

GE. quem néque fides neque iús iurandum néque illum
misericórdia

représsit neque refléxit neque quod pártus instabát
prope,

10 quoi míserae indigne pér vim vitium obtúlerat. So.
non intéllego

satis quae loquatur. CA. própius obsecro áccedamus,
Sóstrata. GE. a

me míserum, vix sum cómpos animi, ita árdeo ira-
cúndia. 310

nil ést quod malim quam íllam totam fámiliam dari mi
óbviam,

ut ego íram hanc in eos évomam omnem, dum aégri-
tudo haec ést recens.

15 satís mihi habeam súpplici, dum illós ulciscar módo
probe.

seni ánimam primum extínguerem ipsi, qui íllud pro-
duxit scelus:

tum autém Syrum impulsórem, vah, quibus íllum lace-
rarém modis! 315

sublímem médium primum arríperem et capite in ter-
ram státuerem,

ut cérebro dispergát viam.

20 ádulescenti ipsi ériperem oculos, póst haec praecipitém
darem.

céteros ruerem ágerem raperem túnderem et prostér-
nerem.

sed céssó eram hoc malo ínpertiri própere? So. revo-
cenús. Geta. 320

GE. hem, quísqvis es, sine me. So. égo sum Sostrata.

GE. úbi east? te ipsam quaérito,

te éxpeto: oppido ópportune te óbtulisti mi óbviam,

25 éra. So. quid ést? quid trépidas? GE. ei mi. CA.
quíd festinas, mí Geta?

ánimam recipe. GE. prórsus So. quíd istue 'prórsus'
ergost? GE. périimus:

áctumst. So. eloquere, óbsecro te, quíd sit. GE. iam

So. quíd 'íám', Geta? 325

GE. Aéschínus So. quid is érgo? GE. alienus ést ab
nostra fámilia. So. hem,
périi. qua re? GE. amáre occepit áliam. So. vae mi-
seraé mihi.

30 GE. néque id occulte fért, ab lenone ípsus eripuíť palam.
So. sátin hoc certumst? GE. cértum : hisce oculis égo-
met vidi, Sóstrata. So. a
me míscram. quid iam crédas? aut quoi crédas? nos-
trumne Aéschínus? 330
nostram ómnium vitam, ín quo nostrae spés opesque
omnés sitae?

quí sine hac iurábat se unum númquam victurúm diem?

35 quí se in sui gremió positurum púerum dicebát patris?
ita óbsecraturum, út liceret hánc se uxorem dúcere?

GE. era, lácrumas mitte ac pótius quod ad hanc rem
ópus est porro próspecte : 335
patiámurne an narrémus quoipiam? CA. aú au, mi
homo, sánus es?

an hoc próferendum tibi videtur úsquam? GE. mihi
quidem *haú* placet.

40 iam prímum illum alieno ánimo a nobis ésse res ipsa
índicat.

nunc si hóc palam próferimus, ille infítias ibit, sát scio :
tua fáma et gnatae víta in dubium véniet. tum si
máxime 340

fateátur, quom amet áliam, non est útile hanc illí
dari.

quaprópter quoquo pácto tacitost ópus. So. a, minime
géntium :

45 non fáciam. GE. quid ages? So. próferam. CA. hem,
mea Sóstrata, vide quám rem agas.

So. peióre res locó non potis est ésse quam in quo nunc
sitast.

prímum índotatast: túm praeterea, quae secunda ei
dós erat, 345

periít: pro virgíné dari nuptum *haú* potest. hoc ré-
lieuomst:

si infítias ibit, téstis mecum est ánulus quem amíserat.

50 postrémo quando ego cónschia mihi sum, á me culpam
esse hánc procul,

neque prætium neque rem ullam intercessisse illa aut
 me indignam, Geta,
 expériar. GE. quid istic? cédo ut melius dicas. So.
 tu quantum potes 350
 abi atque Hégioni cónnato eius rem énarrato omnem
 ordine:
 nam is nóstro Simuló fuit summus ét nos coluit máxime.
 55 GE. nam hercle álius nemo réspicit nos. So. própéra
 tu, mea Cánthara,
 curre, óbstetricem accérse, ut quom opus sit ne ín mora
 nobis siet.

DEMEA. SYRVS.

- III 3 DE. Dispérii: Ctesiphónem audiui filium 355
 uná fuisse in ráptione cum Aéschino.
 id mísero restat míhi mali, si illúm potest,
 qui aliquóí reist, etiam eum ad nequitiam addúcere.
 5 ubi ego illum quaeram? crédo abductum in gáncum
 aliquó: persuasit ille impurus, sát scio. 360
 sed ecclúm Syrum ire vídeo: iam hinc scibo úbi siet.
 atqui hércle hic de grege illost: si me sénsenit
 eum quaéritare, númquam dicet cárnufex.
 10 non óstendam id me vélle. SY. omnem rem módo seni
 quo pácto haberet énarramus ordine. 365
 nil quícquam vidi láetius. DE. pro Iúppiter,
 hominis stultitiam. SY. cónlaudavit filium:
 mihi, qui id dedissem cónsilium, egit grátias.
 15 DE. disrúmpor. SY. argentum ádnúmeravit ílico:
 dedít praeterea in súmptum dimidiúm minae: 370
 id dítributum sánest ex senténtia. DE. hem,
 huic mándes, siquid récte curatúm velis.
 SY. ehem Démea, haud aspéxeram te: quíd agitur?
 20 DE. quid agátur? vostram néqueo mirarí satis
 ratiónem. SY. est hercle inépta, ne dicám dolo, 375
 absurda. piscis céteros purgá, Dromo:
 congrum ístum maxumum ín aqua sinito lúdero
 tantísper: ubi ego rédiéro, exossábitur:
 25 prius nólo. DE. haecin flagítia! SY. mihi quidem *haú*
 placent,
 et clámo saepe. sálsamenta haec, Stéphanio, 380

fac mácerentur púlchre. DE. di vostrám fidem,
utrúm studione id síbi habet an laudí putat
fore, sí perdiderit gnátum? vae miseró mihi.

30 vidére videor iám diem illum, quom hínc egens
profúgiét aliquo militatum. SY. o Démea, 385
istúc est sapere, nón quod ante pedés modost
vidére, sed etiam illa quae futúra sunt
prospícere. DE. quid? istaec iám penes vos psáltríast?

35 SY. ellam íntus. DE. eho, an domíst habiturus? SY.
crédo, ut est

deméntia. DE. haecin fieri! SY. inepta lénitas 390
patris ét facilitas práva. DE. fratris mé quidem
pudét pigetque. SY. nímium inter vos, Démea,
(non quía ades praesens díco hoc) pernimum ínter est.

40 tu, quántus quantu's, níl nisi sapiéntia es,
ille sómnum. *num* sínères vero illúm tuom 395
facere haéc? DE. sínere illum? aut nón sex totis
ménsibus

prius ólfecissem, quám ille quicquam coéperet?

SY. vigilántiam tuam tú mihi narras? DE. síc siet

45 [modo] ut núnc est, quaeso. SY. ut quisque suom volt
ésse, itast.

DE. quid eúm? vidistin hódie? SY. tuomne filium? 400
abigam húnc rus. iam dudum áliquíd ruri agere ár-
bitror.

DE. satin scís ibi esse? SY. oh, quem égomet produxi.

DE. óptumest:

metuí ne haereret híc. SY. atque iratum ádmodum.

50 DE. quid aútem? SY. adortus iúrgíost fratrem ápod
forum

de psáltria istac. DE. aín vero? SY. a, níl réticuit. 405
nam ut númerabatur fórte argentum, intérvénit
homo de ímproviso: coépit clamare 'o Aéschine,
haecíne flagítia fácere te! haec te admíttere

55 indígna genere nóstro!' DE. oh, lacrumo gaúdio.

SY. 'non tu hóc argentum pérdis, sed vitám tuam.' 410

DE. salvós sit: spero, est símilis maiorúm suom. SY. hui.

DE. Syre, praéceptorum plénust istorum ille. SY. phy:
domi hábuit unde dísceret. DE. fit sédulo:

60 níl praétermitto: cónsuefacio: dénique

inspícere tamquam in spéculum in vitas ómnium 415
iubeo átque ex aliis súmeré exemplúm sibi.

‘hoc fácito.’ Sy. recte sáne. De. ‘hoc fugito.’ Sy.
cállide.

De. ‘hoc laúdíst.’ Sy. istaec rés est. ‘hoc vitió datur.’

65 Sy. probíssume. De. porro autótem... Sy. non hercle
ótiumst

nunc mi aúscultandi. píscis ex senténtia 420

nactús sum: mihi ne córrumpantur caútiosst:

nam id nóbis tam flagítiumst quam illa, Démea,

non fácere vobis, quae módo dixti: et quód queo

70 consérvis ad eundem ístunc praecipió modum: 424

‘hoc sálsumst, hoc adústumst, hoc lautúmst parum:

illúd recte: iterum sic memento?’ sédulo

moneó, quae possum pró mea sapiéntia:

postrémo tamquam in spéculum in patinas, Démea,

75 inspícere iubeo et móneo quid facto úsus sit.

inépta haec esse, nós quae facimus, sentio: 430

verúm quid facias? út homost, ita morém geras.

numquíd vis? De. mentem vóbis meliorem dari.

Sy. tu rús hinc ibis? De. récta. Sy. nam quid tu híc
agas,

80 ubi síquid bene praecípias, nemo obtémperet?

De. ego véro hinc abeo, quándo is, quam obrem huc
véneram, 435

rus ábiit: illum cúro unum: ille ad me áttinet.

quando ita volt frater, de ístoc ipse víderit.

sed quis illic est, quem vídeo procul? estne Hégio

85 tribúlís noster? sí satis cerno, is est hércle: vah,

homo amícus nobis iam índe a puero (dí boni, 440

ne illíus modi iam mágna nobis cívium

penúriast) antíqua virtute ác fide.

hau cito mali quid órtum ex hoc sit públice.

90 quam gaúdeo! ubi etiam húius generis réliquias

restáre video, vívere etiam núnc lubet. 445

oppériar hominem hic, út salutem et cónloquar.

HEGIO. GETA. DEMEA. PAMPHILA.

III 4 HE. Pro di ínmortales, fácinus indignúm, Geta.
quid nárras? GE. sic est fáctum. HE. ex illan fámilia

- tam inliberale facinus esse ortum
 pol haú paternum istúc dedisti. 1! o Aéschine,
 5 de psáltria hac audívit: id illi nún² DE. vídelicet 450
 aliéno. pater id nílí pendit: eí mihi, dolet
 utinam híc [prope] adesset álicubi atque
 HE. nisi fácient quae illos aéquomst, hau audíret haec.
 GE. in té spes omnis, Hégio, nobís sitast: sic aúferent.
 10 te solum habemus, tú es patronus, tú pater: 455
 illé tibi moriens nós commendavít senex:
 si désiris tu, périimus. HE. cave díxeris:
 neque fáciam neque me sátis pie posse árbitor.
 DE. adíbo. salvere Hégionem plúrimum 460
 15 iubeo. HE. óh, te quaerebam ípsum: salve, Démea.
 DE. quid aútem? HE. maior filius tuos Aéschínus,
 quem frátri adoptandúm dedisti, néque boni
 neque líberalis fúnctus offíciumst viri.
 DE. quid istúc est? HE. nòstrum amícum noras Sí-
 mulum 465
 20 acquálem? DE. quid ní? HE. fíliam eius vírginem
 vitiávit. DE. hem. HE. mane: nón dum audisti, Dé-
 mea,
 quod ést gravissimum. DE. án quid est etiam ámplius?
 HE. vero ámplius: nam hoc quídem ferundum aliquó
 modost:
 persuásit nox amór vinum adulescéntia: 470
 25 humánumst. ubi scit fáctum, ad matrem vírginis
 venit ípsus ultro lácrumans orans óbsecrans
 fidém dans, iurans sé illam ducturúm domum.
 ignótumst, tacitumst, créditumst. virgo éx eo
 compréssu gravidast fácta; hic mensis décumus est:
 30 ille bónus vir nobis psáltriam, si díis placet, 476
 parávit, quicum vívat: illam désérit.
 DE. pro cérton tu istacc dícis? HE. mater vírginis
 in médiost, ipsa vírgo, res ipsa, híc Geta
 practérea, ut captus ést servorum, nón malus 480
 35 neque inérs: alit illas, solum omnem fámiliam
 susténtat: hunc abdúce, vinci, quáere rem.
 GE. immo hércle extorque, nísi ita factumst, Démea;
 postrémo non negábit: coram ipsúm cedo.
 DE. pudét: nec quid agam néque quid huic respóndeam

- 40 sciō. PA. miseram me, differor doloribus. 486
Iunō Lucina, fēr opem: serva me, óbsecro. HE. hem,
num nam illa quaeso párturit? GE. certe, Hégio. HE.
hem:
illaec fidem nunc vóstram inplorat, Démea,
quod vós ius cogit, id voluntate ímpetret. 490
45 haec primū ut fiant deós quaeso ut vobis decet.
sin áliiter animus vóster est, ego, Démea,
lunmá vi defendam hanc atque illum mórtuom.
cognátus mihi erat: úna a pueris párvolis
sumus éducti: una sémper militiae ét domi 495
50 fuimús: paupertatem úna pertulimús gravem.
quaprópter nitar, fáciam, experiar, dénique
animám relinquam pótius quam illas déseram.
53 quid míhi respondes? DE. frátreem conveniam, Hégio.
55 HE. sed, Démea, hoc tu fácito cum animo cógites, 500
quam vós facillume ágitis, quam estis máxime
poténtes dites fórtunati nóbiles,
tam máxime vos aéquo animo aequa nóscere
opórtet, si vos vóltis perhiberí probos.
60 DE. redíto: fient quae fieri aequomst ómnia. 505
HE. decét te facere. Géta, duc me intro ad Sóstratam.
DE. non me iudicante haec fiunt: utinam hic sit modo
defúntum: verum nímia illaec licéntia
profécto evadet in aliquod magnúm malum.
65 ibo ác requiram frátreem, ut in eum haec évomam. 510

HEGIO.

- III 5 Bono ánimo fac sis, Sóstrata, et istam quód potes
fac cónsolere. ego Mícionem, si ápod forumst,
convéniam atque ut res géstast narrabo órdine:
si *ita* ést, facturús út sit officiúm suom,
5 faciát: sin aliter de hác re est eius senténtia, 515
respóndeat mi, ut quíd agam quam primúm sciam.

20 virtútes narro. Ct. meás? Sy. tuas: homini flico la-
 crumae cadunt
 quasi púero gaudio. én tibi autem. Ct. quíd namst?
 Sy. lupus in fábula.
 Ct. pater ést? Sy. is ipsust. Ct. Sýre, quíd agimus?
 Sy. fúge modo intro, ego vídero.
 Ct. siquíd rogabit, núsquam tu me: audístin? Sy.
 potin ut désinas?

DEMEA. CTESIPHO. SYRVS.

IV 2 DE. Ne égo homo infelix: prímum fratrem núsquam
 inuenio géntium: 540
 praéterea autem, dum illum quaero, a villa mercen-
 nárium
 vídi: is filiúm negat esse rúri: nec quíd agám scio.
 Ct. Sýre. Sy. quíd est? Ct. men quaérit? Sy. ve-
 rum. Ct. périi. Sy. quin tu animó bono es.
 5 DE. quíd hoc malum infelícitatis? néqueo satis decér-
 nere:
 nísi me credo huic ésse natum reí, ferundis míseriis. 545
 prímus sentió mala nostra: prímus rescisco ómnia:
 prímus porro obnúntio: aegre sólus, siquíd fit, fero.
 Sy. rídeo hunc: primum aít se scire: is sólus nescit
 ómnia.
 10 DE. núnc redeo: si fórtē frater rédierit visó. Ct.
 Syre,
 óbsecro, vide ne ille huc prorsus se ínruat. Sy. etiám
 taces? 550
 égo cavebo. Ct. núnquam herele hodie ego ístuc com-
 mittám tibi:
 nám me iam in cellam áliquam cum illa cónccludam: id
 tutíssimumst.
 Sy. áge, tamen ego hunc ámovebo. DE. séd ecceum sco-
 leratúm Syrum.
 15 SY. nón herele hic quídém durare quísquam, si sic fít,
 potest.
 scíre equidem voló, quot mihi sint dómini: quae haec
 est míseria! 555
 DE. quíd ille gáznit? quíd volt? quíd aís, bóne vir?
 est fratrér domi?

SY. quíd malum 'bone vír' mihi narras? équidem perii.

DE. quíd tibist?

SY. rógitas? Ctesiphó me pugnis míserum et istam
psáltriam

20 úsque occidit. DE. hém, quid narras? SY. ém, vide ut
discidít labrum. 559

DE. quam óbrem? SY. me impulsóre hanc emptam esse

aít. DE. non tu eum rus hínc modo

próduxe aibas? SY. fáctum: verum vénit post insá-
niens:

níl pepercit. nón puduisse vérberare hominém senem!
quem égo modo puerúm tantillum in mánibus gestaví
meis.

25 DE. laúdo: Ctesiphó, patrissas: ábi, virum te iúdico.

SY. laúdas? ne ille cóntinebit pósthac, si sapiét, ma-
nus. 565

DE. fórtiter. SY. perquám, quia miseram múlierem et
me sérvolum,

quí referire nón audebam, vícit: hui, perfórtiter.

DE. nón potuit melíus. idem quod ego séntit te esse
huic réi caput.

30 séd estne frater íntus? SY. non est. DE. úbi illum
inveniam cógito.

SY. scío ubi sit, verum hódie nunquam mónstrabo. DE.
hem, quid aís? SY. ita. 570

DE. dímminetur tíbi quidem iam cérebrum. SY. at
nomen néscio

íllius hominis, séd locum novi úbi sit. DE. dic ergó
locum.

SY. nóstin porticum ápuđ macellum hac deórsum? DE.
quid ní nóverim?

35 SY. praéterito hac récta platea súrsum: ubi eo véneris,
clívos deorsum vórsum est: hac te praécipitato:
póstea 575

ést ad hanc manúm sacellum: ibi ángiportum própter
est,

DE. quá nam? SY. illi ubi etiám caprificus mágna est.

DE. novi. SY. hac pérbito.

DE. íd quidem angipórtum non est pérvium. SY. verum
hércle: vah,

40 cénsem hominem me esse? erravi: in pórticum rursúm
redi:

sáne hac multo própíus ibis ét minor est errátio. 580
scín Cratini huius dítis aedis? DE. scío. SY. ubi eas

praetérieris,

ád sinistram hac récta platea; ubi ád Dianae véneris,
íto ad dextram: priús quam ad portam vénias, apud
ipsúm lacum

45 ést pistrilla et éxadvorsum fábrica: ibist. DE. quid
íbi facit?

SY. léctulos in sóle ilignis pédibus faciundós dedit. 585

DE. úbi potetis vós: bene sane. séd cesso ad eum pér-
gere?

SY. í sane: ego te exércebo hodie, ut dignus es, silicér-
nium.

Aéschinus odióse cessat: prándium corrúmpitur:

50 Ctésipho autem in amórest totus. égo iam prospiciám
mihi:

nám iam adibo atque únum quicquid, quód quidem
erít bellíssimum, 590

cárpam et cyathos sórbilans paulátim hunc producám
diem.

MICIO. HEGIO.

IV 3 MI. Ego in hác re nil repério, quam obrem laúder tanto
opere, Hégio.

meum offícium facio: quód peccatum a nóbis ortumst
córriego.

nisi sí me in illo crédidisti esse hóminum numero, qui
íta putant,

sibi fíeri iniuriam últro, si quam féceré ipsi expós-
tules, 595

5 et últro accusant: íd quia non est á me factum, agis
grátias?

HE. a, mínime: numquam te áliter atque es *esse* ani-
mum induxí meum.

sed quaéso ut una mécum ad matrem vírginis eas,
Mício,

atque ístacc eadem quae mihi dixisti túte dicas múlieri:

suspítionem hanc própter fratrem eius ésse et illam
psáltriam 600

* * * * *

10 MI. si ita aéquom censes aut si ita opus est fácto, eamus.

HE. béne facis :

nam et illic animum iám relevabis, quae dolore ac mí-
seria

tabéscit, et tuom offícium fueris fúnctus. sed si alitér
putas,

egomét narrabo quae mihi dixti. MI. imó ego ibo.

HE. béne facis :

omnés, quibus res sunt mínus secundae, mágis sunt
nescio quó modo 605

15 suspítiosi : ad cóntumeliam ómnia accipiúnt magis :

proptér suam inpoténtiam se sémper credunt lúdier. .

quaprópter te ipsum púrgare ipsi córam placabílius est.

MI. et récte et verum dícis. HE. sequere me érgo hac
intro. MI. máxume.

AESCHINVS.

IV 4 Discrúciór animi :

hócine de inprovíso mihi mali óbici 610

tántum, ut neque quid dé me faciam néc quid agam
certúm siet !

mémbra metu débilia súnť : animus timore

5 óbstipuit : péctore nil sístere consili quit.

vah, quó modo hac me expédiam turba ? tánta nunc
suspítio de me incidit : 615

néque ea inmerito : Sóstrata

crédit mihi me psáltriam hanc emísse : id anus mi indí-
cium fecit.

10 nám ut hinc forte [ca] ad óbstetricem erat míssa, ubi
eam vidi, ílico

accédo : rogito, Pámphila quid agát, iam partus ádsiet,
eone óbstetricem arcéssat. illa exclámat ‘abi, abi : iam,

Aéschine, 620

satis diú dedisti vérba : sat adhuc túa nos frustratást
fides.’

“hem, quíd istuc obsecro” ínquam “est?” ‘valcas, há-
beas illam quae placet.’

- 15 sensi ílico id illas súspicari : séd reprendi mé tamen,
nequíd de fratre gárrulao illi dícerem ac fierét palam.
núnc quid faciam? dícam fratris ésse hanc? quod mi-
numést opus 625
úsquam ecferrí: ac mítto: fieri pótis est ut nequa
éxeat.
ípsum id metuo ut crédant: tot concúrrunt veri sí-
milia :
20 égomet rapui : ipse égomet solvi argéntum : ad me ab-
ductást domum.
haéc adeo mea cúlpa fateor fieri. non me hanc rém
patri,
út ut erat gesta, índicasse! exórassem ut eam díce-
rem. 630
céssatum usque adhúc est: nunc porro, Aéschine, ex-
pergíscere :
núnc hoc primumst: ád illas ibo, ut púrgem me. ac-
cedam ád foris.
25 péríi : horresco sémper, ubi pultáre hasce occipió miser.
heús heus: Aeschínús ego sum. aperite áliquis actu-
tum óstium. 634
pródit nescio quís: concedam huc.

MICRO. AESCHINVS.

- IV 5 MI. Íta uti dixi, Sóstrata,
fácite: ego Aeschinúm conveniam, ut quó modo acta
haec súnť sciat.
séd quis ostium hóc pultavit? AE. páter herele est,
períi. MI. Aéschine,
AE. quid huic híc negotist? MI. táne has populísti
foris?
5 tacet. quór non ludo hunc áliquantisper? mélius est,
quandóquidem hoc numquam mi ípse voluit dícere. 640
nil míhi respondes? AE. nón equidem istas, quód
sciam.
MI. ita: nám mirabar, quíd hic negoti essét tibi.
crúbuit: salva rés est. AE. dic sodés, pater,
10 tibi véro quid istic ést reí? MI. nil míhi quidem.
amícus quídam me á foro abduxít modo 645

huc ádvocatam síbi. AE. quid? MI. ego dicám tibi:
habitánt hic quaedam múlieres paupérculae:
ut opínor has non nósse te, et certó scio:

15 neque ením diu huc migrárunt. AE. quid tum póstea?
MI. virgo ést cum matre. AE. pérge. MI. haec virgo
orbást patre: 650

hic méus amicus illi generest próxumus:
huic léges cogunt núbere hanc. AE. períí. MI. quid
est?

AE. nil: récte: perge. MI. is vénit ut secum ávehat:
20 nam habitát Miletí. AE. hem, vírginem ut secum
ávehat?

MI. sic ést. AE. Miletum usque óbsecro? MI. ita. AE.
animó malest. 655
quid ipsaé? quid aiunt? MI. quíd illas censes? níl
enim.

comménta mater ést, esse ex alió viro
nesció quo puerum nátum: neque eum nóminat:

25 priórem esse illum, nón oportere huíc dari.
AE. eho, nónne haec iusta tibi videtur póscere? 660
MI. non... AE. óbsecro non? án illam hinc abducét,
pater?

MI. quid illám ni abducat? AE. fáctum a vobis dúriter
inmísericorditérque atque etiam, si ést, pater,
30 dicéndum magis apérte, inliberáliter.

MI. quam obrém? AE. rogas me? quíd illi tandem
créditis 665

fore ánimi misero, quí cum ea consueví prior?
qui infélix hauscio án illam misere núnc amat,
quom hanc síbi videbit praésens praesentem éripi,

35 abdúci ab oculis? fácinus indignúm, pater.

MI. qua rátióne istuc? quís despondit? quís dedit?
quói quándo nupsit? aúctor his rebús quis est? 671
quor dúxit alienam? AE. án sedere opórtuit
domi vírginem tam grándem, dum cognátus hinc

40 illíne veniret éxpectantem? haec, mí pater,
te dicere aequom fúit et id deféndere. 675

MI. ridículum: advorsumne íllum causam dícerem,
quói véneram advocatús? sed quid ista, Aéschine,
nostra? aút quid nobis cum íllis? abeanús. quid est?

- 45 quíd lacrimas? AE. pater, óbsecro, ausculta. MI.
 Aéschine, audiui ómnia
 ét scio: nam té amo: quo magis quae agis curae súnť
 mihi. 680
 AE. íta velim me prómerentem amés, dum vivas, mí
 pater,
 út me hoc delictum ádmisisse in me, íd mihi vementér
 dolet
 ét me tui pudét. MI. credo hercle: nam íngenium
 noví tuom
- 50 líberale: séd vereor ne indíligens nimiúm sies.
 ín qua civitáte tandem te árbitrare vívere? 685
 vírginem vitiásti, quam te nón ius fuerat tángere.
 iam íd peccatum prímum magnum, *mágnum*, at hu-
 manúm tamen:
 fécere alii saépe item boni. at póstquam id evenít,
 cedo
- 55 núnquid circumspéxti? aut numquid túte prospéxti
 tibi,
 quíd fieret? qua fíeret? si te ipsúm mi puduit pró-
 loqui, 690
 quá resciscerem? haéc dum dubitas, ménses abierúnť
 decem.
 pródidisti et te ét illam miseram et gnátum, quod qui-
 dem in té fuit.
- quíd? credebas dórmiēti haec tíbi confecturós deos?
 60 ét illam sine tua ópera in cubiculum íri deductúm
 domum?
 nólim ceterárum rerum té socordem eodém modo. 695
 bóno animo es, ducés uxorem hanc. AE. hém. MI.
 bono, inquam, animo és. AE. pater,
 óbsecro, num lúdis tu [nunc] me? MI. égo te? quam
 obrem? AE. néscio:
 quía tam misere hoc ésse cupio vérum, eo vereór magis.
- 65 MI. ábi domum ac deos cómprecare, ut úxorem arces-
 sás: abi.
 AE. quíd? eam uxorem? MI. eám. AE. iam? MI.
 iam quantúm potest. AE. di mé, pater, 700
 ómnes oderínť, ni magis te quam óculos nunc ego amó
 meos.

MI. quíd ? quam illam ? AÆ. aequē. MI. pérbenigne.

AÆ. quíd ? ille ubist Milésius ?

MI. ábiit, periit, návem ascendit ; séd quor cessas ? AÆ.

ábi, pater :

70 tú potius deos cómprecare : nám tibi eos certó scio,
quó vir melior múlto es quam ego, obtémperaturós
magis. 705

MI. égo eo intro, ut quae opus súnť parentur : tú fac ut
dixi, sí sapis.

AÆ. quid hoc ést negoti ? hoc ést patrem esse aut hóc
est filium ésse ?

si fráter aut sodális esset, quí magis morem géreret ?

75 hic nón amandust ? hícine non gestándus in sinúst ?
hem : 709

itaque ádeo magnam mi ínicit sua cómmoditate cúram:
ne fórte imprudens fáciám quod nolít, sciens cavébo.
sed céssó ire intro, né morae meis núptiis egomét
siem ?

DEMEA. MICIO.

IV 6 DE. Deféssus sum ambulándo : ut, Syre, te cúm tua
monstrátione mágnus perdat Iúppiter !
perréptavi usque omne óppidum : ad portam, ád la-
cum, 715

quo nón ? neque illi ulla fábrica erat nec frátrem homo
5 vidísse se aibat quísqum. nunc veró domi
certum óbsidere est úsque, donec rédierit.

IV 7 MI. ibo, illis dicam nállam esse in nobís moram. 719

DE. sed eccum ípsum : te iam dúdum quaero, Micio.

MI. quid nám ? DE. fero alia flágitia ad te ingéntia
boni illíus adulescéntis. MI. ecce autém nova.

5 DE. capitália. MI. ohe iam. DE. néscis qui vir sít.
MI. scio.

DE. o stúlte, tu de psáltria me sómnias 724
agere : hóc peccatum in vírginemst civém. MI. scio.

DE. oho, scís et patere ? MI. quíd ni patiar ? DE. díe
mihí,

non clámas ? non insánis ? MI. non : malím quidem...

10 DE. puer nátust. MI. di bene vórtant. DE. virgo níl
habet.

MI. audívi. DE. et ducenda índotatast. MI. scílicet.
DE. quid núnc futurumst? MI. íd enim quod res ípsa
fert: 730

illínc huc transferétur virgo. DE. o Iúppiter,
istócíne pacto opórtet? MI. quid faciam ámplius?

15 DE. quid fácias? si non ípsa re tibi istúc dolet,
simuláre certe est hóminis. MI. quin iam vírginem
despóndi: res compósitast: fiunt núptiae: 735
dempsí metum omnem: haec mágis sunt hominis. DE.
céterum

placét tibi factum, Mício? MI. non, sí queam

20 mutáre. nunc quom nón queo, animo aequó fero.
in vítast hominum, quási quom ludas tésseris,
si illúd quod maxime ópus est iactu nón cadit, 740
illúd quod cecidit fórte, id arte ut córrigas.

DE. corréctor: nempe tua árte vigintí minae

25 pro psáltria periére: quae quantúm potest
aliquo ábiciendast, sí non pretio, grátiis.

MI. neque ést neque illam sáne studeo véndere. 745

DE. quid ígitur facies? MI. dómi erit. DE. pro divóm
fidem,

meretríx et mater fámilias una ín domo?

30 MI. quor nón? DE. sanum te crédís esse? MI. equi-
dem árbitror.

DE. ita mé di ament, ut vídeo tuam ego inéptiam,
factúrum credo, ut hábeas quicum cántites. 750

MI. quor nóu? DE. et nova nupta éadem haec discet.
MI. scílicet.

DE. tu intérr eas restim dúctans saltabís. MI. probe.

35 DE. probe? MI. ét tu nobiscum úna, si opus sit. DE.
eí mihi.

non te haéc pudent? MI. iam véro omitte, Démea,
tuam ístauc iracúndiam, atque utí decet 755

hilarum ác lubentem fác te gnati in núptiis.

ego háas conveniam: póst huc redeo. DE. o Iúppiter,

40 hancíne vitam! hoscín móres! hanc deméntiam!

uxór sine dote véniet: intus psáltríast:

domus súmptuosa: aduléscens luxu pérditus: 760

senéx delirans. ípsa si cupiát Salus,

serváre prorsus nón potest hanc fámiliam.

SYRVS. DEMEA.

- V 1 SY. Edepól, Syrisce, té curasti mólliter
 lautéque munus administrastí tuom.
 abi. séd postquam intus sum ómnium rerúm satur, 765
 prodámbulare huc lúbitumst. DE. illud sí vide
 5 exéplum disciplínae. SY. ecce autem híc adest
 senex nóster. quid fit? quid tu es tristis? DE. óh
 scelus.
 SY. ohe iám: tu verba fúndis hic, sapiéntia?
 DE. tu sí meus esses... SY. díis quidem esses, Démea,
 ac tuám rem constabilisses. DE. exemplo ómnibus 771
 10 curárem ut esses. SY. quam óbrem? quid fecí? DE.
 rogas?
 in ípsa turba atque ín peccato máxumo,
 quod víx sedatum sátis est, potastí, scelus,
 quasi ré bene gesta. SY. sáne nollem huc éxitum. 775

DROMO. SYRVS. DEMEA.

- V 2 DR. Heus Síre, rogat te Ctésipho ut redeás. SY. abi.
 DE. quid Ctésiphonem hic nárrat? SY. nil. DE. eho,
 cárnufex,
 est Ctésipho intus? SY. nón est. DE. quor hic nó-
 minat?
 SY. est álius quidam, párasitaster paúlulus:
 5 nostín? DE. iam scibo. SY. quíd agis? quo abis? DE.
 mitte me. 780
 SY. noli ínquam. DE. non manum ábstines, mastígia?
 an tíbi iam mavis cérebrum dispergam híc? SY. abit.
 edepól commissatórem hau sane cómodum,
 praesértim Ctesiphóni. quíd ego núnc agam?
 10 nisi, dum haé silescunt túrbac, interea in ángulum 785
 aliquo ábeam atque edormíscam hoc villi. síc agam.

MICIO. DEMEA.

- V 3 MI. Paráta a nobis súnt, ita ut dixi, Sóstrata,
 ubi vís. quis nam a me pépulit tam gravitér foris?
 DE. ei míhi, quid faciam? quíd agam? quid clamem aút
 querar?

- o caelum, o terra, o mária Neptuni. **MI.** ém tibi, 790
 5 rescívit omnem rem: íd nunc clamat scílicet:
 parátae lites: súccurrendumst. **DE.** éccum adest
 commúnis corruptéla nostrum líberum.
MI. tandém reprime iracúndiam atque ad té redi.
DE. représsi, redii, mítto maledicta ómnia: 795
 10 rem ipsám putemus. díctum hoc inter nós fuit
 (ex te ádeost ortum), né tu curarés meum
 neve égo tuom? respónde. **MI.** factumst, nón nego.
DE. quor núnc apud te pótat? quor recipís meum?
 quor émis amicam, Mício? numquí minus 800
 15 mihi idém ius aequomst ésse quod mecumst tibi?
 quando égo tuom non cúro, ne curá meum.
MI. non aéquom dicis. **DE.** nón? **MI.** nam vetus ver-
 bum hóc quidemst,
 commúnia esse amícorum inter se ómnia.
DE. facéte: nunc demum ístaec nata orátio. 805
 20 **MI.** auscúlta paucis, nísi molestumst, Démea.
 princípio, si id te mórdet, sumptum filii
 quem faciunt, quaeso hoc fácito tecum cógites:
 tu illós duo olim pró re tollebas tua,
 quod sátis putabas túa bona ambobús fore, 810
 25 et mé tum uxorem crédidisti scílicet
 ductúrum: eandem illam rátionem antiquam óbtine:
 consérva, quaere, párcce, fac quam plúrimum
 illís relinquas, glóriamque istánc tibi.
 mea, quae praeter spem evénere, utantúr sine. 815
 30 de súmma nil decédet: quod hinc accésserit,
 id dé lucro putáto esse omne. haec sí voles
 in ánimo vere cógitare, Démea,
 et mi ét tibi et illis démpseris moléstiam. 819
DE. mittó rem: consuetúdinem amborúm. **MI.** mane:
 35 scio: ístuc ibam. múlta in homine, Démea,
 signa ínsunt, ex quibus cóniectura fácte fit,
 duo quóm idem faciunt, saepe ut possis dicere
 ‘hoc lícet inpune fácere huic, illi nón lícet’,
 non quó dissimilis rés sit, sed quo is quí facit. 825
 40 quae ego ín esse in illis vídeo, ut confidám fore
 ita ut vólumus. vídeo eos sápere, intellegere, ín loco
 veréri, inter se amáre: scires líberum

- ingénium atque animum. quó vis illos tú die
reddúcas. at enim métuas, ne ab re sint tamen 830
- 45 omíssiores paúlo. o noster Démea,
ad ómnia alia aetáté sapimus réctius:
solum únum hoc vitium fért senectus hómimbus:
atténtiores súmus ad rem omnes, quám sat est:
quod illós sat aetas ácuét. DE. ne nimiúm modo 835
- 50 bonae tuae istae nós rationes, Mício,
et túos iste animus aéquos subvortát. MI. tace:
non fiet. mitte iam ístaec: da te hodié mihi:
expóрге frontem. DE. scílicet ita témpus fert,
faciúndumst: ceterúm rus cras cum fílio 840
- 55 cum prímo luci ibo hínc. MI. de nocte cénseo:
hodié modo hilarum fác te. DE. et istam psáltriam
una illuc mecum hinc ábstraham. MI. pugnáveris.
eo pácto prorsum illi ádligaris fílium.
modo fácito ut illam sérvés. DE. ego istuc vídero 845
- 60 atque íbi favillae pléna, fumi ac póllinis
coquéndó sit faxo ét molendo: praéter haec
merídie ipso fáciam ut stipulam cólligat;
tam excóctam reddam atque átram quasi carbóst.
MI. placet:
nunc míhi videre sápere. atque equidem fílium 850
- 65 tum etiám si nolit cógam ut cum illa uná cubet.
DE. derídes? fortunátu's, qui isto animó sies:
ego séntio. MI. a, pergísne? DE. iam iam désino.
MI. i ergo íntro, et quoi rei est, eí rei hunc sumamús
diem.
-

ACTVS V.

DEMEA.

- V 4 Núnquam ita quisquam béne subducta rátione ad
vitám fuit, 855
quín res aetas úsus semper áliquíd adportét novi,
áliquíd moneat: út illa quae te scíre credas néscias,
ét quae tibi putáris prima, in éxperiundo ut répudies.
5 quód nunc mi evenít: nam ego vitam dúram, quam vixi
úsque adhuc,
própe iam excurso spátio mitto. id quam óbrem? re
ipsa répperi 860
facilitate níl esse homini mélius neque cleméntia.
íd esse verum ex me átque ex fratre quoívis facílest
nóscere.
ille suam egit sémper vitam in ótio, in convíviis,
10 clémens, placidus, núllo laedere ós, adridere ómnibus:
sibi vixit: sibi súmptum fecit: ómnes bene dicúnt,
amant. 865
égo ille agrestis, saévos, tristis, párcus, truculentús,
tenax
dúxi uxorem: quam íbi miseriam vídi! nati fílii,
ália cura: heia autém, dum studeo íllis ut quam plú-
rimum
15 fácerem, contrivi ín quaerundo vítam atque aetatém
meam: 869
núnc exacta aetáte hoc fructi pró labore ab eís fero,
ódium: ille alter síne labore pátria potitur cómmoda.
íllum amant, me fúgitant: illi crédunt consilia ómnia,
íllum diligúnt, apud illum súnť ambo, ego desértus sum:
20 íllum ut vivat óptant, meam autem mórtem expectant
scílicet.
íta eos meo labóre eductos máxumo hic fecít suos 875
paúlo sumptu: míseriam omnem ego cápío, hic potitur
gaúdía.
áge age nunciam éxperiamur cóntra, ecquid ego póssiem
blánde dicere aut benigne fácere, quando hoc pró-
vocat.

25 égo quoque a meís me amari et mágni pendi póstulo.
 si íd fit dando atque óbsequendo, nón posteriorés
 feram. 880
 déerit: id mea mínime re fert, quí sum natu máxumus.

SYRVS. DEMEA.

V 5 SY. Heus Démea, orat fráter ne abeas lóngius.
 DE. quis homo? ó Syre noster, sálve: quid fit? quíd
 agitur?
 SY. recte. DE. óptumest. iam núnc haec tria primum
 áddidi 884
 praetér naturam: ‘o nóster, quid fit? quíd agitur?’
 5 servom haúd inliberálem praebes te, ét tibi
 lubéns bene faxim. SY. grátiam habeo. DE. atquí, Syre,
 hoc vérumst et re ipsa éxperiére própédiem.

GETA. DEMEA. (SYRVS).

V 6 GE. Era, ego húc ad hos províso, quam mox vírginem
arcéssant. sed eccum Démeam. salvós sies. 890
DE. o quí vocare? GE. Géta. DE. Geta, hominem
máxumi
pretí te esse hodie iúdicavi animó meo:
5 nam is míhi profectost sérvos spectatús satis,
quoi dóminus curaest, íta uti tibi sensí, Geta,
et tíbi ob eam rem, síquid usus vénerit, 895
lubéns bene faxim. méditor esse adfábilis,
et béne procedit. GE. bónus es, quom haec exístumas.
10 DE. paulátim plebem prímulum fació meam.

AESCHINVS. DEMEA. SYRVS. GETA.

V 7 AE. Occidunt me equidem, dūm nimis sanctas nūptias
student fācere: in adparādo consumūnt diem. 900
DE. quid āgitur, Aeschine? AE. ēhem, pater mi, tu
hic eras?
DE. tuos hērcle vero et ānimo et naturā pater,
5 qui tē amat plus quam hosce ōculos. sed quor nōn
domum
nūxorem arcessis? AE. cūpio: verum hoc mīhi moraest:
tibicīnae et hymenaeūm qui cantēt. DE. cho, 905

vin tu huic seni auscultare? AE. quid? DE. missa
haec face,

hymenaëum turbas lampadas tibicinas,
10 atque hanc in horto macteriam iube dirui
quantum potest: hac transfer: unam fac domum:
traduce et matrem et familiam omnem ad nos. AE.
placet, 910

pater lepidissime. DE. eugae, iam lepidus vocor.
fratri aedes fient perviae, turbam domum
15 adducet, sumptu amittet multa: quid mea?
ego lepidus inco gratiam. iube nunciam
dinumeret ille Babelo viginti minas. 915
Syr, cessas ire ac facere? Sy. quid ego? DE. dirue.
tu illas abi et traduce. GE. di tibi, Demea,
20 bene faciant, quom te video nostrae familiae
tam ex animo factum velle. DE. dignos arbitror.
quid tu ais? AE. sic opinor. DE. multo rectius 920
quam illam puerperam huc nunc duci per viam
aegrutam. AE. nil enim vidi melius, mi pater.
25 DE. sic soleo. sed eccum Micio egreditur foras.

MICIO. DEMEA. AESCHINUS.

V 8 MI. Iubet frater? ubi is est? tun iubes hoc, Demea?
DE. ego vero iubeo et hac re et aliis omnibus 925
quam maxime unam facere nos hanc familiam,
colere adiuvare adiungere. AE. ita quaeso, pater.
5 MI. haud aliter censeo. DE. immo hercle ita nobis
debet:
primum huius uxoris mater. MI. est. quid postea?
DE. proba et modesta. MI. ita aiunt. DE. natu gran-
dior. 930
MI. scio. DE. parere iam diu haec per annos non
potest:
nec qui eam respiciat quisquam est: solast. MI. quam
hic rem agit?
10 DE. hanc te aequomst ducere, et te operam ut fiat dare.
MI. me ducere autem? DE. te. MI. me? DE. te in-
quam. MI. ineptis. DE. si tu sis homo,
hic faciat. AE. mi pater. MI. quid tu autem huic,
asine, auscultas? DE. nil agis: 935

fieri áliter non potést. MI. deliras. AE. síne te exorem, mí pater.

MI. insánis: aufer. DE. áge, da veniam filio. MI. satin sánus es?

15 ego nóvos maritus áno demum quínto et sexagénsumo
fiam átque anum decrépitam ducam? idne éstis auctores mihi?

AE. fac: prómisi ego illis. MI. prómisti autem? dé te largitór, puer. 940

DE. age, quíd siquid te máius oret? MI. quási non hoc sit máximum.

DE. da véniam. AE. ne gravére. DE. fac, promítte. MI. non omíttitis?

20 AE. non, nísi te exorem. MI. vís est haec quidem. DE. áge prolixé, Mício.

MI. etsi hóc mihi pravom inéptum absurdum atque álienum a vitá mea vidétur: si vos tánto opere istuc vóltis, fiat. AE. béne facis. 945

DE. meritó *tuo* te amo. vérum...MI. quid? DE. ego dícam, hoc quom fit quód volo.

MI. quid núnc? quid restat? DE. Hégio cognátus his est próxumus,

25 adfínis nobis, paúper: bene nos áliquíd facere illí decet.

MI. quid fácere? DE. agelli est híc sub urbe paúlum quod locitás foras:

huíc démus qui fruátur. MI. paulum id autémst? DE. sít multúm, tamen 950

faciúndumst: pro patre huíc est, bonus est, nóster est, recté datur.

postrémo nunc meum illud verbum fácio, quod tu, Mício, 30 bene ét sapienter díxisti dudum: ‘vítium commune ómniumst,

quod nímium ad rem in senécta attenti súmus’. hanc maculam nós decet

ecfúgere: dictumst vére et re ipsa fieri oportet. AE. mí pater. 955

MI. quid ístic? dabitur quándoquidem hic volt. AE. gaúdeo.

DE. nunc míli germanu's páriter animo et córpore.
 35 suó sibi gladio hunc iúgulo.

SYRVS. DEMEA. MICIO. AESCHINVS.

- V 9 SY. factumst quód iussisti, Démea.
 DE. frúgi homo's. ergo édepol hodie meá quidem sen-
 téntia
 iúdico Syrum fieri esse aequom liberum. MI. istunc
 liberum? 960
 quód nam ob factum? DE. múlta. SY. o noster Dé-
 mea, edepol vír bonu's :
 5 égo istos vobis úsque a pueris cúravi ambos sédulo ;
 dócui, monui, béne praecepi sémper quae potui ómnia.
 DE. rés apparet : ét quidem porro haec, óbsonare cúm
 fide,
 scórtum adducere, ádparare dé die convívium : 965
 nón mediocris hómínis haec sunt ófficia. SY. o lepidúm
 caput.
 10 DE. póstre mo hodie in psáltria hac emúnda hic adiutór
 fuit,
 híc curavit : pródesse aequomst : álii meliorés erunt :
 dénique hic volt fieri. MI. viú tu hoc fieri? AE. cu-
 pio. MI. sí quidem
 tú vis, Syre, cho accéde hue ad me : líber esto. SY.
 béne facis : 970
 ómnibus gratiam hábeo, et seorsum tibi praeterea, Dé-
 mea.
 15 DE. gaúdeo. AE. et ego. SY. crédo : utinam hoc per-
 pétuom fiat gaúdium,
 Phrýgiam ut uxorém meam una mécum videam líberam.
 DE. óptumam quidem múlíerem. SY. et quidem tuó
 nepoti huius filio
 hódie prima mámmam dedit haec. DE. hércle vero
 sério, 975
 síquidem prima dédit, hau dubiumst quín emitti ae-
 quóm siet.
 20 MI. ób eam rem? DE. ob eam : póstre mo a me argén-
 tum quantist súmito.
 SY. dí tibi, Demea, ómnia omnes sémper optata ófferant.

MI. Sýre, processisti hódie pulchre. DE. síquidem
porro, Mício,
tú tuom officium fácies, atque huic áliquíd paulum
praé manu 980

déderis, unde utátur: reddet tíbi cito. MI. istoc vílius.

²⁵ AE. frúgi homost. SY. reddam hércle, da modo. AE.
áge, pater. MI. post cónsulam.

DE. fáciet. SY. o vir óptume. AE. o patér mi festi-
víssume.

MI. quíd istuc? quae res tám repente móres mutavít
tuos?

quód prolubium? quae istaec subitast lárgitas? DE.
dicám tibi: 985

út id ostenderém, quod te isti fácilem et festivóm
putant,

³⁰ íd non fieri ex véra vita néque adeo ex aequo ét bono,
séd ex adsentando índulgento et lárgiendo, Mício.

núnc adeo si ob eám rem vobis méa vita invisá, Aé-
schine, est, 989

quía non iusta iniústa prorsus ómnia omnino óbsequor,
míssa facio: ecfúndite, emite, fácite quod vobis lubet.

³⁵ séd si id voltis pótius, quae vos própter adulescéntiam
mínus videtis, mágis inpense cúpitís, consulitís parum,
haéc reprehendere ét corrigere et óbsecundare ín loco:
écce me, qui id fáciam vobis. AE. tíbi, pater, permít-
timus: 995

plús scís quid facto ópus est. sed de frátre quid fiét?
DE. sino

⁴⁰ hábeat: in istac finem faciat. MI. ístuc recte. ω plaúdite.

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 154 iambici senarii
 — 155 ad 157 trochaici octonarii
 — 158 trochaicus dimeter catalecticus
 — 159 iambicus octonarius
 — 160 et 162 trochaici octonarii
 — 161 163 164 trochaici septenarii
 — 165 trochaicus octonarius
 — 166 ad 169 trochaici septenarii
 — 170 ad 196 iambici octonarii
 — 197 ad 208 trochaici septenarii
 — 209 iambicus septenarius
 — 210 ad 227 iambici octonarii
 — 228 ad 253 iambici senarii
 — 254 ad 287 iambici octonarii
 — 288 trochaicus septenarius
 — 289 ad 291 iambici octonarii
 — 292 et 293 trochaici septenarii
 — 294 iambicus octonarius
 — 295 ad 298 trochaici septenarii
 — 299 ad 302 iambici octonarii
 — 303 et 304 trochaici septenarii
 — 305 ad 316 iambici octonarii
 — 317 iambicus quaternarius
 — 318 et 319 trochaici septenarii
 — 320 iambicus octonarius
 — 321 ad 329 trochaici septenarii
 — 330 et 331 iambici octonarii
 — 332 et 333 trochaici septenarii
 — 334 ad 354 iambici octonarii
 — 355 ad 516 iambici senarii

- V. 517 trochaicus octonarius
- 518 trochaicus septenarius
- 519 ad 523 iambici octonarii
- 524 iambicus quaternarius
- 525 trochaicus octonarius
- 526 trochaicus septenarius
- 527 ad 539 iambici octonarii
- 540 ad 591 trochaici septenarii
- 592 ad 609 iambici octonarii
- 610 a iambicus monometer hypercatalecticus
- 610 b trochaicus quinarius
- 611 trochaicus septenarius
- 612 et 613 versus choriambici
- 614 iambicus senarius
- 615 iambicus quaternarius
- 616 trochaicus dimeter catalecticus
- 617 trochaicus octonarius
- 618 trochaicus septenarius
- 619 ad 624 iambici octonarii
- 625 ad 637 trochaici septenarii
- 638 ad 678 iambici senarii
- 679 ad 706 trochaici septenarii
- 707 ad 711 iambici septenarii
- 712 iambicus octonarius
- 713 ad 854 iambici senarii
- 855 ad 881 trochaici septenarii
- 882 ad 933 iambici senarii
- 934 ad 955 iambici octonarii
- 956 et 957 iambici senarii
- 958 iambicus octonarius
- 959 ad 997 trochaici septenarii.



NOTES.

ANDRIA.

DIDASCALIA.

In the *didascaliae* or *tituli* prefixed to each play, we possess the results of the critical labours of Roman grammarians in the 7th century u.c. concerning the chronology of Terence's comedies. The principal source of the notices contained in these *didascaliae* is probably to be found in notes entered into copies of the plays originally used by and belonging to stage-managers; at the same time, these grammarians doubtless availed themselves of the so-called *commentarii magistratum*, in which an accurate account was kept of all exhibitions made by the magistrates on the great annual festivals. On the investigations of the older grammarians was based Varro's work *de actionibus scaenicis*, and to this our *didascaliae* in their present form may be traced as their real source. (See my remarks, *jahrb.* 1865 p. 293, and C. Dziatzko *rh. mus.* xxi 89—92.)

The *didascalia* of the *Andria* is missing in the best mss.; but has been preserved by Donatus in his preface to the play.

ludis Megalensibus: the *Megalensia* or *Megalesia*, originally a festival in honour of the Μεγάλη Μητὴρ or Cybele, were introduced into Rome during the second Punic war, B.C. 204; see Livy's account xxix 14. The same writer tells us xxxiv 54 'Megalesia ludos scaenicos C. Atilius Serranus L. Scribonius Libo aediles curules primi fecerunt', i.e. B.C. 193. This festival was celebrated on the 4th of April.

In Donatus' preface we have the corrupt words, *M. Fulvio aedilibus et M' Glabrione Q. Minucio Valerio curulibus*. In the year 588, when the *Andria* was first brought out, M. Fulvius and M' Acilius Glabrio were aediles curules (on this dignity consult the Dictionary of Antiquities). The other two names, Q. Minucius and (L?) Valerius (Flaccus?) very probably belong to two aediles of a later period (a. 611

—620?) under whom an exhibition of the play took place after the poet's death. (Dziatzko *rh. mus.* xxi 65.) The sequel of the didascalía in Donatus agrees well with this supposition: *egerunt L. Atilius latinus Praenestinus et L. Ambivius Turpio*. In the didascalíae we always find the name of the manager whose troupe performed the play, and L. Ambivius Turpio is well known as the manager to whom Terence entrusted his plays. He is mentioned as an excellent actor by Cic. Sen. 14 and by Tacitus in the dialogus de Or. 20. *agere fabulam* means 'to bring a play out', not only 'to perform it'; hence the manager is simply called actor: cf. Haut. prol. 5. 35 f. Phorm. 9 f. 33. Hec. 18. 29 f. 33. 47. Pl. Amph. prol. 88. L. Atilius of Praeneste is repeatedly mentioned in our didascalíae, but it is almost certain that he belongs to a somewhat later period: see especially the did. of the Hauton timorumenos.

The piece was set to music by *Flaccus Claudi*, i.e. servos (not libertus as is commonly assumed), of whom we know nothing but that he wrote the music for all the plays of Terence. According to our didascalía, the whole play was set *tibiis paribus*, an expression the exact meaning of which is quite unknown: see Dziatzko *rh. mus.* xx 596.

Graeca Menandru: On Menander and his 'Avδπλα see Intro. p. 9.

PERIOCHA.

C. Sulpicius Apollinaris is frequently mentioned in the Noctes Atticae of A. Gellius, who in his early years had been his pupil at Rome, see xx 6: in another place, xviii 4, he calls him *vir in nostra memoria praeter alios doctus*: xix 13, we find him in company with Fronto and Postumius Festus: for the other passages see Hertz's index: but what has been quoted is quite sufficient to show that Sulpicius was one of the learned pedants, though perhaps somewhat better than his friends, who in the first half of the second century after Christ were endeavouring to revive Plautian and Terentian language. It is just a man of this kind we might expect to write the *periochae* prefixed to the Terentian plays. 4 The mss. give *nam*. 8 The trisyllabic pronunciation *siasu* is inadmissible in the metres of the comic poets themselves, yet Apollinaris may have used it, as his and his contemporaries' ideas of comic prosody were very loose. Fleckeisen writes *huic Dávi suasu*, but *huic* is not in the mss. 10 *abdicat generum* 'disclaims him as son-in-law,' i.e. rejects him. cf. the legal phrase *filium abdicare*.

12 Apollinaris follows that edition of the play, which terminated with vv. 977—1003. In the one usually adopted no mention is made of Charinus' betrothal with Philumena.

PROLOGVS.

Very probably, this prologue was written for a second representation of the play, which may have taken place a. 590, see *Introd.* p. 4. When first brought out the play was without a prologue.

1 Terence never designates himself by his own name in his prologues (as Plautus does), but merely styles himself *poëta*. *quom primum* 'when first,' on making up his mind to write for the stage. *animum ad scr. adpulit* 'turned (gave) his mind to writing,' so 446 *animum ad uxorem adpulit*. Cicero has *mentem ad philosophiam adpulisti*, *de or.* II 37, 154, and *se ad scribendi studium contulit*, *pro Arch.* 3, 4.

2 *id negoti* 'so much of duty,' the expression more limited than *id negotium* which means 'this duty.' Cf. 521. *istuc negoti* 953.

3 *quas fecisset fabulas*: inverse attraction instead of *fabulae*. So again 26. *Eun.* 653 (cf. also *Haut.* 655). *cecidere sinu quas legerat herbas*, *Or. Met.* XIV 350. *urbem quam statuo vestrast*, *Virg. Aen.* I 574. Terence means that at first he thought he would be able altogether to dispense with prologues, as he always gives what we call the 'exposition' of his plot in the first scene of each play.

4 *evenire* 'turn out'. *multo* belongs to *aliter*. *intellegit*: of the compounds of *lego*, only *intellego* and *neglego* (v. 20) do not change the *e* into an *i*. *intelligo* and *negligo* are *foris* without authority.

5 *prologus* in Latin always has its first syllable long, in spite of the Greek *πρόλογος*; in the same way we have *prōpinare* and *prōpola* alongside of *προπίνειν* and *προπώλης*. *operam abutitur* 'uses up' or 'misspends'? A Roman would feel the two meanings at once in a passage like this. *uti frui* and their compounds ordinarily govern the accusative in the comic poets and in archaic Latin.

6 *qui* abl. = *quo*, cf. *Eun.* 28, *non quo furtum facere studuerit*. Observe the alliteration in *malevoli* and *maledictis*: cf. also v. 22 s.

7 But for his quarrels with Terence, the snarling old poet's name would have perished in obscurity and oblivion. As it is, we are told that his name was *Luscius Larinius*. Only two lines of all his poetry have come down to us, see note on *Eun.* 10. Terence mentions him with the same epithets *Haut.* 22, and simply calls him *vetus poëta* *Phorm.* 13.

8 The reading *attendite* is given by Donatus, but *advortite* stands in the mss. and is also attested by Priscian. In cases like this, it is indeed almost impossible to decide what the poet really wrote. (Cf. also *Eun. prol.* 44. *Phorm. prol.* 24. *Hec. prol.* II 20.)

9 On Menander see *Introd.* p. 8. 10 Cf. *unum cognoris, omnis noris* *Phorm.* 265.

12 *oratione ac stilo*: so *Phorm.* 5 *tenui esse oratione et scriptura levi*. 13 On this see *Introd.* p. 10. 14 *fatetur*, sc. *se*: but the subj. in an acc. c. inf. is frequently

omitted in the loose language of the comic poets, wherever it may be easily understood. Cf. 145. *usum pro suis*: Cicero says *uti ut suis*, Off. III 14, 58. 15 *id isti*: Introd. p. 19. The constr. *disputare in eo* occurs only here: more usually we find *de re* or *ad rem* (Cic. Tusc. III 9, 18): we may compare *gloriari in aliqua re*, Cic. Tusc. II 21, 48; Nat. Deor. III 36, 87.

16 *contāminare* stands for *contagminare* from *tag-* in *tango*, properly 'bring into contact', i.e. 'mix up', so Eun. 552. Later on, the word means 'defile by contact'. It is unknown to Plautus, but used again by Terence, Haut. 17, in the sense of amalgamating two or more plays and fusing them into one new play.

17 *faciuntne* must be interrogative here, as the asseverative particle *ne* (commonly, but wrongly spelt *nae*) would require a pronoun after it. The *δέξυμωρον* will be easily understood. A similar one is quoted from Menander fragm. inc. p. 185 Mein. *μάταιός ἐστι καὶ φρονῶν οὐδὲν φρονεῖ*.

18 The three poets are mentioned in a strictly chronological order, see Introd. p. 1. 19 *auctores* originally 'vouchers', i.e. their example serves Terence as a precedent. So Hor. Serm. I 4, 122 *habeas auctorem quo facias hoc*. 20 *exoptat* 'wishes from the bottom of his heart.'

22 *monéo*: the advice not as given by the poet himself, in which case we should have to expect *monet*, but as tended by the actor who spoke the prologue. *dehinc* is here monosyllabic.

23 In *male dicerē* the termination of the infinitive appears with its original long quantity, as we have it again 535. *erē* or rather an original *esē* (comp. *es-se* and *fer-re* for *fer-se*) = *εἶναι*, as *ν=s* just as *λέγομεν=legimus*. It is impossible to scan *male di/cerē ma/* as the comic poets never allow a metrical accent to fall on the last syllable of a dactylic word. *noscant*: they should hear their own misdeeds revealed in public. 24 *adeste* during the performance of the play. On the first performance of the Hecyra the audience left the theatre. *rem cognoscite*: he is entitled to express himself in this manner, as the audience had condemned the Hecyra even without taking the trouble of seeing the play.

25 *pernoscat* 'get thoroughly informed'. *spei* here monosyllabic. *relicuom*: never *reliquus* etc. in the comic poets, but always the *u* in its original power. *re-lic-uo-* from *re-liq-* (in *relinquo*) as *assid-uo-* from *as-sid-*. After the failure of the Hecyra the poet seems to have almost despaired of further success.

26 *de integro=denuo* (Haut. 674. Ad. 153. Phorm. 174), so Virgil *ab integro* Ecl. IV 5. 27 *spectandae* i.e. listen until the end of the performance. *exigere* 'hiss off', so Hec. 12. *prius*, sc. before the whole play has been heard.

ACTVS I.

contains the exposition of the plot in a dialogue between *Simo* and his faithful freedman *Sosia*. The latter is only a *πρόσωπον προτακόν* and takes no part in the play itself: similar persons are *Davus* in *Phormio* and *Philotis* and *Syra* in the *Hecyra*.

28 *istac* denotes the victuals bought by *Simo*. Cf. v. 30. *adesdum*: *dum* is frequently added to imperatives in the language of the comic poets. 29 *paucis te volo* 'I have to trouble you with a few words': see 536. *dictum puta*: I guess what you mean to say, it is as good as said. 30 *curo* is frequently used of preparing victuals (cf. Pl. *Merc.* 582. *Persa* 85). For *haec*, see v. 28. 31 *ars*: any kind of skill may be called so, but *Sosia* is of course thinking of the *ars coquendi*.

32 *istac arte* rather contemptuously 'none of your skill, but only some good qualities you possess are required.' For this meaning of *artes* comp. Cic. de imp. Cn. Pomp. 13, 36. 33 *eis* is explained in the next line. It is quite perverse to supply *artibus*.

35 *a parvulo ἐκ παιδός*, so Ad. 494 *a pueris parvolis*. 36 *clemens* 'mild' cf. *vita clemens* Ad. 42. 37 The commentators quote a Greek line ἐγὼ σε δοῦλον ὄντ' ἔθγκ' ἐλεύθερον, the sense being of course the same as here, yet Menander is not the author of it.

38 *servibas*: thus we frequently find imperfects in *ibam* and futures in *ibo* of verbs of the fourth conjugation in the ancient writers, and imperfects of this kind occur even in the Augustan period (Paley on Ov. *Fasti* iv 795). *liberaliter*, 'in the spirit of a freeman' cf. *servom haud inliberalem praebeas te* Ad. 886 and the Menandrian sentence ἐλευθέρως δοῦλενε, δοῦλος οὐκ ἔσει. 40 *in memoria habeo*: so Eun. 170. In Plaut. *Poen.* v 4, 108 all other mss. give *in memoriam*, but the ancient Ambrosian palimpsest has the abl. *haud muto factum*: the same construction is implied in Ad. 737 f. The sense 'I do not intend to change what I have done,' i.e. 'I do not repent it.'

42 *advorsum te* = *tibi* or *apud te*, originally 'in your face' or 'in your eyes' (see my note on Aul. 682). *gratum* is here passive = *acceptum*. The paronomasia *gratum*—*gratiam* gives an additional point to the extreme politeness of *Sosia*'s answer. On *et id grátum* and *sed hoc míhí*, see *Introd.* 15 f. 44 The dative *inmemori* is governed by *exprobratio*, as verbal nouns frequently retain the construction of the verb. The same construction in Livy xxiii 35, 7 *praeceperat ne qua exprobratio cuiquam veteris fortunae discordiam inter ordines sereret*. *benefici*: in the ancient language substantives in *ius* and *ium* made their genitives in a simple *i*, not *ii*. This important law was first pointed out by Bentley. A similar thought in Cic. ad fam. iii 5, 1, *perspecta fide commemoratio officiorum su-*

pervacanea est, cf. also de am. 19. So also Dem. de Cor. § 269, τὸ δὲ καὶ τὰς ἰδίας εὐεργεσίας ὑπομνήσκειν καὶ λέγειν μικροῦ δεῖν ὁμοῖον ἐστὶ τῷ ἐνεδίξειν.

45 *quin dic* 'why don't you rather say at once?' *quid est*, not *quid sit*: the direct form of the question being retained. This will be frequently met with in the comic poets. Cf. e.g. Haut. 310. 349.

46 *praedico* 'before entering into further details, I tell you at once'.

47 *quas* is here = *quales*.

51 *excessit ex ephebis* ἐξῆλθεν ἐξ ἐφήβων (Xen. Cyr. i 2, 12); young men were called ἐφήβοι from 18 to 20. Plant. Merc. 61 has the same expression; Cic. says *ubi primum ex pueris excessit*, pro Arch. 3, 4. The termination of the ἐφήβια was most probably at the age of 20: so Teles ap. Stob. flor. 96, 72 ἐξ ἐφήβων ἐστὶ καὶ ἥδη εἰκοσιν ἐτῶν.

52 *librius* or rather *libriū* is here the pronunciation required by the metre, though not accepted by Bentley and other editors. Similarly we find *libreis* and *leibravit* instead of *liberis* and *liberavit* in an Inscription in Th. Mommsen's Inscr. Regni Neap. no. 299. Cf. also *dextra* for *dextera*, *supra* and *infra* for *supera* and *infera*, and other instances of the same kind. The comparative should be explained 'a little more freely,' viz. than before. Cf. Nep. Them. 1, 2 *qui quom minus esset probatus parentibus, quod et liberior vivebat et rem familiarem neglegebat* eqs. *antea* occurs only here in Terence, and is never found in Plautus. The punctuation of our text is in itself sufficient to show the irregularity of the construction of the whole sentence. Simo resumes afresh v. 55.

53 *ingenium* 'natural propensity'. 54 *prohibere* 'keep out of mischief'.

55 *plerique omnes πλείονες πάντες, πάμπολλοι* not an unfrequent expression with the comic poets, but not exactly classic: so Haut. 830. Phorm. 172. *adulescentuli* (the *u* is in this word preferable to the *o*) 'very young men', the diminutive expresses their want of experience.

56 f. αἰτοῦσω οἱ χρηστοὶ [νεανίαι] ... ὁ μὲν ἵππον ἀγαθόν, ὁ δὲ κύνας θηρευτικούς Arist. Plut. 157. Cf. Hor. A. P. 161. The infinitive is owing to a loose construction instead of *atendi*: conf. Phorm. 885 f. *summa eludendi occasio*st mihi nunc senes Et Phaedriae curam adimere argentariam instead of *adimendi*.

57 *ad philosophos* is very characteristic of Athens, but does not apply to Rome as it was at the time of Terence. Plautus would surely have omitted an allusion so thoroughly Greek as this.

58 *studeo* with an acc. of a neuter pronoun occurs also Hec. 199. 262, Haut. 382, and Cic. Phil. vi 7, 18. So even *has res studeant* Pl. Glor. 1457, and *illum student* Truc. ii. 3, 16. *egregie* and *praeter cetera* are almost synonymous, but together they express the same idea with increased force.

59 *mediocriter*: not *mediocriter*, as *muta c. liq.* never lengthens a preceding vowel in the prosody of the comic writers. 60 *gaudebam* 'I began to feel

glad': cf. 89. 61 '*nequid nimis*' is a translation of the saying *μηδὲν ἄγαν* commonly ascribed to Pittacus. 62 *omnes* nom.: all liked his ways. 63 The tmesis (for *quibusquomque* = *quibuscumque*) occurs again 263. *dedere* is more than *dare*, viz. 'give up'. 64 The line is not very pleasing to the ear on account of the accent falling twice successively on the last syllable of a word, but this gives us no right to change the text, cf. 116. It is true, *advorsus nemini* means the same as the first words of the line: but who would grudge a fond father the pleasure of dwelling rather loquaciously upon his son's amiable qualities? 65 The common reading *illis* seems almost without any sense at all; I have therefore adopted an emendation suggested by Bentley. 66 On *sine invidia*, see Intr. 19. 67 *vitam instituere* is the same as *se instituere*, Plaut. Amph. 959. 68 The line is quoted by Cic. Lael. 24 and Quint. viii 5. It has been justly observed that *Sosia* is a dealer in proverbs. 69 *abhinc* generally of the past, occurs with an acc. also Hec. 822, Phorm. 1017, and the very same phrase *abhinc triennium* is used by Cic. pro Q. Rosc. 13. But it is wrong to say that *abhinc* is never used of the future. 70 Even some of the ancient grammarians did not understand the construction *huc vicinia* and were thus induced to read *huic vicinia*. Cf. *hic vicinia* Phorm. 95. Glor. 273. 71 According to Athenian law, poor orphan girls were to be taken care of by the next well-to-do relative. See Phorm. 125 f. 72 *forma* and *aetas* are frequently mentioned together, e.g. 286. Hec. 75. Phorm. 1024. *aetas integra* (also Eun. 473) 'the untainted flower of life'. 73 The spelling *ei* instead of *hri* is generally warranted by the best and most ancient mss. 74 *parce ac duriter* occurs again Ad. 45. There is no difference of meaning between *dure* and *duriter*. 75 *victus*, 'livelihood.' The frequent. *quaeritans* 'assiduously getting' or 'trying to get'. 77 She might have resisted the first suitor, but succumbed to the repeated offers of others. *ingenium* 'natural propensity'. 79 *condicio* (the better spelling is with a *c*, not a *t*) 'offer, terms'. *quaestus* in a bad sense, cf. *facientque indignum genere quaestum corpore* Plaut. Poen. v 3, 21, and again *quae sit quaestuosus, quae alat corpus corpore* Glor. 785. The phrase *quaestum occipere* occurs also Plaut. Capt. 98, though in a different sense. 80 *tum*: for Simo's purpose minute exactness with regard to time is not necessary. *tum* may here mean a time two years ago or only one year back. 81 The natural taste and unsophisticated feeling of the reader or hearer should at once tell him whether *esset* is here from *sum* or *edo*. Yet some editors doubt which to choose! 82 *mecum* sc. ago, cogito, so in Virgil's well-known words *cum Iuno*

aeternum servans sub pectore volnus Haec secum. captus est 'he is caught,' the metaphor will be easily understood.

83 *habet* seems to be an expression derived from gladiatorial exhibitions; Donatus says 'dicitur de eo qui letaliter vulneratus est'. Cf. Plaut. Most. 715, and Virg. Aen. XII 295.

83 *observabam* 'used to watch'. The diminutive *servolus* shows that Simo means the small pages who used to wait on parties at dinner: cf. *puer* in the next line.

85 *sodes* 'if you please' = *si audes*, where *audeo* has a meaning peculiar to comic language, almost the same as *volo*. This derivation is given by Cicero or. 45, and borne out by many passages: all others are therefore unnecessary. Simo uses civil language with these pages in order to get a satisfactory answer. Cf. Ad. 517. *habet* is a common word of being together with an *ἐταίρα*, and is frequently used so by the comic writers.

87 *Nicārcetum* (Νικάρετον) is an excellent emendation instead of *Niceratum* of the mss. which is against the metre (Νικηρατον).

88 *amabant* sc. *eam*, which is easily understood from 80. *sumbola* = συμβολή: a pure Latin expression is *collecta* Cic. de Or. II 57, 233.

89 *cenare* is the genuine spelling, *coeno* or *caeno* are barbarous forms. The word is neither connected with the Greek κοινή, nor is it derived from κοῖδνα 'eating together'.

90 f. *nil quicquam* occurs again Hec. 400. Cf. *nemo quisquam* Eun. 226 f.

91 ff. *spectatus* properly I think 'inspected' and thus 'having passed an inspection': so of gladiators 'approved', Hor. ep. I 1, 2. Yet here we should understand the metaphor from the use of the word for testing gold (cf. Ov. Trist. I 5, 25; Cic. de off. II 11), as *conflictatur* 93 alludes to the same: for this means 'atteritur', as Don. says, and is well illustrated by Aesch. Agam. 390, τρίβω τε καὶ προσβολαῖς μελαμπαγῆς πέλει δικαιοθεῖς, or Theogn. 417, ἐς βάσανον δ' ἐλθὼν παρατρίβομαι ὥστε μολιβδῶ χρυσός.

93 *ingeniis eiusmodi* (the last word trisyllabic, see Introd. 20. vi.) denotes lascivious characters in general, not only Chrysis, but also her lovers.

94 *in ea re*: he means *amore*, but prefers expressing himself in more general terms.

95 *scias* and *suae* are monosyllabic. *modum habere* is also used by Sall. Cat. 11.

96 *mihi* is emphatic.

97 *fortunae* 'excellent good fortune': thus the plural again 609 and Haut. 464. Phorm. 201. Pl. Rud. 523 f.

98 *qui* refers to *meas* which has the value of a possessive genitive. *tali* 'so excellent'.

99 *quid verbis opus est* frequent in the comic poets 'to make a long tale short'. So *quid multis moror* 114.

104 *in diebus paucis quibus* etc. 'within those few days during which these transactions had taken place'.

106 *ei metui* a *Chryside* 'I was in fear that some evil might come to him from Chrysis': so *metuere ab aliquo* again Plaut. Capt. 607 *si quid metuis a me. ibi tum* pleonast.: cf.

131. 107 *amarant* is Bentley's emendation for *amabant* of mss.; they had been her lovers as long as she was alive. *frequens*: the adj. instead of adv.: so e.g. *conveniunt frequentes*, Liv. i 50. 109 *Is conlacrumabat* 'he wept with the others' or simply 'he wept'? 110 *consuetudo* 'acquaintance'. 112 for *quid hic mihi*, see Introd. 20. v. 116 *etiam* 'even yet': so again 503 and Hee. 614. Eun. 1030. 117 Cic. de Or. ii 80, 327 f. recommends the whole relation of Simo as a masterpiece of a narrative. He says *mores adolescentis ipsius et servilis percontatio, mors Chrysidis, voltus et forma et lamentatio sororis, relicua pervarie incundeque narrantur. quod si hanc brevitate quaesisset, 'ecfertur, imus, ad sepulcrum venimus. In ignem impositast' fere decem versiculis totum conficere potuisset: quamquam hoc ipsum 'ecfertur imus' concisum est ita ut non brevitati servitum sit, sed magis venustati. quod si nihil fuisset nisi in ignem impositast, tamen res tota cognosci facile potuisset, sed et festivitatem habet narratio distincta personis et interpuncta sermonibus etc. ecferre* is frequently used of burying, e.g. Nep. Att. 22. Cic. ad Att. xvi 1. So also in Greek *ἐκφέρω*. The dead were burnt outside the towns. 118 *unam* is here little more than the indefinite article of modern languages: other instances see in my note on Aul. 563. 119 Simo pauses a little after *forma*, as if he could not find an epithet sufficient to express his admiration of the girl's beauty. 122 The repetition of the words *praeter ceteras* has been commented upon by Bothe, whose conjecture is a perfect mutilation of the passage; it is easy to see that the description derives peculiar force from this very repetition. 123 *liberalis forma* like *lib. facies* Eun. 473 and *l. ingenium* Ad. 684. *accedo ad* 'I step up to'. 125 Just as here, *attat* has its second syllable long in Plaut. Aul. 704. *percussit* sc. id quod aiunt, sororem eam esse Chrysidis. *hoc illud est* is the Greek *τοῦτ' ἐστ' ἐκείνο*, Eur. Hel. 622 or *τοῦτ' ἐκείν' οὐγώ' λεγον*, Ar. Ach. 41. *ilico* is the legitimate spelling, not *illico*. 126 The expression *hinc illae lacrumae* became afterwards proverbial: cf. Cic. pro Cael. 25. Hor. ep. i 19, 41. *illae*: sc. Pamphili. 127 *sepulcrum* is here the place where the corpse is burnt. 129 *inpono* in aliquid is very good Latin, cf. e.g. *in rogam inponuerunt*, Cic. Tusc. i 35, 85. See also Liv. i 18, 8. 130 *imprudens* 'somewhat imprudently'. 131 *ibi tum* pleonastic, but cf. 223. 136 *reiecit* here just as in Lucretius' famous words *in gremium se Reiecit aeterna devictus volvere amoris. quam familiariter* 'oh, so familiarly': *quam* enhances the meaning of the adverb; in prose we might perhaps use *perquam*. Cf. Eun. 178 *labascit victus uno verbo, quam cito*. The adverb belongs of course to *reiecit* se. 138 *ad obiurgandum* for the genitive (cf.

158) a negligent construction frequently used by Livy, e.g. viii 13.

141 *honesta* 'specious'; cf. *deus auctor culpae honestior*, Liv. i 4, 2. 'Nothing can mark the flat simplicity of Sosia's character stronger than the insipidity of this speech'. Colman.

143 *damnum aut malum* occurs also Plaut. Truc. ii 1, 17: *damnum dare* = *inferre d.*; originally *damnum* is = *damnum*, *διδόμενον* (cf. *alumnus ver-tumnus*) 'what is paid as a fine', hence 'loss'. The word has nothing at all to do with *δαπάνη*, and the spelling *damnum* has no claim to authenticity.

144 *postridie*: *postri* is an old ablative, like *quinti* in *die quinti*, or *qui=quo*.

145 *indignum facinus* ('oh monstrous') occurs again Eun. 70. Phorm. 613. *comperisse*: sc. se: see on v. 14.

146 *pro uxore habere* 'treat her like his lawful wife', cf. 273. Plautus has *quasi uxorem habere*, Truc. ii 4, 38. *sedulo* originally = *se* (sine) *dolo*, *ἀδόλως*. It may have this meaning here 'with sincerity': Simo hoped matters would not be quite so bad as that; the worst he feared had been a love-intrigue: a thing not so very bad in itself (according to the notions of the ancients), but unexpected to him, accustomed as he was to look upon his son as a pattern of good behaviour. In other passages *sedulo* has the more general meaning 'diligently, earnestly', e.g. 614, 679.

149 *ibi* of time, as 131. *gnatum* sc. *obinrgasti*. 150 Sosia is represented as egregiously stupid; he never understands the motive of an action except when he is expressly informed of it: but his stupidity gives the poet an excellent opportunity of unfolding to us the innermost thoughts of Simo's heart. At the same time, honest Sosia's stupidity invites us to compare it with the sharp wit and shrewdness subsequently displayed by Davus.

155 *uolet* is a reading given by Donatus instead of *nolit* of mss. Simo firmly expects that his son will refuse to marry: the other reading *nolit* is not, therefore, quite so appropriate as the future.

156 Cf. 767 *o facinus animadvertendum* 'deserving of punishment'. *ab illo* 'coming from him', i.e. on his part, so *fides a consule*, Liv. xxvii 5, 6.

157 *id* (cf. 307) *operam dare*: *op. d.* expresses one notion only, = *ago*, and in this way the acc. finds its explanation.

160 *consumat*: 'exhaust'. 161 *manibus pedibusque* is the Greek *χερσίν τε ποσίν τε*: the same phrase occurs v. 676, but without the copula, and perhaps Bentley is right in omitting it here too.

163 *rogas* is expressive of surprise at Sosia's not understanding Simo's meaning: so *τοῦτό μ' ἐρωτᾷς*; Arist. Lys. 493.

164 Again we have a proverb, cf. Arist. Peace 1068 *δόλαι ψυχᾷ, δόλαι φρένες*. The aposiopesis in threatening language is well known from Virg. Aen. i 135. v 195. ix 427. cf. 196 ff.

167 Donatus mentions another reading *quoi mi expurgandus est*: if this be what Terence wrote, it would mean that Simo

would have to excuse or justify his son's conduct before Chremes. *confore*: so *confuturum*, Plaut. Glor. 941. The verb is neuter, and only the future infin. occurs. 168

The event shows that Sosia did not quite succeed in carrying out this command. 171

The words *eamus nunciam intro* are commonly given to Sosia, but it seems preferable to give them to Simo, whom it seems to tell the slave that their interview is over, while it would be a want of respect in Sosia to say bluntly that he thinks it time to go into the house. *nunciam* is in the comic poets one word, like *etiam* and *quoniam*. The tmesis *i prae* is also found in Plaut. Curc. 487 and Pseud. 241. Sosia goes after his master, as one of inferior station would naturally do.

On the conclusion of each act, the stage remained empty for a short time and the interval was filled up with music: an analogous instance is found in Plautus Pseud. 571 ff. *concedere aliquantis per hinc mi intro lubet, Dum concenturio in corde sucphantias. Tibicen vos interea hic delectaverit.*

ACTVS II.

Simo now comes out of his house, where he has been giving orders for the preparations of the sham wedding-feast, Davus being present all the time in the house, and confirming by his ill-disguised fear Simo's impression of his son's unwillingness to marry.

174 On *séd ipse* see Introd. 20. v. 175 *mirabar* 'I always wondered'. *abiret* 'would pass off': *sic* as it has been hitherto. In *semper lenitas* the adv. has the force of an adj., ἡ αἰεὶ εὐμένεια; so we have *non tu nunc hominum mores vides* (τῶν νῦν ἀνθρώπων) Pl. Persa 385. 178 *aegre tulit*, i. e. as far as we could see. Davus thinks he is alone, but his words are overheard by Simo. 179

magnum malum generally implies corporal punishment, espec. 'flogging', wherever it occurs in the comic writers. 180

nec opinans and *nec opinus* should be explained in the same way as the Greek οὐδ' οἰόμενος (Xen. Mem. Socr. III 5, 24). *duci* 'be deluded' (lit. 'be led by the nose'). 181

oscitans literally 'gaping', hence 'idle, listless', and so 'off one's guard': cf. Cic. de Or. II 33, 144. Livy XXXVII 4 has *opprini incautos. opprimi* for *oppressum iri*. 183 *carnufex* (in Ter. for *carnifex*, cf. *pontufex*) i. e. *carnifice dignus*, frequently so in Plautus. *erus* is the genuine spelling, not *herus*. *providere* 'to see before', so again Plaut. As. 450, in classic Latin generally *praevidere*. 184

In crossing to Simo, Davus says 'what can he be wanting me for?' *quid ais* is a common way of attracting the attention of those with whom you are about to converse: 'I say,' 'dis done'.

185 *scilicet* has an ironical force here: 'sure, the public take such lively interest in that.' Cf. Cicero's imitation of the passage ad Att. XIII 34.

186 *hocine agis an non* 'will you please listen to what I'm

saying?' cf. *quin tu hoc ages*, Phorm. 350. 189 *hic dies*, being the day on which Pamphilus' marriage is fixed. *alius* twice 'different': cf. *in aliam partem*, Pl. Most. 32. Observe also that the word is repeated with a different accent, as is the rule in Ter.; for the sense compare the Greek proverb ἄλλος βίος, ἄλλη διαίτα. 190 *dehinc* monosyllabic. *oro* 'beseech': cf. *peto igitur a te vel, si pateris, oro*, Cic. ad fam. ix 13, 3. *via* 'path of duty'. The same phrase *redire in viam* is used by Cic. Phil. xii 3, 7. 191 Cf. *miror quid siet*, Phorm. 106. For *qui amant* see Introd. 21. 192 Davus gives a general answer as if he did not understand the drift and special application of the general observation made by Simo. Simo becomes therefore more explicit. 193 *animum aegrotum* recurs 559. We have the similar expression 'love-sick'. 194 Davus professes not to understand to the great surprise of the old gentleman who thinks that he has expressed himself very clearly. With Davus' answer we may compare Plaut. Poen. i 3, 34, *nam illi quidem hercle orationi Oedipo Opus coniectorest qui Sphingi interpretis fuit*. If the gloss 'Davus ἀφρων ἀπειρος' has any real foundation, the passage becomes at once of greater pungency. 195 *aperte* 'plainly', cf. 202. Eun. 819. Haut. 702. 196 ff. The change of metre produces a very happy effect, the preamble being in short iambic lines, while the threat itself is contained in weighty octonarii, which cannot fail to fall heavily on the ear and produce a strong impression. 199 *dedo* here 'to put for good' (*do* simply 'to put'). 201 *callide* sc. *intellego* 'I understand it very well.' Cf. Ad. 417. 202 *circum itio* here as two words, since the second syllable of *circum* is elided. So frequently in Plautus. Cf. also *circitor* and *circumitor*. 203 *bona verba quaeso* is like the Greek εὐφήμει or εὐστόμει a phrase originally derived from sacrificial language. Cf. Ar. Clouds 831, εὐστόμει καὶ μηδὲν εἴπης φλαῦρον. *edico* is an excellent emendation by Guyet, which receives full confirmation from v. 495. 205 Donatus observes 'tres negativae pro una negativa accipiuntur.' See Brix on Pl. Men. 370. The future is more expressive than the subj. *dicas* would be. 206 *segnitia* lit. 'slowness'; *socordia* 'lack of courage' (cor). Cf. Pl. As. 254, *quin tu apste socordiam omnem reicis, segnitiam amoves*. 207 *quantum* 'so far as': cf. 423. 756. Eun. 142. 208 *quae providentur* instead of *quibus providetur*, so also in Cic. de imp. Cn. Pomp. 8, 20, *quae diligentissime providenda sunt*. *passum dare* lit. 'to cast (put) to the ground', hence 'to ruin'. 210 *eius* and *huius* are monosyllabic here = *eis* and *hvis*. 211 *verba dare* orig. 'to give words instead of deeds,' hence 'to cheat, deceive'. 212 *servo* = *obseruo*, cf. Haut. 592. Pl. Rud. 895 f. The preposition *in* is necessary for the expression, cf. 196. 213

The last syllable of *senserit* retains its original long quantity.

214 The text is intelligible as it stands, but there seems to be little doubt that Guyet is right in emending *qua iure quaque iniuria καὶ δικαίως καὶ δίκως* as Arist. Plut. 233 says. Donatus says 'proverbiale hoc est', which can well apply to Guyet's reading, but not to that of the mss. and editions—at least I cannot see how it applies to the latter.

216 *si-sive* is the regular construction in the language of the comic poets, never *sive-sive*.

218 The similar sound of *amentium* and *amantium* was no doubt easily perceived and admitted by Roman ears in spite of the difference of quantity. Cf. a similar pun in Livy III 47, *tanta vis amentiae verius quam amoris mentem turbaverat*.

219 Cf. Pl. Amph. 501, *quod erit natum tollito*: the neuter on account of the uncertainty of the sex of the expected child. *tollo* is the regular word of recognizing a child as one's own. Cf. 464.

220 *intér se*: as the pronoun actually becomes one word with the preceding preposition, it has the power of drawing the accent on the second syllable.

221 Davus imitates the way in which the matter is put by the lovers themselves ('*α διηγηματικῶ ad μυμητικὸν transit*' Donatus). *fuit olim* is a usual beginning of fables and nursery tales, cf. Pl. Stich. 539 and Hor. Sat. II 6, 79 f. *hinc* is quite indispensable for the sense of the passage and has, therefore, justly been added by Bentley: as to grammar, cf. 833. 892.

224 *orbam parvam* without the copula, cf. 248.

225 As a line of this length would be quite out of place here, and more especially as other instances of a tetram. troch. hypercat. do not occur, Bentley must be right in rejecting this line as a superfluous gloss of the word *fabulae*.

226 *ab ea*, i.e. out of her house; similar phrases are of frequent occurrence in the comic poets, cf. e.g. Eun. 545. Phorm. 732. Haut. 510. *me ad forum* sc. conferam, cf. 361. Young men without any particular occupation used to stroll about the *forum* where they were most likely to hear the news of the day. Cf. especially *accessi ad adolescentis in foro*, Pl. Capt. 475.

Sc. 2. Mysis is at first speaking to Archilis who is inside the house, and then sets off on her errand when she is stopped by the arrival of Pamphilus.

228 *iam dudum*: Archilis had repeated her order several times before Mysis paid any attention to it. Cf. Pl. Merc. 953, *iam dudum audiui*.

229 *temulenta*: hence perhaps her name Lesbia, the island of Lesbos being noted for its good wine.

231 After having spoken the first three lines, Mysis pauses for a moment to get an answer from inside: next she pronounces *tamen eam adducam* and turns then to the spectators. *aniculae*: the diminutive expresses contempt.

234 *exanimatus* 'out of breath'.
235 *turba* = *perturbatio*, cf. Eun. 723.

Sc. 3. Pamphilus greatly agitated by his father's unexpected command and distracted by the news of Glycerium's approaching confinement, resolves not to abandon his love, cost what it may.

238 *dare* instead of the future *daturum esse*, cf. especially v. 379, *si tu negaris ducere*.

239 *praescisse ante* is pleonastic, but on this very account the expression becomes more forcible. *oportuit communicatum*: this is the usual construction in the comic poets, with the omission of *esse*: see note on Pl. Aul. 747. Haut. 247, 635.

240 The enclitic *me* draws the accent on the last syllable of *miseram*. We have a similar case 243, *operam dat*, where Bentley and Fleckeisen change the order of the words without sufficient reason. Cf. also *manum dat* v. 297.

242 *inmutatum* 'unchanged'. The argument contains an ἀξίωμαρον. 244 *quod si fit* sc. ut abstrahar a Glycerio.

245 *invenustus* stands here in its original meaning 'not favoured by Venus,' ἀναφρόδιτος. The infinitive just as 253, 689.

248 *facta transacta omnia* 'everything firmly concluded', a legal phrase and so used by Cic. Catil. III 6, 15.

250 *aliquid monstri* far more expressive than *aliquod monstrum*. *alunt* like a beast.

252 *nam quid* is here not, as it frequently is in other passages, = *quidnam*: *nam* is sometimes used in rapid transitions expressive of anger and astonishment, cf. a very similar passage, Cic. Phil. VII 8, *nam quid ego de universo populo Romano dicam?* In Greek γάρ is used in the same way. *a* is the better spelling of the interjection, not *ah*.

254 *apud* is here pronounced *apu*, Introd. 17. In the next line *abi* is a pyrrhic, Introd. 15. *apud forum* recurs 302, 745. Pl. Epid. III 2, 2, etc.; prose-writers say *in foro*. *para* absol. 'make the necessary preparations.' So also in Sall. Cat. 6, 5. Jug. 60, 1.

255 Cf. Pl. Poen. I 1, 96, *abi domum ac suspende te*. 256 *obstupui* and 257 *ommutui* are given on the authority of good mss. instead of *obstupui* and *obmutui*.

259 *aliquid* 'something' (however unavailing). 260 For *divorsae* comp. Virg. Aen. XII 487, *vario nequiquam fluctuat aestu*, *Diversaeque vocant animum in contraria curae*.

261 *amor* drops its final *r*, Introd. 17. 262 *patris pudor* 'regard for my father' (gen. obj.). In pronouncing *patris* we should drop the final *s*.

263 *quae meo quomque tmesis* = *quaequomque (quacunque) meo*: cf. 63.

265 *ipsa* 'mistress', cf. 360. *advorsum hunc* 'to his face', 'speak with him face to face'.

266 *paulo* = *pauculo*, cf. Ad. 876. *momento* = *movimento* 'impulse'. *vel illuc*, Introd. 19.

267 *hic* is here shortened, and moreover drops its final *c*. The last syllable in *Pamphile* is either lengthened by the pause, or very probably we have in it an instance of the original long quantity of the ending of the vocative.

268 *dolor* means here the pangs of child-birth, just as the plural *dolores* in

other passages (Ad. 289. Pl. Cist. i 2, 22): the vague meaning 'grief' is not at all suited to the passage. *atque*: in addition to bodily pains she suffers also mental anguish. 269 *autem* 'again', lit. 'on the other hand': *autem* stands for *alter*, from *alt-er*. 270 *se* is enclitic: cf. v. 220.

274 *bene et pudice*: cf. Pl. Cist. i 3, 24, *educavit eam... bene ac pudice*. Ter. Haut. 225. *doctum* and *eductum* are used together in the same way by Cic. ad fam. vi 5, *ita natus, ita eductus, ita doctus es*. 276 *vereor* is the

reading of the best mss., not *verear*: for the indic. comp. Hec. 412 f. *vereor, si clamorem eius hic crebro audiat*. 278

Observe the climax: 'so ungrateful, so unlike a man, so like a wild beast.' 279 *consuetudo* might be the simple

gratification of carnal desires, which in itself would be a strong link between Pamphilus and Glycerium; but moreover he loves her (*amor*), and, last of all, treats her as his wife (*pudor*). 288 *forma ad pudicitiam, aetas ad rem tutandam*. 289 *quod* 'wherefore', so Virg. Aen.

ii 141, *quod te per superos*, cf. also Hor. Ep. i 7, 94, *quod te per genium dextramque deosque penates*. *Genius* is the ἐμψέχσους of the whole being, and may therefore be translated 'by your life'. 291 The iteration of the pronoun

te is expressive of the earnestness with which Chrysis pronounces her request. 292 *si* 'if it be true that'.

294 *morigera fuit* or *morigeratast* is the Latin for ἐχαπταρο, especially τὰ ἀφροδισιακά. So Pl. Cas. v 2, 21. Most. 397. Amph. 842. 295 *virum do*: observe again that

do is used as an enclitic: so 297 *manum dat*. 296 *fide* is dative instead of *fidei*. 297 *occupat* 'takes possession of her'. 300 *unum* 'a single word'. *ad morbum*

sc. accedat. *morbus* means here her approaching confinement.

ACTVS III.

Charinus and *Byrria* are the least interesting persons in the whole play: *Charinus*' passion is neither brought out sufficiently to interest us nor can we attend to a *Byrria* when we have a *Davus*.

301 In *Byrria* the *a* of the voc. is long. *illa* forms a pyrrhich. *nuptum dare* lit. 'to put out to be married.'

302 *mōdo* ἔ Δά—with the prep. shortened, see Intro. p. 18. 303 *attentus* 'kept on the stretch,' opp. *lassus*

(comp. *laxus*) 'unstrung.' 307 Here again we have two readings between which it is difficult to choose: the mss. read

as our text gives, but Donatus mentions another reading *ex corde eicias* and this is adopted by Bentley. Both readings

may be defended and supported by other passages in Terence. *qui abl. = quo*. 309 Eur. Alc. 1078

ῥᾶον παραινεῖν ἢ παθόντα καρτερεῖν. Similar sentences occur

in several passages of the ancient poets; but the line here generally quoted ὅγχις νοσοῦντα ῥᾶστα πᾶς τις νοουθετεῖ, is not by Menander, but Muretus.

310 *hic* 'myself:' comp. *huic homini* Haut. 356. Bentley considers *hic* as adv. = *hoc loco* 'in my place': it is quite indifferent to the sense which explanation we prefer. *age age ut lubet* 'well, well, just as you please.' Byrria confesses there is no gainsaying general maxims.

313 With *prodat dies* comp. 329 *dies profer*. Donatus quotes from Lucilius *an porro prodenda dies sit*.

314 *fiet aliquid* 'something will turn up.' **315** *ut* depends upon something like *impetrabis* or *impetrare poteris*.

317 *abire in malam rem ἐς κόρακας λέλαι*. A very similar passage is quoted from Pl. Epid. i 1, 72 *abi in malam rem maxumam a me cum istac condicione*. *suspicio* seems the genuine spelling of the noun, *suspicio* of the verb; they differ also in quantity. The long *i* in the noun is due either to contraction from *suspicitio*, or to the loss of a *c*, as the original form might have been *suspectio*. *scelus* = *sceleste*, frequently thus used in the comic poets.

320 Bentley was the first to draw attention to the reading given by Eugraphius which we too have adopted in our text. The reading *neque auxili copiam* of the mss. is against the metre, for to assume a hiatus after *neque* and a lengthening of the penult in *auxili* by 'ictus' (as an imprudent editor does) is the utmost of perversity. And though it is true that no other passage occurs where *ad* stands after *copia*, Eugraphius' reading seems sufficiently supported by the reading *ad auxiliandum* which is given by three late mss. It is not, however, impossible that Terence wrote something like *neque mi copia auxilist*, but in the absence of any further proofs a conjecture of this kind cannot be received with confidence.

327 *principio μάλιστα μὲν. potest* 'is possible:' thus we frequently find *potest* as impers. in the comic poets, especially in the phrase *quantum potest* 'as soon as possible.' So even Cicero Tusc. i 11, 23, *si posset*.

328 *haec* as fem. plur. is of frequent occurrence in archaic language, and is also found in Cicero. Cf. 438.

329 *nunciam* one word, like *etiam* and *quoniam*: see 171.

330 *ne utiquam* is shown by the metre to be the genuine form in Terence, as the first syllable must be short here. Cf. Hec. 125. Haut. 357.

331 *postulare* 'to expect.' With *gratiae adponere* compare Horace's well-known *quem fors dierum cunque dabit, lucro Adpone*.

332 *apiscor* is frequently found in archaic and post-classic language instead of the compound *adipiscor*: see note on Haut. 693.

334 The asyndeton is regular in imperatives both in Greek and Latin. Thus Aristophanes τὸλμησον ἔθι χῶρησον, ἄγαμαι καρδίας Acharn. 463. Pl. Bacch. 693, *compara fabricare finge quodlubet conglutina*.

qui: see 307. 335 *sat habeo* 'I think this quite sufficient (satisfactory):' freq. thus in the comic poets, cf. 705. Eun. 485. Haut. 718. Pl. Most. 654. *optime* 'in the nick of time,' so 686. Hec. 246. cf. *opportune* 345. 336 Charinus turns angrily round upon his slave Byrria whom he reproaches with being of no use in cases of need. 337 With the construction comp. Cic. ad Att. vii 6, *si quid forte sit quod opus sit sciri. fugin hinc* 'get you gone:' in the same way the Greeks of the present day use *φεύγει* as a simple 'exit.'

Sc. 2. As we were told v. 173, Davus' own confidence had been shaken by the news of the impending marriage: the greater is his joy now he has found out Simo's trick.

340 *nesciô quid* becomes so to say one word, just as in French the corresponding phrase *je ne sais quoi*. This is also indicated by the accent. 343 *intendam* sc. gradum, 'direct my steps,' cf. Cic. Cat. i 12, 30 and the more common compound *contendo*.

345 *eugae* is the form here required by the metre and in other passages supported by very good mss. See my note on Aul. 669 and add Pl. Epid. i 1, 7 where A gives *EUGAE* and Most. 260 *eugae, plaudô, Scapha* (as the mss. read).

348 *etsi scio* 'do you go on though I know all?' *obtundis*: for the meaning of the word it will be useful to compare *tundo* with the cognate English word *stun*. cf. Phorm. 515.

349 *autem* 'on the other hand,' here literally: since Davus stands between them. *rem tenes: omnem* is added by Pl. Merc. 477. Merely *tenes* Ter. Eun. 406. Pl. Glor. 1163.

350 *me vide* 'only look to me:' so again Phorm. 711. Pl. Trin. 808. Glor. 376. Merc. 1013. Rud. 680. Reiz compares also *me specta modo* Asin. 145.

352 *iam* 'addito plena securitas est' is an excellent remark by Donatus, but it is difficult to find a translation quite adequate to the force of the Latin word. The best would be 'there's no longer any doubt about it that he does not intend to give you his daughter in marriage.'

353 It has been contended by some scholars that *prehendo* has in the comic poets always a disyllabic pronunciation, and Fleckeisen has accordingly altered this passage; but the trisyllabic pronunciation of the word in question seems sufficiently defended by A. Spengel, 'Plautus' p. 217. 360 *ipsus* 'master,' cf. 265. *tristis* 'out of spirits,' 'with a sour face.'

361 Pamphilus does not yet understand the drift of Davus' cogitations. *quorsum nam istuc* sc. tendit.

362 *illo* = *illoc* or *illuc*, so we have also *isto*. 363 Now at last the two lovers begin to understand Davus' insinuation.

364 Matrons (*pronubae*) had to dress the bride on the wedding-day: cf. especially the beautiful passage in Catullus LXI 186. *vos bonae senibus bonis cognitae bene feminae, collocat puellulam*.

365 *ornati tumulti*

are examples of a formation of the genitive of the fourth declension, not uncommon in archaic Latinity. In Terence we thus find *quaesti fructi adventi*: for others see my note on Aul. 83.

367 *narras* simply, 'you say', cf. 434. Haut. 520. Hor. Serm. ii 7, 4. 368 *puerum* 'young slave'. *Chremi* gen. instead of *Chremis*: thus we have *Euripidi* Pl. Rud. 86, *Archonidi* Haut. 1065, and other instances. *Chremetis* we had 247.

369 When considered as connected with *conveni* in 368, this line is against all grammar and common sense. Instead of Bentley's violent alteration of the text, Fleckeisen has got rid of the whole difficulty by adopting a better punctuation. *ferre* is here = *ferrebat* 'he was carrying along'. *holera* is the genuine spelling, not *olera*: the *h* is also borne out by the kindred word *helvola*. *pisciculi minuti* λεπτά ιχθύδια, ὀψάρια in the language of the New Test. (ψάρια in mod. Greek). The original of the line in Menander's *Περικθία* runs τὸ παιδίον δ' ἐσθλὸν ἐψητοὺς φέρον, see also Introd. 10. With the Latin expression comp. also Pl. Rud. 1325, *curculiunculos minutos fabulare*. Suetonius, Aug. 76, *cibi minimi erat et vulgaris fere: secundarium panem et pisciculos minutos.....maxime adpetebat*.

370 *nullus quidem* sc. *liberatus es*: *nullus* is stronger than a simple *non*, but its use in this way is almost confined to the language of the comic poets; *nullus dubito* and similar phrases are not classic and should not be imitated.

371 *prorsus*: cf. iam 352. *ridiculum caput* 'silly fellow': thus *caput* and κεφαλὴ or κάρα are not uncommonly used to denote the whole person. We have something analogous in the English 'blockhead' or the German 'dummkopf'.

373 To understand *nisi*, we should supply a thought like 'which will never come to pass, unless'. *vides* 'look to it'. *ambis* orig. an electioneering term 'canvass'. Cf. Pl. Glor. 69, *orant, ambiunt, obsecrant*.

376 *suscenseo* is the genuine spelling, not *succenseo*. *subs* is the original form of *sub* just as *abs* of *ab*: *asporto, aspello, aspernor* are, therefore, formed in precisely the same way as *suscenseo*. Faërnus, in his note on v. 448, states that all his good mss. spell the word in this manner:

377 *tuom...animum* a prolepsis for *tuos animus*, very common in Greek (πρίν ἂν διαγνῶ σὸν θυμὸν πῶς ἔχει πρὸς τοὺς γάμους.)

378 *iniurius...iniuria*: similar plays on words are of very frequent occurrence in Plautus, but are comparatively scarce in Terence. *sibi esse in*: an anapaest; a monosyllabic pronunciation of *sibi* (= *si*) cannot be established by safe arguments. *iniurius* is an adj. peculiar to the comic poets, cf. my note on Aul. 691.

379 *ducere* for *te ducturum esse*: a careless construction inadmissible in good prose, but suited to the easy and loose style of comic language. Pl. Amph. 788 says, *in me culpam conferas*.

380 *illae* those of which we all are afraid. Davus puts his

weakest argument in the first place. 381 *sola* 'without protector', 'lonely'. *dictum factum* (also Haut. 904) is the Greek ἄμ' ἔπος ἄμ' ἔργον, or as Homer expresses it, Τ 242, αὐτίκ' ἔπειθ' ἄμα μῦθος ἔην τετέλεστο δὲ ἔργον. *invenerit* εὔροι ἄν, he will have hit upon. 382 *ēiciat*—*ēiciāt*.

When a word occurs twice in a verse, it as a rule varies in its accent. This law is so common that any deviation from it should be set down as an exception: yet Bentley would not see it, and obstinately corrected a great number of passages at variance with his preconceived theory of a uniformity of the accent in such repetitions of the same word. 386 *excludi* was, so to say, the technical term of a lover being denied access to his mistress, (the Greek ἀποκλείω, e.g. Luc. Dial. Meretr. 12), comp. Eun. 49. *concludar* suggests at the same time the notion of a wild beast shut up in a cage. 389 *hic* of time. 391 On *sine ōmnī* see Introd. 19. There are no sufficient arguments to establish a pronunciation *se* in Terence. 392 *nec minueris* 'you need not do less vigorously', lit. 'infringe'. So *consilium minuire*, Hec. 616. *inperium matris minuire*, Pl. As. 508. 394 on the omission of *te* see note on v. 14.

395 This passage is one of the most difficult in the whole play. It is commonly explained as follows: 'for as to a kind of hope you might conceive, that I will easily quash. You might say, No one is likely to give his daughter to a man of my dissolute life. Let me tell you, that your father would rather find for you a bride without any dowry than thus let you go to perdition.' But there are many difficulties hushed over in this explanation. First of all, *propulsare* seems without any second example to support the meaning 'refute', which it must have here. Then it would be quite uncertain whether *his moribus* ought to be taken as an abl. or dat.: but see also Brix on Pl. Trin. 762. *nam* (395) would, moreover, be without any direct meaning. Fleckeisen seems therefore right in assuming a gap after 395. The passage was already unintelligible to some ancient grammarians, who read *timeas* instead of *speres*, as Donatus informs us. 396 In *dabit* the final *t* should be dropt. *inopem*: one of the most important matters in arranging a marriage was the *dos*, without which a legitimate marriage was, in fact, hardly conceivable to the ancients. See e.g. the well-known passage in the Trin. 690, where Lesbonicus says, that giving his sister without dowry would be to give her in *concubinatum*, not in *matrimonium*. If, therefore, Simo should prefer a daughter-in-law without any dowry to Glycerium, it would show how strongly opposed he must be to the idea of allowing his son to marry the 'stranger woman'. *corrumpi* is frequently used of young men spending their health and wealth in the company

of dissolute women: Ad. 97. Pl. Bacch. 419. **398** *alia* some other scheme. *aliam* (as Bentley reads) would be quite out of place after 396. **399** *quin*=*qui non*, lit. 'why are you not silent', i.e. 'be silent, can't you'. For other instances of this use of *quin* see Haut. 832. Pl. Merc. 494. **400** *puerum* merely 'a child' without any regard to sex: Dig. de Verb. Sign. 163. *cautiost* has here the sense of *cavendum est*. So we have it again Ad. 421. Pl. Bacch. 597. Pseud. 170. Poen. 13, 26. **401** Note *sum* as an enclitic: the subj. *me* is again omitted (394). The omission of *esse* after a future participle is very common in the comic writers. See 402. **402** *qui*=*ut eo* 'that she might know by it'.

Donatus justly observes on the following scene '*haec scaena nodum inicit fabulae et periculum comicum. facit etiam executionem consiliorum.*' **404** *reviso* 'I come back to see'. **406** *meditari* lit. 'con over verses', hence 'study one's part'. Cf. Pl. Trin. 817, *eum...meditationem probe mittam*. **407** *sperat* 'he is quite confident.' **408** *qui* stands not only for *quo*, but also for *qua*. *differre* lit. 'rend asunder, tear to pieces'. *apud se esse* lit. 'be at home' (comp. the French *être chez soi*), and met. 'have one's wits about oneself': cf. 937. Hec. 707. Phorm. 204. Pl. Glor. 1345. **411** *verbum* 'angry word'. We have the same phrase 'to have words', i.e. 'to quarrel'. Donatus quotes Phorm. 638 ff. *ducere*=*ducturum esse*, cf. 379.

412 *relictis rebus* 'setting business aside', so again Haut. 840 and Pl. Epid. iv 2, 35, and with the addition of *omnibus* Eun. 166. Pl. Cist. i 1, 6. Stich. 362.

414 This line has justly been pronounced spurious by Bentley, as *hunc* could only mean Pamphilus, who has not, however, left the stage for a single moment since his conversation with Charinus. *id propterea* is, moreover, a nasty pleonasm. **415** *hoc agam* 'I'll attend now'.

416 *em, serva* 'be on your guard now': Ad. 172. **418** Donatus has the just observation that *volo* is '*nimis imperiosa et superba dictio*': cf. the well-known line *sic volo, sic iubeo, stet pro ratione voluntas*. Simo is like the farmer in Tennyson's *Dora* whose 'will is law'. **419** *quid hic*, see Introd. 20. v. **421** For *ommutui* see 257. **422** *cum gratia* 'with a good grace': *bona* is added Phorm. 621.

423 *sum verus* 'can I be right?' i.e. if I am not mistaken, my master. For the expression comp. Pl. Glor. 1369. **424** Simo is apparently disconcerted and perplexed by his son's answer, and not knowing what to do with him, sends him into the house. **427** *volgo* in the preceding line shows that we have here a proverb. This line is a close imitation, nay almost a translation of Eurip. Med. 84, *ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ*: 'nam cum Menan-

der acerrimus fuerit Euripidis imitator, non mirandum est in Terentii, dimidiati Menandri, fabulis passim reperiri quae miro quodam consensu cum Euripideis conspirant.' Meineke, Men. et Phil. rel. p. 22. The editors of Terence quote also from Menander another line of the same bearing, *φιλέει δ' ἑαυτοῦ πλεῖον οὐδεὶς οὐδένα*, but this I cannot find in Meineke. *melius* seems at first sight illogical, and Bentley went even so far as to write *bene mavelle*, a conjecture which first of all destroys the alliteration *melius malle*; but we should simply translate 'every one prefers to be himself better off than his neighbour.'

429 *memini* with a following present infin. is known from Virg. Ecl. i 17, *de caelo tactas memini praedicere quercus*. Cf. Phorm. 74.

431 Byrria knows 'that the first bringer of unwelcome newshathbut a losing office.' *malo* 'ill news'; *malum* 'punishment', frequently so of slaves: comp. Liv. iv 49, *aud. tis, Qui-rites, sicut servis malum minantem militibus?*

433 *quid Davos narrat* 'what has Davus got to say?' ('blandius locutus' Donatus). *aeque quicquam nunc quidem* (sc. atque alio tempore) 'In the present state of affairs, Davus has hardly any thing to say at all:' lit. 'just as little now as ever.' For *narrare* comp. v. 461.

437 For *dicere* see note on v. 23.

438 *haec* fem. plur.: see 328.

439 The reading given in our text is the only one which seems consistent with Terence's usage: Bentley writes *propter hospitaī huiusce* c., but first of all, Terence never has the genitive in *ai*, though this is so frequent in Plautus, and even if this form of the gen. could be admitted, Terence would never have elided the *i*, at least not if we may suppose him to follow the habit of other old comic poets, e.g. Plautus.

442 *eām rem*: observe the accent. *viā* is explained by Donatus *consilio, ratione*. Others read *recta viā* with the mss. and omit *secum*; this would be 'in the right way'.

445 *fortis* is originally *fortis*, which is explained by Festus, p. 368, as *bonus* (see also Paul. p. 84, '*fortis* frugi et bonus sive validus') and is probably connected with root *for* or *fir* as seen in *firmus*. *fortis* would thus mean here 'a man of character'; cf. Pl. Trin. 1133, *fortem familiam* 'an excellent (i.e. a wealthy) family'. Cic. ad fam. vi 9, *patre eius, claro homine et forti viro, plurimum usi sumus*. Cf. also Pl. Bacch. 216. Flor. iv 3, 13, 18.

446 For *animum adpulit* see note on v. 1.

449 Cf. Phaedr. iii 7, 17, *unde hoc, amice? nihil est. dic, quaeso, tamen*.

451 *drachuma* is the form in which *δραχμή* was admitted into Latin. In the same way we have *techina* = *τέχνη*, *Alcumena* = *Ἀλκμήνη*, *Aesculapius* = *Ἀσκληπιός*, *Tecumessa* = *Τέκμησσα*, etc. *obsonari* as deponent occurs only here, Pl. Stich. 681 and Aul. 293.

454 *quod* = *quoad*, 'as far as it may be said here,' i.e. in my position.

455 *per parce nimium* is a tmesis instead of *pernimum parce*,

cf. Ad. 393. 457 *rei* is here monosyllabic, like *spei* 25. *veterator* orig. 'an old hand', hence 'practised in a thing, crafty, knavish'.

458 *illic*=*ille*, frequently so in the comic writers. *caput* 'head-worker' so to say, cf. Pl. Asin. 728 *ego caput huic argento fui hodie reperundo*. See also Ad. 568. In English we commonly use the opposite metaphor 'he is at the bottom of the matter.'

460 In the best mss. and in inser. we frequently meet with the form *han*, but only before consonants. This form was in use as late as the time of Tacitus, for whom it is attested (by the Medicean ms.) in several passages.

461 *ab Andria ancilla ἢ παρ' Ἀνδρίας παιδίσκη*. *ab Andria* is *e domo Andriae*, by no means a mere periphrasis of the genitive. *quid narras* 'what do you mean?' Simo may easily be supposed to know the people of Glycerium's household, as he watched the house for several days when his suspicions were first aroused.

465 *actumst* 'all is over,' a phrase originally derived from judicial language of a suit once ended, that could not be resumed.

466 The first syllable of *ingenium* is shortened: see Introd. 19. 470 Simo's self-delusion is the finest hit in the whole comedy and produces a most ludicrous effect. *vix tandem μόγεις ποτέ*, so Phorm. 234.

473 This line always recurs in the comic poets under similar circumstances: see my note on Aul. 684. *Iuno Lucina* is Juno who brings the child to light: in the Greek original Ἀρτεμις was invoked as we learn from the Schol. on Theocr. II 66 *παρὰ Μενάνδρῳ αἱ κυῖσκουσαι ἐπικαλεῖσθαι τὴν Ἀρτεμιν*,—ἀξιούσι συγγνωμονῆσαι ὅτι διεκορήθησαν, and situations like the present were not at all uncommon in Menander's comedies, as Libanius tells us *κεκλεῖσθαι τοῖς ὑποκριταῖς τὸ θέατρον, ἵνα μὴ κωμῳδὸς εἰσελθὼν μιμήσῃται τὰς παρὰ Μενάνδρῳ τεκούσας* (cf. also Gell. II 23, where a slave in one of Menander's comedies is described as hearing the wailing of a woman in labour).

474 *ridiculum* sc. est *negotium*, so again 712. 477 Simo sneers ironically at Davus 'I hope your pupils have not forgotten their parts.'

479 For *ludos facere* and similar phrases see my note on Pl. Aul. 251. *ludos alicui reddere* seems to occur only here.

480 Terence translates here the Greek proverb ἐν λιμένι πλέω, i.e. I am in perfect safety, cf. Cic. ad fam. IX 6, 4 *his tempestatibus es prope solus in portu*.

481 *adsolent*=*adesse solent*. 482 *ad salutem* cf. Haut. 207, *haec sunt ad virtutem omnia*, and Hec. 693, *confinjis falsas causas ad discordiam*.

483 *poste* is an ancient form of *post* which repeatedly occurs in Plautus. Here Fleckeisen has introduced it against the mss., in order to avoid the trisyllabic pronunciation of *deinde* which is disyllabic in all other passages in Plautus and Terence. *lavet*=*lavetur*: Donatus gives us the Greek of Menander

λούσατε αὐτὴν τάχιστα. 484 With the construction *dari bibere* cf. Pl. Persa 821, *bibere da*. Even Cicero has such negligent constructions as this, e. g. Tusc. i 26, *Gany-medem raptum....ut Iovi bibere ministraret*. 486 *per* *ēcāstor* (Introd. p. 20. v.) *scitus* a tmesis for *perscitus ecaster*, see note on 455. Hec. 58. Plautus has Cas. ii 6, 18 *per pol saepe peccas*. 488 *huice* is the genuine spelling instead of the barbarous *huicce*, and an easy emendation for *huic*. of mss. which is against the metre. 490 *opus facto*: *opus* est with the abl. of the passive participle is a very common construction in archaic language: cf. 523. 715. Hant. 80. Ad. 601. 996. Phorm. 762. Pl. Cas. iii 3, 24. Amph. 628. 492 Observe the change of the accent in *itān* and *itane*. *tandem* often expresses indignation. 493 *incipias*=*conere*. The editors say that *incipias fallere* is here pleonastic for *fallas*, but this is hardly true. 494 *accurate*, sc. you and your master (Pamphilus). Parry takes *accurate* to be the adverb. 496 *interminatus* 'warned off with threats.' 496 *rē tulit* is the genuine spelling of the perf. of *rē fert*. The sense is 'what was the use of it?' Cf. Pl. Epid. i 2, 30, *quid re tulit Mihi tantopere te mandare?* Cure. 555 *quid re fert me fecisse regibus Vt mihi oboedirent?* 497 *credon* i.e. do you expect me to believe? The pronoun *hoc* is not without its force 'such an absurd thing.' 500 *in-videor*: cf. 204. 501 *tibi istaec*: see Introd. p. 20. v. The expression *incidit suspitio* occurs above v. 359. 503 *enim* drops here its final *m*: Introd. 16. iii. *enim* is here used in the same asseverative sense as the Greek γάρ. *pernosti*: cf. Pl. Aul. 499, *ut matronarum hic facta pernovit probe*. Trin. 665, *pernovi ingenium tuom. etiam* 'even yet:' see note on v. 116. 505 *falso* at the end of the sentence has far more force than if it stood e.g. before *censes*. *muttire μυσσᾶν*. *iam* 'last of all,' i.e. now. 506 *nemo* is here fem. cf. Pl. Cas. ii 2, 12, *vicinam neminem amo merito magis quam te*. 507 *setius* and *secius* seem to be spellings of equal authority. Most probably the word is connected with the same root as seen in *segnis*. 508 *sis sciens*, cf. v. 775 and Pl. Poen. v 2, 78, *Carthagini ego dum natus, ut tu sis sciens*. Thus ἵνα εἰδῶς ᾗ in later Greek. 512 *qui* here=*ex quibus*. 513 *inventum* is here subst. 516 *moveri* 'to be disturbed,' cf. Cic. Phil. i 7, *ea non muto, non moveo*. Editions commonly read *moventur nuptiae*, which gives no sense; the construction requires *moveri nuptias* (for Davus reports the scheme of the women); but then it is also necessary to write *fiat* (*fit* the mss). Ritter and Fleckeisen consider the whole line as interpolated. 518 The subj. *cas* is omitted: see note on v. 14. *exemplo* here in Terence, in Plautus we always have the original form *extempulo*.

520 *misere amare* recurs Haut. 190. Ad. 667. Pl. Bacch. 208. So *misere deperire*, Pl. Cist. 12, 12.

521 *idem* gives the same sense as if it were *item*, but it would be perverse to change the reading. The expression is as correct as possible.

522 *id*, sc. quod facis. 524 *omnino* without reserve and further investigation. Yet he is inclined to believe him.

525 *atqui* 'yet'. *hauscio* is, in archaic Latin, one word, comp. *nescio* which is formed in precisely the same way. *hauscio an* is, so far as the sense is concerned, equal to *fortasse*.

528 *id* is generally omitted in our editions and is not given by the mss., but was rightly added by Bentley on the authority of Priscian (p. 1143). It means 'that point'.

529 Translate 'why should I prefer to have the wedding at any other time than to-day?'

532 The usual reading of this line is *atque adeo in ipso tempore eccum ipsum obriam* without *Chremem*. But Bentley justly observes that *ipsum* alone would almost necessarily denote Pamphilus who is the person spoken of in the last two lines; and he further points out that Donatus reads *Chremem* in this line. He consequently omits *obriam* and substitutes *Chremem*. I think, however, that my reading (which I now find also in Klotz) is preferable to his, as Donatus has *obriam*, and *ipso* before *tempore* probably owes its origin to a gloss. The expression recurs v. 758.

Haut. 364, while *in tempore ipso* stands Andr. 974. 533 *inbeo Chremetem* sc. salvere. *optato*, 'according to wish', comp. *consulto*, *compacto*, *auspicato*, and other participial adjectives which are commonly used as adverbs.

535 *núberé*: see note on 23. *viso* 'come to see'. *id* 'therefore' or 'in this respect'?

536 The same phrase *ausculta paucis* ('listen to a few words') recurs Ad. 806. *audite paucis* Eun. 1076. *audi paucis* Hec. 510.

538 In expressions like this it seems usual to separate *per* from its substantive by the pronoun, comp. 834. Other instances are Pl. Men. 992. Bacch. 905 f. This is, probably, an imitation of the Greek *πρὸς σε θεῶν*. *deos* is here monosyllabic (Introd. p. 20 vi).

539 *a parvis μικρόθεν*. *adcrevit* 'has grown up' (*ad* = *ἀνδ*). Cicero has the expression *studia doctrinae cum aetate crescunt*, de Sen. 14.

541 *quouis* is here monosyllabic (Introd. 20 vi.) like *quois*. *potestas* lit. 'possibility', i.e. 'a chance'.

542 *nuptiae* in an English translation would become the subj. for *fiant*; in Latin it is put into the relative clause.

543 *a* is the better spelling instead of *ah*.

544 'quod amicus ab amico petit, iustum esse debet, nec pro eo quod non est iustum, supplicare oportet'. Donatus. There is a gentle reproach conveyed in this line. *oportet* here 'it is meet'.

545 *dabam* 'offered', i.e. was ready (willing) to give her; impf. de conatu. *ἐδίδουν* in Greek frequently

has the same meaning. 546 *fiant* sc. nuptiae. With the phrase in *rem esse* comp. the well-known verb *rēfert* standing for *rem fert*. *arcessere* the usual word of bringing the bride to the house of the bridegroom: cf. 581. Ad. 890. Haut. 1047. 548 *utrique* is very impressive at the commencement of the line. *in commune* 'with regard to our joint interests'. So Pl. As. 286, *in commune fraudem fraus*; the same expression as used by Terence recurs in Tac. Agr. 12. 551 *moneat* 'suggested the thought'. 552 *irae* is more expressive than *ira*; the plural means 'repeated quarrels', cf. Pl. Poen. III 6, 18 and especially Virg. Ecl. II 14, *tristes Amaryllidos iras*. *audio* 'so I hear', supply 'but without paying much attention to such idle talk'. Cf. Phorm. 160, 947. 553 *posse avelli*, sc. eum, the subj. as usually in the comic poets omitted after *spero*. *fabulae* from *fari* 'talk', i.e. *λῆροι*: 224. Haut. 336. 555 *ἔργῃ φιλοῦντων ὀλίγον ἰσχύει χρόνον*. Menander: a similar sentence in Pl. Amph. 940 ff. *verum irae si quae forte eveniunt huiusmodi, Inter eos rursum si revertum in gratiamst, Bis tanto amici sunt inter se quam prius*. There is a German proverb '*was sich liebt, neckt sich*'. 556 Simo's policy is not to contradict, but to humour, and thus to gain the better. *id* 'that very thing', i.e. amoris integrationem. 557 *occlusa* is stopped, kept under restraint. Cf. *iram recludere*, Cic. nat. d. III 26. 559 *redduco* is the genuine spelling in the comic poets, as the first syllable appears long in at least four passages: Hec. 617, 665, 391, 403. As to *red* for *re*, comp. *red-ire red-integratio* etc. *animum aegr.*: see 193. 560 The old reading *consuetudine et* is inadmissible, as Terence would never conclude a line with a monosyllable and an elision, excepting only the two enclitics *est* and *es*. The reading adopted in my text gives a good sense, and the change is not, I hope, very violent. *consuetudo coniugi* (gen.) *liberalis* is 'the getting accustomed to living in honorable wedlock'; for *liberalis*, see note on 38. 563 *posse* = possibile esse, which is bad Latin. 564 There is an intentional paronomasia in *perpetuo* and *perpeti*. 565 *periculum* is etymologically connected with *πείρα*, hence *per. facere* = *πειράσθαι*. 566 The expression *ἐπὶ πείρᾳ δοῦναι θυγάτῃρα* is quoted from Menander. 567 *nempe* is slightly ironical, here with the intention of depreciating the importance of an unlucky end of the experiment. *incommoditas* 'inconvenience' is of course a substitute for some stronger word, as *calamitas* or something of the kind. *denique* 'after all'. 568 f. *huc*: sc. ut periculum faciamus; *si* in case that: *eveniat* 'should happen', in the subj. mood, as he wants to represent this eventuality as very uncertain and improbable, while 569 *corrigitur* is ind. Most commentators and translators misunderstand this passage, as

if we read *ut not si*. *discessio* is again a mild word instead of the more odious term *divortium*.

572 *quid istic* is a common formula of concession after dispute: Eun. 388. Haut. 1053. Ad. 956.

573 Observe the alliteration '*commodum claudier*': the phrase means literally 'your convenience is locked up' (comp. the expression 'come to a dead lock'), i. e. is impeded, cf. Eun. 164. *in me* 'as far as regards me'.

575 *quid ais* is a formula of requesting attention: see v. 184.

580 *ibam*: impf. de conatu 'was going to you'.

581 *advesperascit*: It was the custom to lead the bride to her new home towards dusk. Any reader of Catullus' beautiful Epithalamium will be aware of this fact.

583 One of the unpleasant consequences of slavery to the masters is hinted at in the present line, and briefly expressed by Sen. Ep. 47, 3, *totidem hostes quot servi*.

586 *tandem* 'at last'. Simo, of course, understands these words as an expression of offended virtue, but the spectator who is better acquainted with Davus' real character, will readily catch the sneer implied in them.

591 *num nam perimus* 'I hope we are not going to the dogs after all.'

594 *adparetur impers*. 'preparations are made'. Cf. Eun.

583 and Ad. 900. This reading is due to an excellent emendation by Guyet, while the plural given by the mss. and edd. is against the sense of the passage: *nuptiae* would have to be understood, but the preparations for them are carried on at Simo's house. The present *renuntio* expresses Chremes' intention to be sharp about his preparations.

596 A second rate actor would pronounce the words *ego vero solus* in a low voice as only intended for the audience; a skilful actor might succeed in pronouncing them so as to make Simo believe that Davus was proud of his achievement, while the audience would understand the self-reproach and misery contained in them. For *córrigerē* see Introd. p. 14 and note on v. 23.

597 *sedulo*, orig. *se dolo*, i. e. *εὐλακρινῶς*, and in this sense it may be taken wherever the same phrase occurs as here, though it is generally translated 'diligently'.

598 *quiescas* 'make yourself easy about that.' *mirum nī* = sine dubio. This is not identical with *nī mirum*, in which *nī* is = *nei* or *ne*, sc. *sit*.

599 *nullus sum* a common formula of despair: the *s* of *nullus* should here be dropt (Introd. p. 17).

600 *quid causaest quin* 'why don't I'. *proficiscar* 'set out'.

601 *precī*: the dat. sing. of *prex* occurs only here and Phorm. 547. For the whole expression comp. also Cic. ad fam. i 1, 2, *nec precibus nostris neque admonitionibus relinquit locum*.

602 *conieci* expressive of his master's unwillingness to marry (cf. 620); the phrase suggests expressions like *in vincula conicere*.

603 *hoc* (abl.) sc. Simone. *insperans* for *non sperans*, 'against his hope' is very rare; other instances of the same

formation are *indicens* and *inficiens*. 604 *em astutias* 'these are the fruits of my intrigues.' So the plural Pl. Epid. III 2, 39 and Glor. 233. 605 *ipsum*: erum. 606 *aliquid* 'non dicit gladium aut laqueum, ne esset tragicum, ergo expressit bene, dicens *quo me nunc pr. d.*' Donatus. Others understand it of a deep ditch or quarry, into which Davus means to throw himself. Which of the two he means will be difficult to decide; at all events let the student be careful not to mistake *quo* for *ubi* or *unde*. In the phrase *se praecipitem dare*, the verb is the Greek *θεῖναι* both in meaning and derivation; *praeceps* is 'the head (*caput*) bent forward.'

607 *scelus*=*scelestus*, whence also the gender of the relative. 608 *nulli* is genitive for *nullius*, see editors on Sall. Cat. 29, 3. Cf. *vir maximi consili*, Nep. Dat. 1.

609 'futile (the better spelling is with *tt*) *vas* est quoddam lato ore, fundo angusto, quo utebantur in sacris Vestae, quia aqua in sacris Vestae in terra non ponitur; quod si fiat, piaculum est. ideo excogitatum est *vas*, quod stare non posset, sed si positum, statim funderetur. unde et homo commissa non retinens *futiles* dicitur; contra non *futiles* bonus in consiliis.' Schol. on Stat. Theb. VIII 297. The metre, varying in all these lines, is very expressive of the passionate state of Pamphilus' mind.

611 It appears from Donatus that Menander used a stronger expression; the Greek which he quotes is hopelessly corrupt, but he gives the following periphrasis 'tam difficile est hinc evadere, ut qui hinc evaserit, videatur immortalis futurus.'

613 *dūcerē*: see note on v. 23. *audacia* is an excellent emendation instead of *fiducia* of mss. and edd.; it is proved to be certain by Eun. 958, *qua audacia Tantum facinus audet?* In the other reading, the incision would be neglected, which is never the case in Terence.

* 614 *facere* c. abl. recurs 709. *de me faciam*, Ad. 611, has the same sense. *ago sedulo*, cf. 597; *fit sedulo*, Ad. 413, is explained by Donatus 'sine dolo, id est, instanter, quia neglegentes dolosi dicuntur.'

615 *productem* is the reading given by Donatus. In comic language, frequentatives are said to have sometimes the sense of the simple verb, but in most cases a slight difference may be found out on a closer examination of the passage. *productare* is here 'to try to delay', *producere* would imply far greater certainty.

616 *bono vir* ironically; later on, v. 816, Simo applies the same again to Davus. *vidēn*=*ridesne*, so *abn*=*abisne*, etc.

617 *impeditum* lit. here 'entangled'. For the two verbs comp. Pl. Epid. I 1, 79, *expeditum ex impedito faciam*.

621 Cf. Aristoph. Frogs, 1044, *τί παθεῖν φήσεις ἄξιός εἶναι*; *τεθνάσαι*.

622 *ad se redire* is used in the same sense Ad. 794 and by Livy I 41, 5. The contrary is *a se exire*, Petron. 90.

623 *quom*=*quod*, as

it often is in archaic language. 624 *praecavere* sc. monet; so frequently one verb is placed so as to do duty for two. Cf. Phaedr. iv 18, 31, *non veto dimitti, verum cruciari fame*, sc. iubeo.

ACTVS IV.

Charinus upbraids Pamphilus, Pamphilus Davus, the latter meditates fresh schemes.

625 *memorabile* 'to be mentioned.' Cf. Pl. Curc. 8, *istuc quidem nec bellumst nec memorabile*. 626 *recordia* from *recors* with the genuine meaning of the prefix *ve* or *vae* as explained by Festus '*recors est turbati et mali cordis*.'

627 *gaudeant*: the plural after *quoquam* on account of the general sense of the pronoun; cf. Eun. prol. 1 ff. *si quisquamst qui placere se studeat bonis...In his poëta hic nomen profitetur suum*. 628 Cf. Haut. 397 where the same expression recurs.

629 *verum* of moral truth, 'just, fair,' as used by Caes. b. g. iv 8. Liv. ii 48, 2. 632

coacti necessario should be taken together, cf. *coacti re necessaria* Cic. Acc. iii 30, 72. Caes. b. c. i 40, and *coacti necessitate* Hirt. b. g. viii 13. Nep. Them. 8. *se aperiunt* 'betray themselves,' cf. Liv. ii 12, 7. In the same way Ovid has the passive *aperiri*, A. a. iii 371. 633 This line is spurious, as neither metre nor sense can stand a close examination.

635 *quis es* is like our 'who are you now?' a common way of expressing one's contempt of another person. 637 *pudeo* as a personal verb is confined to the language of archaic writers: see my note on Aul. 487.

639 *iniuriam expostulare* recurs Ad. 595, and just as here, Cicero has it with *cum pro Planc.* 24, 58. 640 *ingerere mala* is a phrase coined on the similarity of *ingerere tela* etc.; it is of frequent occurrence in the comic writers, e.g. Pl. Bacch. 875. Men. 717. Pseud. 359.

In the same way, Horace has *convicia ingerere*, Serm. i 5, 11. *atqui* is here required, not *atque*, as most edd. have: Charinus raises himself an objection against his own idea. 641 *multum* sc. *promovero*, 'I shall achieve not a little after all.' A similar thought occurs in Euripides Hippol. 1297, *καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δέ σε*, and it is just possible that Menander, who was a great admirer of Euripides, had this passage in mind when writing the line which we have here in Terence's translation.

644 *postulas* 'do you pretend' (cf. 657), i.e. 'do you expect.' *ducere*, 'lead by the nose,' 'deceive.' 645 *complacitast*: other instances of this medial perfect are found in Haut. 773. Pl. Amph. prol. 106. Rud. 189; in the simple verb *placitus est* Hec. prol. 2, 21. 241. 646 *spectavi* 'judged,' originally 'tested.'

650 *conflavit* is a genuine reading preserved by Donatus, while *confecit* is the reading of our mss. and edd. 653 *altercare* as an active verb is also used by Pacuvius in Ribb. Trag. lat. p. 85. 655 *quo*

= *et eo*. 656 *haec* is an archaic fem. plur. here attested by Donatus; see on 328. 657 *postulabat* 'pretended.' 660 Pamphilus does not mention Davus by name here, precisely because the thought of him is at present uppermost in his mind; Charinus is therefore obliged to ask 'who' (663). 664 *nisi* 'only' or 'all I know is that' (*scio* should be inferred from *nescio*); in this and similar passages *nisi* is in its general sense nearly equivalent to *sed*: cf. e.g. Eun. 548. 735. 665 The hiatus after the second *factum* is allowed on account of the change of the speaker: see Introd. p. 21, and it is not, therefore, necessary to write *factumst*, especially as *est* is similarly omitted Ad. 560 f. *DE. non tu eum rus hinc modo Produxeris aibas?* SY. *factum*. 666 *at* is frequently used in cursing and angry language: cf. Eun. 431. Hec. 134. Virg. Aen. 11 535. Hor. Epod. v 1. The Greek ἀλλά is used in precisely the same way: e.g. Lucian. Gall. 1, ἀλλὰ σε, κάκιστε ἀλεκτρονῶν, ὁ Ζεὺς αὐτὸς ἐπιτρίψει, etc. 667 Cf. 602. 620. 669 *scio* is ironical, 'I know you are never tired of doing mischief.' Pamphilus continues v. 673 f. in the same strain. 673 *satis credo* 'I am sufficiently convinced,' so again Eun. 1051. Liv. xxi 8, 3. 675 *pro servitio* = *pro servitudine*, 'in virtue of my being your slave.' 677 *dum* 'if only.' 679 *sedulo*, ἐλκρινῶς: see note on 146. 680 This line contains Davus' best hit, as he is well aware of Pamphilus' inability to find better counsel himself. We may compare the similar passage in Pl. Epid. 11 2, 79 *Immo, si placebit, utitor consilium: si non placebit reperitote rectius. vel* is in the comic writers frequently used to enforce the meaning of an imperative: e.g. Phorm. 190 ff. Pl. Rud. 549 ff. 1401. Bacch. 902. Pseud. 120. 682 Davus is rather put out by Pamphilus' ready acceptance of his proposal, when fortunately for him Mysis comes out of the house and thus delivers him from a momentary embarrassment. 683 *nil ad te* 'that does not concern you.' As in Greece all doors opened upon the street, it was the custom to knock at the door inside in order to warn persons walking in the street.

684 *ubi ubi* 'wherever,' so Pl. Rud. 1210 *ubi ubi erit, iam investigabo et mecum ad te adducam semul.* 686 *optume te mihi offers*: similar phrases occur Ad. 322. Hec. 808. 688 *integrascit* 'grows fresh again' is an ἀπ. ἐρημ. 691 *quibus* sc. nuptiis: *quiesco aliqua re* is a rare construction, 'to have rest (i.e. liberty) from something;' in the same way Symmachus has *quiescitur* (impers.) with the ablative simple, while Capitolinus Max. 23 has it with the prep. *a. si hic quiescet*: the same expression is used by Davus himself v. 604, *quod si quiescem, nil evenisset mali.* 692 *insanire* is repeatedly used of passionate anger, e.g. Ad. 561. 726 f. 694 *per omnis* on account of the peculiar pronunciation of

the letters *mn* like *nn*, or a simple *n*: Introd. p. 19. *adiurare* with a *dat.* is also used by Pl. Cist. II 3, 27 and Ov. Met. III 659.

698 Our mss. are no doubt right in attributing the word *resipisco* to Charinus, who now begins to conceive fresh hopes since he hears Pamphilus speak so decisively of his attachment to Glycerium. *resipisco* is used in the same way by Pl. Glor. 1334. With Pamphilus' words comp. Pl. Ps. 480, *quod scibo, Delphis tibi responsum ducito*, and Cic. ad Brut. I 1, 6, *haec ex oraculo Apollinis Pythii edita tibi putat: nihil potest esse verius. atque* after comparatives occurs also in Cat. LXI 176 *illi non minus ac tibi Pectore uritur intimo Flamma*. So also perhaps Cic. Att. XIII 2, 3 *diutius afuturus ac nollem*. See also the comm. on Hor. Sermon. I 1, 46.

701 *proclive* is what is on the way downwards and thus comes down easily and spontaneously. Cf. Pl. Amph. 336 *tam hoc quidem tibi in proclivist quam imber est quando pluit*.

702 f. Pamphilus says *quis videor* expecting to hear a flattering answer, but Charinus is quite taken up with the wretched situation in which they both find themselves and returns the most prosaic reply. Davus now throws in 'I'm on the look out for a scheme' and is at once encouraged by Charinus, who is if anything only too ready to be assisted by others. (*forti's* 'you are a brave fellow.') Pamphilus is not, however, quite as prompt in praising Davus, whose ill-success is still in his recollection. He, therefore, contents himself with coolly observing 'I know what you are up to.' Whereupon Davus gives him the positive assurance 'This time I shall certainly achieve it.'

704 *iam hoc opus est*, the same expression as v. 682, where Davus' and Pamphilus' first conversation had been interrupted by the appearance of Mysis.

705 *sat habeo* 'I'm contented' (v. 335, 710). Charinus puts up with Davus' pertness just as he did before 374 ff.

706 A passage similar to this line occurs in Cic. de imp. Cn. Pomp. I 1 *quamquam mihi semper hic—locus ad agendum amplissimus, ad dicendum ornatissimus est visus*.

707 Hardly is Davus certain of his scheme, when he at once assumes the language of a superior towards the young gentlemen who require his assistance. *amoliri* is a word expressive of great disdain and superciliousness, cf. Pl. Ps. 557 *agite, amolimini hinc vos intro nunciam*; Truc. II 7, 68 *sed ego cesso hinc me amoliri, ventre dum salvo licet*.

708 Pamphilus goes at once, obedient to Davus' bidding; Charinus, however, does not move and gets a second hint from Davus 'well, where shall you go?', but without understanding this hint, he is preparing to make Davus his confidant, so that the slave has difficulty in getting rid of him.

710 Davus is now mocking poor Charinus who had formerly limited his request to this very thing: see v. 329.

711 *quantum ὅσον. promoveo* = differo, profero.

716 *proprium* originally 'nearer,' then 'belonging to,' and thus 'constant, certain.' A similar sentence occurs in the fragments of Euripides βέβαια δ' οὐδεὶς θνητὸς εὐτυχεῖ γεγώς, and another is ascribed to Diphilus βέβαιον οὐδέν ἐστιν ἐν θνητῷ βίῳ.

718 Observe the climax from a mere friend to the lover and husband. *amator* has not necessarily a bad sense, and the expression casts no stain upon Glycerium's character.

720 *laborem* 'trouble' cf. 870. *hic* now, in our present situation; *illic* then, in the commencement of their connexion.

721 On the scansion of *mī homo* see Introd. p. 21.

723 *malitia* 'shrewdness' (a reading given by the best mss. and Eugraphius, others and Donatus among them read *memoria*): cf. Pl. Epid. iv 1, 19 f. *hanc congrediar astu*. PH. *muliebris adhibenda malitia nunc est*.

724 *ocius* 'very quickly,' so again 730.

726 'abusive *verbenas* vocamus omnes frondes sacratas, ut est laurus, oliva vel myrtus, ut Terentius...nam myrtum fuisse Menander testatur, de quo Terentius transtulit.' Servius on Virg. Aen. xii 120. The line from Menander is mentioned by Donatus, but is hopelessly corrupt: according to Bentley it ran thus, ἀπὸ δεξιᾶς σὺ μυρρίνης κλάδους λάβε, while Meineke reads it ἀπὸ Λοξία σὺ μυρρίνας τασδί λαβὼν Ὑπότεινε.

726 In Plautus Mercator 675 ss. the altar of Apollo, which is frequently mentioned in other comedies as standing before the house, is decorated with laurel, precisely as we find it here. decorated with myrtle, *aliquid cedo Qui vicini hanc nostram augeam aram Apollinis: Da sane hanc virgam lauri*.

728 Our mss. read *iurandum* which the editors explain to stand for *ius iurandum*, though they cannot quote a second instance to justify this assumption; Bentley is therefore right in emending *iurato* in accordance with the usual language of the comic poets, cf. *facto opus est* 715 and Hec. 431 *transcurso opus est*.

729 *adposisse*=*adposi(vi)sse*, *adposuisse*. See v. 742.

730 *in te*: the construction is the same as in Liv. xxix 10, 3 *cum tanta incesserit in ea castra vis morbi*. *cedo* 'hand him over.' 'cedo, porrigentis est manum' Donatus.

734 *ego quoque*: Chremes approaches from the right hand side.

736 *verbis* 'in your own words,' belongs to *subservias*.

738 *ut* 'since.' Mysis pays Davus no compliment, but expresses the simple truth that she knows nothing and entirely submits to his superior wisdom. In accordance with his former promise (see v. 594) Chremes returns now to the house of his intended son-in-law.

742 *adposisti*=*adposi(vi)sti*, cf. 729.

745 *illi* and *isti* are archaic forms instead of *illic* and *istic*. *illi* is here attested by Priscian, while our mss. give *illic*. For Terence, we may compare Hec. 94. *quid hominum* 'what a multitude of people' is in its sense a plural, and therefore followed by the verb in the plural: compare Pl. Poen. iii 3, 5

sed quid hic tantum hominum incedunt? 746 Davus comes in with some very commonplace observations, just as the parasite does in Pl. Stich. 635 *viden ut annonast gravis?* Theophrastus in his *χαρακτήρες* c. 5 makes idle talkers complain *ὡς χαλεπὸν ἐστὶ τὸ ζῆν!* The words *quid dicam aliud nescio* are of course not intended for Chremes. 747 *quae haec est fabula* 'what comedy is this?' The same expression recurs Eun. 689, cf. also Pl. Most. 937. 751 Davus pushes Mysis to the right, and in so doing hurts her. 753 *si faxis*, i.e. *si feceris*. *faxis* or *fac-sis* is equal to *fece-sis* as the original form would be; *si faxis* is here said like *seiquis faxit* in the C. I. L. i p. 80. 754 *male dicis?* 'nove male dicis pro comminatione posuit, cum pro convitio soleat poni' Donatus. *dic clare* 'say it distinctly;' so *voce clara* Liv. xlii 25. 755 *mulier meretrix*, cf. Phorm. 292 where we have *servom hominem*. In the same way Cic. ad fam. xii 22 says *homo gladiator*, and Plautus has precisely the same expression, Men. 334 *istic meretricem credo habitare mulierem*. 756 Cf. v. 461. 758 The construction *illudere in aliquo* seems to occur only here, but is attested by the grammarian Arusianus Mess. p. 235 s. 759 f. The first line is said in a very loud voice in order that Chremes may catch the words; the second is intended for Mysis only whom Davus wants to make further confessions. 760 *cavē*: Introd. 15. ii. Nothing can show better the variability of comic prosody than *manē* and *cavē* so closely put together. 761 *di te eradicent* recurs Haut. 589. So *Venus eradicet caput atque aetatem tuam*, Pl. Rud. 1346. 766 *semper* is of course an exaggerated expression, since Chremes himself had first offered his daughter to Simo, but as soon as he had got an inkling of the real position of affairs, he had been averse to the match. Only a philologist like Bentley, whose severe logic renders him unable to understand the loose language of every-day life, could here change *semper* into the meaningless *nempe*. 768 *quemne = eumne quem*: *quem* is here not the interrogative, but the relative pronoun. Compare the analogous constructions, Phorm. 923. Pl. Glor. 13, and Catull. lxi 180. 769 *verum* is here a sentence by itself (see again Eun. 347) like *ridiculum* (v. 474), *malum* and other neuter adjectives of the same kind. 770 *suffarcinatus* is he who carries something under his dress and is thus puffed out: cf. Pl. Cure. 289. *gratias habere* in the plural, (not *gratiam* as usual): *dis magnas merito gratias habeo atque ago*, Phorm. 894, and *summas habeo gratias*, Pl. Trin. 659. 771 According to Roman law, at least five matronae or women of free birth were required to establish the legitimate birth of a child: on the other hand more than 10 free women and 6 servants were not permitted to be present during child-birth. Donatus adds 'et hoc proprium Terenti est, nam de Romano more

'hoc dixit.' 774 f. The recitation of the actor shows at once how to understand these words. They represent, of course, the supposed thoughts of Glycerium and her servants, while *tanto hercle magis dabit* should be considered as the supposed reply of Chremes.

775 Chremes uses the third person in accordance with Davus' words to which his own contain a strong contrast; Donatus compares the analogous passage v. 179. *sis sciens*: see note on v. 508.

779 Comp. Hor. Carm. II 18, 15, *truditur dies die* with the notes of the edd.

782 *iocularium malum* 'a nice mess,' orig. an evil which has also its comic side, conf. Phorm. 134, *iocularem audaciam*. Cic. de fato 8, 15, *o licentiam iocularem*.

783 At this point Davus deems it advisable to notice Chremes' presence. *per tempus* 'in the nick of time,' so again Hec. 622.

787 *ille*: cf. 772. *Davom* is far more expressive than if he had used the pronoun *me*.

789 *attigo* instead of the usual form *attingo* occurs in many passages of archaic writers (e.g. in Plautus Bacc. 445. Epid. v 2, 58. Most. 468. Pers. 816), and is here borne out by the metre. *tago* is used by Turpilius 131 and Pac. 165 and 344.

791 *inepta* 'little fool' without any intention to offend, cf. Eun. 311, 1007. Ad. 271. *actum* is not the same as *factum*, it means 'attained.'

792 *socer*=*sponsae pater* v. 732. In the following scene a relative of Chrysis, Crito, who has heard of her death, comes to claim the heritage: his testimony is afterwards instrumental in bringing about the recognition of Glycerium.

796 *platea* is in good Latin always used with a short *e*, though in Greek it is *πλατεῖα*; in the same way we have *γυναικείον gynaecium*.

797 *sibi* is the reading of the Bembiné ms. *optavit potius*=*praetulit*.

798 *viveret*: the construction is the same as Pl. Aul. 1 f. *inopemque optavit potius eum relinquere Quam eum thesaurum monstraret*.

803 Crito does not complete his sentence as if unwilling to add *mortua est*. *perdidit* is the Greek *ἀπώλεσεν*: comp. Admetus' words of his wife Alcestis (Eur. Alc. 1002) *ἀπώλεσέν με καὶ μάλλον ἢ λέγω*.

804 *sic* here and Phorm. 145 'δεικτικῶς dicendum est cum aliquo gestu' (Donatus) 'so, so' i.e. 'pretty well'.

805 *aiunt* indicates the proverbial character of the passage. It is generally supposed that Terence alludes here to a line of Caccilius *vivas ut possis, quando non quis ut velis* (Ribb. Com. p. 56): see Introd. p. 5, n. 2. A sentence ascribed to Menander runs thus *ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα*.

807 *me attuli*: the expression is the same as Pl. Amph. 989 *nunc huc me adfero*. There is also another reading *appuli* (cf. prol. 1) which is preferred by some editors who suppose it to mean 'came hither on ship'; but *se appellere* seems to occur nowhere else.

808 *tetuli* is the archaic form of the perfect instead of *tuli*: *pedem tetulit* occurs in Pl. Men. 397 f. cf. 629.

810 *illius* here either with a short *i* or disyllabic = *illis*, cf. *quois* for *quouis* Introd. p. 20. vi.

811 *lites sequi* (δικη δῶκεν) occurs again Ad. 248 and Phorm. 408. *hic* in such a place as Athens with its numerous law-suits and sycophants. *quem* 'how little': but the irony of the expression is easily perceptible.

814 *grandicula* is due to a conjecture by Fleckeisen, the mss. give *grandiuscula* where the synizesis *iu* would be quite unexampled; *grandicula* is also found Pl. Poen. II 35. Comp. also *saepicula* in the Casina: Ritschl Opusc. II 246. *illinc*, from Andros.

817 Plautus uses the same expression *anti-quom optinēs hoc tuōm, tardus ut sis* Most. 989. The fuller form appears Hec. 860 *morem anticum obtines*.

ACTVS V.

Chremes refuses any longer to peril his daughter's happiness by marrying her to a man whose affections are set on another girl; and she, moreover, now turns out to be a citizen.

820 For *spectata* comp. v. 91 with note. 822 *includere* with an acc. occurs also Eun. 741 and Phorm. 915: the literal meaning is *in lusum vertere* 'to stake'.

823 *enim* is asseverative like the Greek γάρ; so we have *immo enim* again Phorm. 338.

824 *verbis* (plur.) and *re* (sing.) in opposition also Ad. 164. Ovid says more correctly *verbis...rebus* Her. XIX 1 f.

825 *vidē*: see Introd. p. 15. II. *prae studio* 'from eagerness'. On the hiatus *dūm id est* cf.—see Introd. p. 21.

827 *remittas onerare*: the infin. is added in the easy manner of conversational language, so also in Sall. Jug. 52, 5 and Hor. Carm. II 11, 3. *onerare iniuriis* is said like *maledictis onerare* Pl. Pseud. 357.

828 *homo adulescens* is like *mulier meretrix* v. 755; the expression recurs Phorm. 1040. Cf. v. 910.

829 *res uxoria* 'matrimony.' 830 *ut* is emphatically repeated. *seditio* is here 'matrimonial quarrels', cf. Pl. Amph. 478. Similarly Cicero says *ea est enim seditiosa, ea cum viro bellum gerit* ad Att. II 1, 5. The *nuptiae* are called *incertae*, because a *discessio* would have been an almost certain consequence.

834 Cf. v. 538 with note.

838 *scio* is said like *audio* v. 552.

839 Many editions (and also late mss.) read *dum* for *tum*, and this is the easiest to understand; *tum* ought to stand before *quom* and it is only in conversational language that such a change of position could take place.

840 *fac-turas* sc. eas: the subj. is again omitted.

841 *nescio qui* 'somehow or other.'

On the following scene Donatus observes 'haec scaena

principium indicii et iracundiam senis continet atque in ea vehementer exprimitur consuetudo patris ac domini offensi et indignantis'.

842 Simo has all this time quoted Davus as his great authority; Chremes sees him come out of Glycerium's house and says maliciously: 'see, there is your Davus.' Simo smells mischief at once.

844 *scelus* is Davus, the pronoun in the next line is as if *scelustus* had preceded it.

845 *in vado* 'in safety', a proverbial expression which occurs also Pl. Aul. 796. Comp. *in portu navigo* v. 480.

846 For *bone vir* see note on v. 616.

848 *id hinc nunc abest* 'this is now far' from being ever carried out. So Cic. Deiot. 13, 35 *quod abest longissime*.

850 Davus is entirely perplexed and returns answers which serve only to implicate Pamphilus without helping himself out of the difficulty.

853 Chremes' observation is of course meant ironically.

854 *fazo* with a future is a peculiarity of archaic Latin, while later writers, e.g. Livy, Virgil and Ovid, use the subjunctive after it.

855 Donatus explains *confidens* in a bad sense 'impertinent': cf. Phorm. 122 f. *est parassitus quidam Phormio, Homo confidens*. Cicero dared not to use the word in a good sense: Tusc. III 6, 14. *catus* 'cunning'.

856 *quantivis preti*: cf. Pl. Epid. III 3, 29 *ne tu habes servom graphicum et quantivis preti*.

857 *veritas* is due to a quotation in Nonius p. 409, 20; Crito's face bears the stamp of truth, his words are convincing. (The mss. read *severitas*.) As regards *tristis*, Donatus observes 'ad laudem interdum sumitur, non ad amaritudinem' with a quotation from Cic. Verr. 1, 10, 30 *iudex tristis et integer*.

861 *sublimem rapere ferre auferre* 'to carry away uplifted', frequently so in the comic poets, e.g. Pl. Glor. 1394. Asin. 868. Men. 922. 995. 1002. Ter. Ad. 316. *quantum potes* 'as quick as you can', recurs Ad. 350. Fleck-eisen writes *potest* as impersonal, but see my note on Pl. Aul. 119.

862 Dromo seems surprised to be ordered to carry Davus to punishment, hence his question 'quem?'

865 *quadrupedem constringito* 'bind him hand to foot all fours': round the neck was placed a wooden clog or collar to which the feet and hands were bound. So St. Matth. XXII 13 *ὁῦσαντες αὐτοῦ πόδας καὶ χεῖρας*.

866 *si vivo* 'as sure as I live': instances in my note on Aul. 565.

870 The infinitive 'of indignation' is very common in the third person; but for the first only two instances are known, viz. the present line and Aul. 336.

873 *mitte male loqui* occurs also Pl. Persa 207. Cf. Phorm. 272.

875 *ain tandem* occurs in precisely the same manner Pl. Aul. 296: *tandem* expresses Simo's indignation and unwillingness to believe Pamphilus' assertion.

876 *confidentiam* 'presumption', cf. v. 855.

878 *color* should be pronounced without its final *r*: see Introd. p. 17.

884 *aliquo pacto* 'any way', i. e. 'at any price'.

888 The words *an ut pro huius* (= *huius*) make an anapaest together: see Introd. p. 17 and 20. vi.

889 Cf. Ad. 622 *valeas, habeas illam quae placet*. Simo has now talked himself into a softer mood and is therefore more ready to forgive his son.

891 *liberi* although there is only one child; so also Cic. de imp. Cn. Pomp. 12, 33. de prov. cons. 14, 35. Philipp. i 1, 1. Cf. Dig. L. 16, 148 *nec est sine liberis, cui vel unus filius unave filia est*.

902 It may be in the character of Chremes to throw in this sentence, but it seems strangely out of place here: for does Pamphilus receive punishment in bringing Crito before his father?

907 *insolens* 'contrary to your habit': so *quae aëgritudo insolens mentem adtemptat tuam* Pac. Ribb. Trag. p. 69. *evenit* 'it has chanced so'; Crito evades the question, either because he wants to come to the point at once, or because he does not like to own the real motive of his journey to Athens.

909 *paratus* 'primed in your part', cf. Phorm. 427.

913 *nuptiis* 'in wedlock': for the rest of the expression comp. Cic. ad Att. vii 8 *soles conglutinare amicitias testimoniis tuis*. ad fam. xi 27 *voluntates nostras consuetudine conglutinari*.

916 *evenit*: Simo sneers at the expression used by Crito himself v. 907. *attemperate* 'well-timed', adapted to time.

918 Pamphilus would, of course, have been the best authority to tell his father that he had neither been seduced nor in any other way influenced by Crito in his love for Glycerium: but respect for his father prevents him saying anything.

920 The sentence is the same as Pl. Pseud. 1173 *contumeliam si dices, audies*. The future *perget* is given by the best mss.

921 *moveo* 'set in motion', i. e. stir up. For the rest of the line cf. Arist. Thesmoph. 198 *ἀλλ' αὐτὸς ὁ γε σὸν ἐστὶν οἰκελὼς φέρε*.

922 *audierim*, viz. from Phania (v. 927).

923 *ad Andrum* is the reading of the Bembine ms., other mss. of an inferior class read *apud A*.

924 *se adplicare* is the proper term for choosing a 'patronus': cf. Cic. Or. i 39, 177.

926 *obturbat* 'interstrepit' Donatus. *tum* 'now'.

927 It would be most natural to expect *fuisse* instead of *esse*, since Phania is dead; but *esse* represents the affair far more vividly than the perfect.

930 The last syllable in *Iuppiter* was originally long (*Iovis pater*: for *patēr* see Introd. to Aul. p. xviii), and we are not, therefore, obliged to consider it here lengthened by the sole influence of caesura.

933 The expression *adrigere auris* is of course originally used of animals; when applied to man, it is used only by the person himself to whom it is applied, e. g. Pl. Rud. 1293

suo mihi hic sermone adrexit auris. Even Virgil has it Aen. II 303 and I 151 s.

934 *quid credis* is the reading of the Bemb. ms., others *qui cr.* Simo addresses these words to Pamphilus who, he sees, is conceiving hopes of a fortunate issue of the whole affair.

936 'post Plautinam aetatem tam cito rariores ex illis formas usus abolevit, ut praeter antehac, posthac et postilla Terentius nullam noverit. id non satis reputans Lachm. in Lucr. p. 116 Andriae versui 936 *postibi* obtrudebat praeter rationem: quod cum non ex *post* et *ibi* compositum sit, sed prorsus factum ut *interibi*, ne tollit quidem cui vitando inventum est, uno vocabulo comprehensum dactylum. numerorum igitur integritati non video qui lenius quam sic consulas tum *eam vèritust hic relinquere: postilla nunc primum aúdio*' Ritschl Opusc. II 271.

940 'transponendum at scrípulus mi etiam unus restat' Ritschl, Opusc. I. c.

941 Pamphilus is naturally impatient and by no means pleased with Chremes' slowness. *cum tua religione* 'with your scruple', i. e. your doubts: for *cum* see Eun. 153. Phorm. 465. *odium*=odiosus homo, as frequently. *nodum in scirpo quaeris* 'you are looking for a knot in a bulrush' was a proverb of those who took the trouble to discover imaginary difficulties. 'scirpus' says Festus p. 330, 7, 'est id quod in palustribus locis nascitur laeve et procerum, unde tegetes fiunt. inde proverbium est in eas natum res quae nullius impedimenti sunt.' The same occurs Pl. Men. 247.

942 Crito hesitates again with his answer; the affairs about which he is requested to give information, are so far back as to have nearly gone out of his memory altogether.

943 *voluptati*: see Introd. p. 15. II. and Aul. p. XLIX. *voluptas* has here of course a good sense 'lactitia et gaudium' as Donatus explains it.

945 The true form of the name *Pasiphila* is due to an ingenious emendation made simultaneously by G. Bezzenberger and K. Keil; the mss. give *Pasibula* which would be against the metre, as the *u* cannot be short; but Terence himself wrote *Pasipila* according to the usage of his period, and hence the error arose.

947 *te credo credere*: in the same way Pamphilus says v. 958 *me putet putare*.

948 For *reduxit* see Munro on Lucr. I 228.

949 The words *de uxore nil mutat* belong together. *causa optumast* 'it is all well', see the analogous passage Pl. Aul. 260 with my note.

955 Pamphilus says *non recte* in the sense of *non iuste*; but his father who seems rather fond of a little joke, takes the expression in its original sense and thus answers *haud ita iussi*, i. e. *iussi eum recte vineiri*. In *iube* the *e* is short: Introd. p. 15. II. After Pamphilus has been provided for, the poet does justice to Charinus. Donatus adds that it would have been unfair to leave Philumena without a husband.

957 *proviso* 'I come forward to see'. 958 *putet* drops its final letter: Introd. p. 17. 959 *capropter* occurs also in Lucr. iv 337. The sentence itself is Epicurean. 960 *volūptātes*: cf. 943. 964 The line is very melodious on account of the double alliteration *solide solum* and *gavisurum gaudia*, combined with the so-called *figura etymologica* in *gaudere gaudium*. The same expression is used by Caelius in Cicero's ep. ad fam. viii 2, 1 and by Catullus Lxi 119 f.

965 *Pámphilús* is one of the rare instances in which the original long quantity of the ending *us* in the nom. sing. of the 2nd decl. is still visible in comic prosody. 966 *optigerit* is here the spelling of the Bembine ms. as also *illut* v. 963 and 968 and *aliut* v. 942. In the original spelling of the period of Terence the tennis was often employed where later usage substituted the *media*. 972 Donatus quotes Virgil Ecl. viii 108 *credimus, an qui amant, ipsi sibi somnia fingunt?*

973 Some commentators understand this line as if the boy were dead, according to the proverb *ὅν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος*. But there is no necessity for a supposition of this kind, on the contrary it would be quite against the habit of the comic poets to bring in a sad occurrence at the end of the comedy. Davus simply says that the baby is indeed eminently favoured by the gods, as all results in his being acknowledged as a legitimate child and heir of the house. Cf. also Phorm. 854.

975 *tua secunda* is said in the same way as *omnia mea occulta* Haut. 575 or *tua iusta* Phorm. 280.

976 *tuos est* 'he is in your hands', i. e. he will do anything you ask him. 980 As the text is, Davus instead of going on his errand, turns towards the spectators and acquaints them with the final result of the transaction. There can be no doubt that this way of disposing of the argument is not deserving of much recommendation. Perhaps it is also preferable to give the last two lines to the *Cantor* to whom the concluding *plaudite* belongs at all events. The mss. give ω here and at the conclusion of the other plays; Bentley showed on the ground of Horace's words *donec cantor 'Vos plaudite' dicat* (ars poet. 155) that this ω stands for *cantor*, though he was wrong in considering it as having arisen from the abbreviation CA. In the Bembine ms. the different persons are generally indicated by letters, e. g. θ for Charinus, Z for Pamphilus and γ for Davus. In the same way, we have ω (the last letter of the alphabet) for the person who appears last of all and terminates the play. The *cantor* was a singer who had to recite all such parts as were set to music, while the actor himself performed only the necessary gestures and motions. The custom of asking for a mark of approba-

tion from the spectators may be traced in the New Comedy. Compare e.g. the verses applied by Augustus to himself at his exit from the stage of life (Suet. Aug. 99) *εἰ δέ τι ἔχου καλῶς τὸ παίγνιον, κρότον δότε καὶ πάντες ἡμῶς μετὰ χαρᾶς προπέμψατε*.

There is also a second termination of the *Andria* found in some of the later mss. of Terence, and this was known to the author of the *periocha*, Sulpicius Apollinaris, and also to Donatus and Eugraphius, the two ancient commentators of Terence. It is in many respects deserving of great attention. Its metre, prosody and language are such as not to preclude the presumption that Terence himself is the author of this scene. It is not unlikely that we have here the conclusion of the play as it ended on its first performance, while Terence conformed to the popular taste later on by shortening the end where the audience perhaps appeared not much interested in the final disposal of Charinus. This appears not improbable when we consider the expression *longumst* v. 977. But subject to the blame of 'hariolatio' as these conjectures are, it is at all events certain that this second termination of the play is of great antiquity. It begins after v. 976, though something is required to connect it with the preceding lines. Ritschl has, therefore, made the following two verses:

PA. *mémini: atque adeo ut vólui commodum húc senex
exit foras.*

Sécède illuc áliquantisper. CH. *Dáve, sequere me
húc.* DA. *sequor.*

983 On *dédi* see Introd. p. 15, 2. 985 The mss. omit *iam*; but in the way in which they would write the passage *VITAIA* an omission of this kind is easily explained. Fleckeisen writes *sortis*, an archaic form of the nom. instead of *sors*, which occurs also in Pl. Cas. II 2, 28: but it seems doubtful whether Terence would have ventured to use this form.

989 f. The structure of the sentence is very irregular; in prose it would be *sed amicitiam nostram non aliqua (i.e. nulla) parte abducta studui tradi (or rather tradere) liberis*.

994 ff. These lines are very corrupt in the mss. and are here given in accordance with Ritschl's readings (Par. I 590 ss.) whose explanation we subjoin 'sententia ipsa satis in Charini mentem convenit. nam ille, ambigo, inquit, utrum e duobus quae nunc mihi eveniunt gaudiis potius dicam; nam etsi nihil sane exoptatus potuit accidere quam quod nunc voti mei gnataeque tuae compos fio, tamen non minoris aestimo quod te, cuius in me voluntatem minus quam olim propensam suspicabar, non mutasse animum cognosco.'

999 *alienus* 'de filia despondenda ali-

quamdiu tibi 'adversatus' *Ritschl.* *tamen* drops here its final *n*: Introd. p. 18. 1000 See how soon we have become the best friends (Chremes and Pamphilus) although a short time ago we had a kind of quarrel.

At the end of this scene, *Ritschl* adds the line *agatur intus, siquid restet. ω plaudite.*

EVNVCHVS.

DIDASCALIA.

On the festival of the *Megalensia* see note on the didascalia of the *Andria*. As usual, the *aediles curules* bore the expenses of exhibiting the play on that occasion in the year 593. The *Eunuchus* was the fourth play produced by Terence.

The mss. read *egere* (L.) *Ambivius Turpio L. Atilius Praenestinus*: see note on the corresponding passage in the did. of the *Andria*. Donatus, in his pref. to the *Eunuchus*, mentions also *L. Numidius Prothymus*: but Numidius is doubtless only a corruption of *Minucius*, an actor whose name occurs in the didascalia of the *Adelphoe* (see note there).

facta secunda 'the play holds the second place according to the usual order of the Terentian comedies'.

According to the reading of the Bembine ms. the play was exhibited *ludis Romanis M. Iunio L. Iulio aedilib. curulib.* and *M. Valerio (C.) Fannio cos.*, while the mss. of the Calliopian class give *C. Mummio Fannio cos.* In the year 593 we find the consuls *M. Valerius Messala* and *C. Fannius Strabo*. For an explanation of the name of *Mummius*, C. Dziatzko (*rh. mus.* xxi 66) thinks of L. Mummius Achaicus, consul a. 608, so that it might seem that a performance of the *Eunuchus* took place on the *ludi Romani* of that year. Unfortunately we are without the slightest knowledge of the aediles mentioned in the Bembine ms. though this uncertainty could hardly be used as an argument against the probability of Dziatzko's conjecture, as we know the names of no aediles at all in the commencement of the 7th century. The *ludi Romani*, also called *magni* or *maximi*, were celebrated in September in honour of Juppiter, Juno and Minerva, originally by the consuls, but after 387 by the aediles curules: they became *ludi scaenici* in the year 539 (*Liv.* xxiv 43).

Donatus observes on the play itself 'in hac Terentius delectat facetiis, prodest exemplis, et vitia hominum paulo mordacius quam in ceteris carpit. exempla autem morum hic tria praecipue proponuntur, urbani scilicet, parasitici et militaris.' On the extraordinary success of the play see *Introd.* p. 4, n. 3.

PERIOCHA.

10. A pronunciation *intró iit* with a hiatus is inadmissible for Terence himself, but we have already seen (perioch. Andr. 8) that Sulpicius Apollinaris was liable to mistakes in the nicer parts of comic prosody.

PROLOGVS.

1 *se* is pleonastic, as in a similar construction Andr. 797. 3 *in his*: the transition to the plural from the singular *quisquam* is very natural, as the pronoun is indefinite and may include any number of persons. We might translate 'among persons of that description'. Donatus quotes Haut. 393 *quóius mos maxumést consimilis vóstrum, hi se ad vos applicant.* 5 *existimabit* is the reading of only one ms. of the Calliopian class, instead of which the Bembe. ms. has *existimavit*. But an original *B* might easily pass into *V* on account of its soft pronunciation and the similarity of shape. *existimabit* is, therefore, an easier change than *existimarit*, as Bentley writes. It may also be briefly observed that the older form of the word is with *u*, not with *i*. 6 *dictum*: to defend oneself against attacks is not the same as to be first in censuring. 7 *bene* 'faithfully'. Luscus Lavinius (to whom the poet alludes here) rendered his Greek originals too closely (*verbum ad verbum*) and hence his Latin became stiff and inelegant. 8 For *bónis* see Introd. p. 19. 9 *φάσμα* 'nomen est fabulae Menandri: in qua noverca superducta adulescenti virginem quam ex vicino quodam conceperat, furtim eductam cum haberet in latebris apud vicinum proximum, hoc modo secum habebat assidue, nullo conscio: parietem qui medius inter domum mariti ac vicini fuerat, ita perfodit, ut in ipso transitu sacrum locum esse simularet. cumque transitum intenderet sertis ac fronde felici, rem divinam saepe faciens, evocabat ad se virginem. quod cum animadvertisset adulescens, primum aspectu pulchrae virginis velut numinis visu percussus exhorruit: unde *Phasma* est nomen fabulae. deinde paulatim re cognita, exarsit in amorem puellae, ita ut remedium tantae cupiditatis nisi ex nuptiis non reperiretur. ita ex commodo matris ac virginis et ex voto amatoris consensuque patris nuptiarum celebratione finem accipit fabula.' Donatus. 10 *Thensauro* is here the reading given by the Bembeine ms. and in the same way the word is spelt in the Plautian mss. in many places: even for Virgil this form is attested by the best authorities in Georg. iv 229. 'Huius modi enim est Luscii argumentum: adulescens qui rem familiarem ad nequitiam prodegerat, servum mittit ad patris monumentum quod senex sibi vivus magnis opibus adparaverat, ut id aperiret, inlaturus epulas quas

pater post annum decimum caverat sibi inferri. sed eum agrum in quo monumentum erat, senex quidam avarus ab adolescente emerat. servus ad aperiendum monumentum auxilio usus senis thesaurum cum epistula ibidem reperit. senex thesaurum tamquam a se per tumultum hostilem illic defossum retinet et sibi vindicat. adolescens iudicem capit, apud quem prior senex qui aurum retinet, causam suam sic agit: "Athénienses, bellum cum Rhodiénsibus Quod fúerit, quid ego hic praedicem?" et cetera. quae contra naturam iurisque consuetudinem posita argumenta notat Terentius, quod ille ordo potior erat, ut adolescens prior proponeret causam, qui petitor inducitur'. *Donatus*.

11 unde = a quo; cf. 115. So also Cic. Mur. 12, 26 *quid huic tam loquaciter litigioso responderet ille unde petebatur, non habebat. qua re* 'by what title'.

12 *ille* is the reading of the Bemb. and Vatican mss. and of Donatus; Fleckeisen writes *illic* with Bentley on the authority of late mss., in order to avoid lengthening the final syllable in *petit*: but this is originally long (Intro. p. 14) and the original quantity should not be obliterated here by correcting the text. *ille* is here a pyrrhich, see Intro. 19. To understand *ille*, we should supply *dicat* or rather *dixerit*. **14** *dehinc* is here monosyllabic.

15 *defunctus* 'I've finished': cf. Phorm. 1021: so Liv. v 11, 12, *existimare defunctos se esse satisque poenarum dedisse. est* has the sense of *superest*.

17 *quae* is acc.; for the construction cf. Phorm. 947 *argentum quod habes condonamus te*.

19 *For ita ut face-* (~~~=-~) see Intro. p. 19.

20 *émērunť*: the instances of a short *e* in the termination of the perf. in the old comic poets are not so numerous as one would be led to conclude from Munro's note on Lucr. i 406: we find *meruērunt* Pl. Most. 281, *subegērunt* Bacch. 928, *locavērunt* Pers. 160, *dormiērunt* Poen. prol. 21: Pl. Glor. 117, we have *sicut voluērunt*, but there the reading is not safe.

22 *magistrātus*: for the prosody see Intro. 15. ii. The regular quantity occurs Phorm. 403. The singular has here a collective sense: in the same way Justin ii 10, says, *magistratui Spartanorum tradere* where he means the Ephori. It is, therefore, unnecessary to write *adessent* with Bentley. Luscius had gained admittance to one of the rehearsals of the play.

24 *fabulam dare* sc. exhibendam. The phrase recurs Haut. prol. 33. Luscius was trying to be witty; a *fabula* (from *fari* 'to speak') cannot exist without *verba*, and yet in this instance Luscius says *nil verborum dedit* in a double sense, 'has given us no words' and 'has not imposed on us' (n. on Andr. 211).

25 The *Colax* had originally been written by Naevius, but afterwards been revised and brought out by Plautus. This seems the easiest explanation of the passage, and it is supported by the occurrence of quotations both from Naevius' and Plautus'

Colax in the pages of Nonius. See Ribbeck, Com. rell. p. 9.
 26 On this line see Introd. p. 10, n. 4. 27 The change of
 accent in *peccatum* and *péccatum* has been explained in the
 note on Andr. 382. 33 f. The mss. read *sed eas fabulas*
factus prius Latinas: but Ritschl has shown that this is not
 what should be said here. Terence mentions
 Greek play, Menander's *Κόλαξ*, from which he borrowed two
 figures which he was not aware had been previously em-
 ployed in a Roman play derived from the same source.
eas must therefore mean *personas*, and consequently *fac*
 cannot be the right reading. Ritschl himself writes *ab actibus*
 while others (Kayser) merely change the plural into the
 singular *eam fabulam factam prius Latinam*: but the latter
 proceeding seems to be against all rules of criticism, as it
 cuts the knot without explaining the origin of the difficult
 reading of the mss. My own reading should be explained
 'but he denies obstinately that he was aware that they had
 before been performed in Latin plays'. 35 *huic*, Terence.
 36 ff. The following lines give a description of the ordinary
 characters of the New Comedy: see Introd. p. 7. *currentis*
servos: cf. Haut. prol. 37. 40 *denique* 'in short': cf.
 Haut. 69, and Munro on Lucr. i 17. 43 Terence considers
 himself as one of the *novi*: Luscius is one of the old school.
 The hit is easily understood: in certain respects, the poet
 says, we poets are all alike, and should not cavil at each
 other. 44 *cum silentio*: a request very necessary
 in a Roman theatre, as the circumstances attending the
 first two performances of the Heecyra go far to prove. See
 also Pl. Trin. prol. 22. 45 *pernoscat* 'take thorough
 cognizance.'

ACTVS I.

The first scene is quoted and used as an instance of the
 changeable humour of love-sick people by Horace, Sat. ii
 3, 259—271. 46 *igitur* leads us at once in medias res:
 Menander had *εἴτα τι ποιήσω*; This line is also imitated by
 Persius, v 172, *quidnam igitur faciam? ne nunc quomodo*
arcessor, et ultro Supplicat accedam? 48 The infinitive
 is due to a loose construction of conversational lan-
 guage in the place of *ut*: cf. 240 below, where we have the
 regular construction. *perpeti* 'to put up with'. *exclusit*.
ἀπέκλεισε, see note on Andr. 386. 49 *non, si* 'not even
 if'. 50 *prius* 'ad laudem', Don. 'pro melius, utilius,
 antiquius', Charis. p. 210 κ. 52 *ubi—expet* would
 be in prose *ubi te a nulla expeti (arcessi) non poteris pati*.
nemo is here fem., see note on Andr. 506. 53 *re-*
nies is dependent on *si*, v. 51. 54 *ferre* sc. *amorem*,
 which is easily supplied from the preceding verb *amare*.
 55 *eludere* is properly a word of the arena and gladiators,

'parry a blow'; hence it also means 'frustrate' and 'deceive'. Here we may perhaps translate it in its very first sense, 'make sport of'. 56 *proin* monosyllabic. 59

On plurals of the same kind as *iniuriae suspitiones inimicitiae indutiae* which denote repetitions of the same act, see note on Andr. 552. 60 *indutiae* not *induciae* is the

genuine spelling, as shown by the best mss. of Plautus, Terence, Caesar, Cicero, Sallust, Livy, and Tacitus. Gelius i 25, 17 gives it as the opinion of Aurelius Opilius that the word is '*quasi indutiae*'; an etymology which, whether wrong or right, at all events speaks in favour of our spelling. 62 *ratione* 'by method'. So in the following line 'methodically'. 63 *cum ratione insanias*:

'*ὀξύμωρον* est, sed convenit comico: nam nemo sanus insanit' Schol. Bemb. 64 *quod* 'as regards your' etc. The expression *secum cogitare* recurs Eun. 636 and Ad. 808.

65 Priscian supplies the elliptical expressions of this line in the following manner, *egone illam digner adventu meo? quae illum praeosuit mihi? quae me sprexit, quae non suscepit heri?* The words *sine modo* generally convey a threat (like the German *lass gut sein*): Phorm. 420. 67 *me hercle* is never trisyllabic in Terence or other comic poets: *ILLA* could easily escape the eye of a scribe before *UNA*.

lacrimula 'a wretched little tear'. 68 *misere* is explained = *male* by Charisius p. 184: but it belongs to *terendo*, 'rubbing her eyes in a wretched manner'. In *vix vi* note the alliteration and paronomasia. 69 *verba restinguere*

is said like *ardorem* or *flammam restinguere*: cf. *aliquem restinguere* Phorm. 975. *ultra accusabit*: she will come and heap reproaches on you without waiting for you to upbraid her. 72 *prudens sciens* without *et* in conformity with the usage of ancient Latin: Cicero interposes *et* ad fam. vi 6, 6, and pro Marc. 5, where he uses the same expression. 73 *vivos vidensque*, ζῶν καὶ βλέπων: observe again the alliteration. From Cicero pro Sest. 27 we learn that the expression was proverbial: *vivus, ut aiunt, est vidensque*. Cf. also *vivo atque videnti* Lucr. iii 1046. 74 *captum*

'taken in war': see the similar passage, Andr. 82. He is to ransom himself at the lowest price. 75 In the

same way as we have here first the abl. *minimo* and *paululo*, and afterwards the genitive *quantum* (if this indeed be a genitive), we have both joined in Pl. Epid. ii 2, 110, *quantum minimo potest emi*. 79 *calamitas* in rustic language denotes a blast or blight which falls on the fruits: so Cicero, Verr. ii 3, 98, *annona pretium nisi in calamitate fructuum non habet*. The metaphorical use of the word in this passage is easily understood.

80 *intercipit* 'quasi totum capit' as Donatus explains: but *inter* means here 'between the starting-point and the goal'.

81 In *miseram me* observe the enclitic position.

tion of the pronoun. *gravius tulerit* 'was rather' or 'greatly offended'.

82 *aliorum accipere* 'to take otherwise': so *aliter accipis* Haut. 264; cf. also *aliorum dixeram* Pl. Aul. 285. *atque ego feci* 'different to the intention with which I did it'.

85 *ignem* i.e. *Thaïdem*; thus Virgil, Ecl. iii 66, *meus ignis, Amyntas*. We say 'my flame'.

86 For *quis hic loqui* (~~~~) see note on v. 19. In the next line *quid hic stá* is an anapaest out of an original bacchiuss: see Introd. p. 15. In a similar manner Erotium invites Menaechmus to enter her house *animule mi, mihi mira videntur Te hic stare foris, fores quoi pateant* Pl. Men. 360 f.

90 *missa face* 'don't think of it any longer': 'bene intelligit qui hoc a meretrice ridente molliter et osculum porrigente dici accipit' Don.

92 *pars aqua amoris* 'would that we went fairly shares in love' (Parry); cf. Ov. Her. xv 163, *quoniam non ignibus aquis ureris*.

95 *ne crucia te* 'grieve not', with Donatus' scenic direction 'amplectens adulescentem mulier'.

96 *quo* 'as if'. *amare* 'love', *diligere* 'esteem'. 97 *eo*=ideo in prose. In *erat res* the subst. is enclitic.

98 *ut fit* 'as is sometimes done'. The words *misera prae amore* seem to belong together: 'quite out of sorts for love'. *exclusti*=*exclusisti*.

99 *sicine agis* is a rebuke addressed to Parmeno: cf. v. 804. Ad. 128. In the same way *age* is here 'corripientis', as Donatus justly says.

101 *potin*=*potisne*: so *vidēn iubēn adin*=*videsne iubesne adisne*.

102 *astringere fidem* 'to bind one's faith' is the reverse of *solvere fidem* Andr. 643.

103 f. The expressions *contineo* and 105 *perfluo* are originally used of a jug, as also *plenus rimarum sum*: but *perfluo* 'to leak' seems to be isolated in this passage. Bentley proposes *perpluo*: but this means only 'I let the rain go through', and is therefore unsuitable for this passage. *perfluo* is, moreover, defended by the similar expression *ecfluet* v. 121.

106 *tacere* is the reading of the Bembine ms.: the subj. *me* is omitted (see note on Andr. 14). Inferior mss. read *taceri*.

107 In *Samiá* the *a* in the nom. sing. of the first decl. appears in its original quantity, Introd. to the Aul. xvii. Terence has not this quantity in pure Latin words, yet in words of Greek origin it was always kept with greater pertinacity, and especially in proper names (Lachm. Lucr. p. 405); and *ambrosiá* (nom.) occurs as late as Lucr. vi 971. *Rhodi*: the locative instead of the more usual construction in *Rhodo*: so *Cretae iussit considerare* Virg. Aen. iii 162.

108 On the pleonastic *ibi tum* see note on Andr. 131.

112 *signa cetera* 'other tokens that could lead to her recognition': she had *crepundia* (v. 753), but did not know her father's place of residence.

113 *potuerat* the mss., but a plupf. is inadmissible with *scibat*: hence Fleck-eisen justly writes *potis erat*, where *potis* is neut.=possi-

bile. *per aetatem*: cf. *si per aetatem scire potuisses* Cic. Rabir. 9. So Ad. 931, *per annos*. 114 *hoc = huc*: as v. 394. 501. Ad. 878. See my note on Pl. Aul. 630: but many instances might be added. Even Cicero uses this form, ad fam. viii 6, 4, and Virgil has it, Aen. viii 423. 115 *unde* = a quibus, see note on v. 11. 117 *educere* is a certain emendation of old editors for *educare* of mss.: cf. 156: and *doctum atque eductum* Andr. 274. 123 *bona pars*, just like our 'a good deal': so Hor. Sat. i 1, 61. 126 *interea loci* recurs 255. In this expression *locus* passes into the meaning of 'time': see Long's note on Sall. Jug. 63. 128 In the same way Phronesium tells her lover *tibi mea consilia summa semper credidi* Pl. Truc. ii 4, 34. 129 For the pronunciation of *quidem* see Introd. p. 16. III. 130 *hoc agite* 'be attentive', listen: *amabo* 'please', lit. 'I'll love you for it'. 131 For the scansion of *nupér eius* with the first syllable of the pronoun short see Introd. p. 20. vi. With the construction *avidus ad rem* we may compare *attentus ad rem* Ad. 834. 954. 132 Bentley says that *esse* must of necessity be added in this line, an infinitive being required on account of *scire* in the next: but this seems not true: the construction is a zeugma '*is ubi illanc* (thus I have written for *hanc* of mss., cf. 141) *videt virginem honesta forma, et (videt eam) fidibus scire*'. For *honesta forma* comp. Andr. 123 with note. 133 *fidibus scire* sc. canere: thus the mere abl. is used by Cicero de Sen. 8, *discebant fidibus*, and ad fam. ix 22, *fidibus docuit*. 134 *producit vendit*: the omission of the copula is quite in keeping with the habit of the comic language, comp. however *omnis produxi ac vendidi* Haut. 144. *producere* means 'to lead into the market for sale'. 138 *sedulo* 'sine dolo, hoc est, impense' Don. 143 *ad virginem animum adiecit*: the same expression occurs Pl. Merc. 334. *etiamne amplius* is like Andr. 325. 145 *cupiam* is the reading of all good mss.: it expresses Thaïs' wish in a more modest form than *cupio*, which late mss. give, and Fleckeisen most unaccountably prefers. 148 *amicum* is said very feelingly: *amatores* she had enough ('ad tempus' as Donatus observes), but no real friend to back her up in case of need. As to a *cognatus*, it would have been his natural and legal duty to protect his female relations. 149 *parere* is the reading of the Bemb., the only one which is borne by the metre: *parare* in later mss. is only a gloss. *beneficium* should be pronounced as *benfĭcium*, and this pronunciation should be assumed not only for Terence, but also for Phaedrus (i 22, 8. iv 26, 18. L. Müller de re metr. p. 334. id. *rh. mus.* xxii 507 f.). Cf. note on Phorm. 394, and such forms as *calfacere* and *calefacere* etc. On an ancient coin (C. I. L. i 19) we find the inscription *Benventod* instead of *Beneventod*: other materials are collected by Ritschl Opusc. ii p. 716—

722. 151 *hosce aliquot dies* 'for the next few days': cf. 187 and 190. 153 For *cum* see Andr. 941. Phorm. 465. 154 *noster* like *erilis noster filius*. With the whole line we may compare Ad. 564, *laudo, Ctesipho, patrissas: abi, virum te iudico*. 155—158 are quoted by Quintilian, ix 2, 58 as a good example of a '*μίμησις* in dictis'. 157 On *soror dict.* see Introd. p. 17. 159 For the scanning of *ego exclūd*, see Introd. p. 20. Fleckeisen omits *ego* with Krauss, but all mss. give it, and it is, moreover, necessary on account of the antithesis of *ille*. 160 *istam* is proleptic instead of *times ne ista*. 161 When the text was in the press, I did not know that the Bemb. ms. reads ABDUCTAST, a reading which should be admitted into the text at once: the inferior mss. read *advecta est*. See Umpfenbach, *Hermes* II p. 357. *talis* is ironical just as in Pl. Capt. 951, *quid me facere oportet, ubi tu talis vir falsum autumas?* 163 *numcubi* = *numquid alicubi* (*Don.*): the original *c* of *cubi* (from *quo-*) appears best in this form. But *numcubi* seems to occur only here. 164 For *claudier* cf. Andr. 573 with note. 165 *ex Aethiopia*: so Theophrastus, Char. 21, *καὶ ἐπιμεληθῆναι ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθιοψ ἔσται*. 169 One of the small inconsistencies that may be hunted up in almost any author, and are not wanting in Terence, occurs here, as we learn later on that Phaedria gave 20 minae for the eunuch alone. 180 *perfeceris* = *impetraveris*. 182 'If it were only for two days, but I'm afraid, it will be twenty days instead'. 184 *nil moror* is an expression of frequent occurrence in conversational language: so Hor. Ep. I 15, 16. II 1, 264. Sat. I 4, 13; literally it means 'I do not care about it', in the sense of 'I don't like it, I won't hear of it'. Originally it is used in judicial language of the judge dismissing a defendant: Liv. IV 42, 8. VIII 35, 8. *nil* is here for *non*. 185 *hoc* is neut. of the pronoun. 186 *bene facis* (or *dicis*) is the Latin equivalent for our conversational 'I am much obliged to you': see Pl. Capt. 849. Ter. Phorm. 1051. Ad. 945. 188 The scholiast in the Bemb. ms. adds here 'o miseriae amoris! morem gerere amatoribus mulieres solent. sic in Andria [295] *seu tibi morigera fuit in rebus omnibus. novum servitii genus amatore morigero inesse contendit*'. 189 *maxume*, the same way of assenting as the Greek *μάλιστα*. 191 *numquid vis aliud* the usual form of leave-taking: cf. 341, 363. Phorm. 151, etc. 192 '*praesens*: corpore. *absens*: animo', Schol. Bemb. 195 'Let your whole heart be mine, as I am wholly yours'. 202 The genitive *huius* depends on *quidquid*: so again v. 980, 1070. Haut. 961. 204 *adco* is explained 'nimis' by Donatus; translate 'a young man of such good family'. 205 *constituit* 'has

made an appointment'.
on Lucr. i 949.

206 *dum venit*: see Munro

ACTVS II.

207 ff. 'Amatorium multiloquium et vaniloquium continet ista actio; nam et repetit quod iam dictum est, et id facit (necessario) magis et odiose nimis'. Donatus.
208 Cf. Pl. Merc. 495, *satin istuc mandatumst?* 209

rogitare 'that you should ask': infinitive of indignation, see note on Andr. 245. 870.

210 *peribit*, i.e. 'is thrown away', so Haut. 486. Ad. 743. Phaedria plays upon the expression in using the same verb *perco*, but in the meaning 'I'm dying for love'. *quod* 'an object which': far more significant than if he had used *qui*. 212

The mss. read *quin effectum*, and *quin* is also attested by Donatus. I have adopted Bentley's emendation of the passage.

214 *munus nostrum ornato verbis*: Pliny has nearly the same phrase, Ep. i 8, 15, *qui benefacta sua verbis adornant*; Cicero has in this sense *verbis auget suum munus* Off. ii 20. *quod* here and in the next line is the same as *quoad*, pronounced as a monosyllabic word: see Introd. p. 21. Charisius ii 216 κ quotes the passage and adds 'ubi Helenius Aeron (an ancient commentator of Terence) *pro in quantum poteris*'. See my note on Pl. Aul. 258, though I was wrong in stating there that we find in Terence only two instances of this meaning of *quod*: cf. Haut. 416. Ad. 511 and 519. 216 *nullus* = non: cf. *nullus dixeris*, Hec. 79.

217 f. *offirmare perpeti* 'to steel myself so as to bear': in the same way *offirmare* takes an infin. after it in another instance, Hec. 454. Donatus justly draws our attention to the strength of the expression 'non *firmare*, sed *offirmare*; non *pati*, sed *perpeti*'. 219 *iam* = statim; *revortere* (fut.): 'either you will come back of your own accord, or want of sleep will drive you hither'.

insomnia 'want of sleep' in the sing. is only archaic and late (it occurs in Ennius, Pacuvius, Caecilius, Sallust, Suetonius, Gellius): the singular *adiget* is attested by Donatus, and stands in one of Faërnus' mss.; others read *adigent*; but *insomnium* means 'dream'.

220 *opus* is here agricultural work, as the connexion of the passage shows. *defatigare* is a better form than *defatigare*. *ingratiis* (for the form see Introd. p. 20 vi) 'against my own wish': I'll force myself to sleep. 221 *hoc plus facies*: 'you'll have fatigue as well as restlessness to bear; that's all the good you'll get by it'. *abī*: for the prosody see Introd. p. 15. 222

cicere mollitiem is here said as Lucilius uses *cicere amorem*, and the prologue to Plautus' Casina, v. 23, *cicere ex animo curam*. *indulgeo* with an acc. is archaic: see on Haut. 988. Lucilius says *iram indulgere*. 223 *carco* c. acc. is archaic: so *meos parentis carco* Turp. 32 R: and plebeian,

so in a sepulchral inscription *dulcem carui lucem* Grat. 572, 7. *opus* drops here its final consonant. 224 *univorsum* is stronger than *totum*: compare the passage, Pl. Trin. 171, where we have both together: *gregem univorsum voluit totum avortere. vidē* (Intro. p. 15) *quid agas* 'dicitur magna aggredientibus' (Don.): Phorm. 346. Parmeno

treats Phaedria with ill-concealed irony, though the young gentleman is not aware of this, as he is actually under the impression that he is about to make a most heroic sacrifice. His answer *stat sententia* fully shows this, 'I'm firmly resolved'. This expression occurs repeatedly in Livy, xxi 29, 5. 30, 1. xxx 4, 5. xlii 3, 1. Ovid, Met. i 243, *sic stat sententia*, and *stat* alone is thus used by Cic. ad Att. iii 14, and Virg. Aen. ii 750. 227 Instead of using the comparatives *severior* and *continentior*, Terence was here obliged to employ *magis*, in order to have an expression parallel to the preceding *minus*.

230 *honestā*: cf. Andr. 123. *mirum nī* lit. 'it would be queer if I did not', i. e. I shall certainly. *se turpiter dare* 'play a wretched part': in the same way Caelius writes to Cicero (ad fam. viii 15, 2) *se Domitii male dant*. In *tūrpitēr* the last syllable is lengthened on account of the sharp pronunciation of the final *r*: but see also Key's Phil. Essays p. 321.

232 Gnatho makes first a general observation, and then gives it a more special explanation. The construction *quid* ('how much') *intellegens* (so absol. 'an intelligent' or 'clever fellow') *interest* (=distat a) *stulto* is very rare, yet not without other instances, as the Lucilian *quid huic intersiet illud Cognosces*. This is different from another construction, Ad. 76.

233 For *quid inter* see Intro. p. 19.

234 *hinc* from Athens. *locus* and *ordo* are synonyms, but *ordo* is somewhat more sonorous, and sounds more dignified.

235 *bona abligurrire* (so the better spelling with *rr*) 'to squander one's fortune in eating and drinking'.

236 *sentum*: so Virg. Aen. vi 462, *loca senta situ*. According to Gnatho's description the poor fellow had all the attributes of wretchedness, he was dirty, ill, ragged, and old. The homoeoteleuton *pannis annis* adds not a little to the effect of the whole: the expression *pannis obsitus* occurs also Haut. 294 and in Suet. Cal. 35: with *annis obs.* we may compare Virg. Aen. viii 307, *obsitus aegro*.

237 *ornati* archaic genitive instead of *ornatus*. The original form was *ornatu-is*, hence by contraction the ordinary form *ornatūs*, or with the loss of *s* (Intro. p. 17) and the contraction of *ui*, *ornati*. Similar examples are by no means scarce: see note on Aut. 83. In *miser* the *r* is not pronounced: Intro. p. 17.

239 *hic* of time. *prae me* 'as compared with myself'. 240 *itan* (with a weak pronunciation of *n*: Intro. p. 18), *parasti* 'have you so managed your affairs'? *esset* is the reading of the

Bembine mss., and seems preferable to *sit* which is given by later mss. and adopted by Bentley and Fleckeisen. *sit* would merely denote the natural consequence, 'so that you have now no hope left', while *esset* expresses also the intention of the doer: 'so that you might have no hope left', and this is of course very bitter and ironical to suppose that a man is working to bring about his own ruin.

241 *símul* drops its final consonant: Introd. p. 18. So does *vidē*. Generally a note of interrogation is put after *loco*, and the following line is taken by itself as an exclamation: I have preferred to connect the two, assuming a proleptic construction, 'do you see me who have sprung from the same rank, how well-conditioned my own body is?'

243 The whole is an *ὀξύμωρον*: he is poor, yet rich—as the rich are his friends. *defit* 'is wanting', so again Phorm. 162, and the inf. *defieri* Hec. 768.

244 *ridiculus* 'jocular, witty': hence parasites are simply called *ridiculi* by Pl. Capt. 467. *plagas pati* graphically described by Pl. Capt. 86 ff., *et hic quidem hercle, nisi qui colaphos perpeti Potis parasitus frangique aulas in caput, Vel extra portam Trigeminam ad saccum ilicet*. Hence Plautus calls the parasites *plagipatidae* Capt. 469.

245 *tota via*, τῆς ὁδοῦ τὸ παράπαν, Aristoph. Plut. 162.

246 *olim* 'in times past', nearly the same as *apud saeculum prius*, but the accumulation of synonymous expressions renders the sentence more impressive. 247 *aucupium*: the special term used in a general sense, so often this word in Plautus.

248 *omnium rerum* 'in all things'.

249 *me* belongs rather to *rideant* than to *paro*: *ridere aliquem* is 'to laugh at a person's jokes', cf. Pl. Capt. 478. Hor. Sat. i 9, 22, and especially Petron. 61, *satius est rideri quam derideri*.

252 *nego* 'to say no', *aio*, 'to say yes'. *negat* drops its final consonant: the form of the sentence is easily understood. The commentators quote an epigram of Martial which is very much to the purpose: XII 40, *mentiris: credo. recitas mala carmina: laudo. Cantas: canto. bibis, Pontiliane: bibo*.

257 The line is quoted by Cic. Off. i 41, 150.

260 In *videt* the final consonant should not be pronounced: Introd. p. 17.

263 I have written *discipuli* on the authority of two of Bentley's mss., as the tenour of the sentence would suffer otherwise: 'viri viris opponuntur, discipulis parasi' as Bentley observes. The Bemb. ms. and others read *disciplinae*.

264 In *vocabulá* the ending is long: Introd. p. 14. *Gnathonici* at once reminds the hearer of *Platonici*.

265 The long ending in *facit* is not solely due to the influence of the caesura: Introd. p. 14. *cibus* drops its final *s*.

267 f. The metre shows that *Thaidis* cannot be right: Muretus proposed *meretricis*, of which *Thaidis* would merely be a gloss, but this word seems too harsh in Gnatho's mouth; Bentley's conjecture *ostium*

opperiri tristem video would be acceptable if it could be proved by the slightest trace of ms. authority; very probably the passage is more corrupt than appears at first sight, and Weise may be right in assuming an interpolation here after the removal of which we should have only one line *sed Pármenonem ante óstium, rivális servom, video*. 268 *hisce* is an archaic plural instead of *hice* or *hi*, which is all but attested by Donatus in his note on the passage. See Ritschl 'nom. plur. der 2. decl. auf us', Opusc. II p. 646 ff. *frigent* 'they are left in the cold', i.e. they are out of favour in this house, cf. Hor. Sat. II 1, 62, *ne quis amicus frigore te feriat* (cuts you).

269 *hoc munere* 'by virtue of this present': so Catull. XIV 1, *munere isto Odissem te*.

271 The construction *aliquem salute impertire* occurs also in Pl. Epid. I 2, 25. *summum suum* 'his greatest friend': Donatus justly observes 'quam venuste quod summum amicum non resalutet Parmeno'. Parmeno's answer is by no means friendly, cf. Pl. Pseud. 457, *Si salvé. quid agitur? Ps. státur hic ad hunc modum*.

274 *uro* 'I sting', cf. 438. 278 *sursum deorsum* should be understood literally of the hilly streets of Athens. *deorsum* is disyllabic: Introd. p. 21.

279 *amicos* sc. *beare*. 280 *projectus fueras*, lit. 'you had set out to go'. 281 *nusquam* 'nowhere', so Ad. 246. *operam dare alicui* 'to assist' is a phrase frequently found in the comic poets.

282 *ad illam áge* is ~ ~ ~ instead of ~ ~ ~: for the short quantity of the first syllable of *illam* see Introd. p. 19. In *forès haé* we have ~ ~ ~ instead of ~ ~ ~ according to Introd. p. 15.

283 Gnatho asks ironically 'do you want to have any one called out?' insinuating by this that Parmeno would not be allowed to enter the house himself. After these words Gnatho goes into the house, and Parmeno is left alone. With 286 Gnatho returns and feigns astonishment to find Parmeno still there.

288 *mira vero quae placeant*, i.e. *mira (dicta) esse oportet quae eiusmodi sunt ut militi placeant*.

290 *qui abierit* 'how he has managed to leave the Piraeus'. Chaerea was one of the *περίπολοι* stationed at the Piraeus. *qui* is Lachmann's emendation instead of *quid* of mss. *publice, δημοσίᾳ*.

291 *non temerest* 'it's not for nothing', i.e. it must signify something: see my note on Aul. 616. The two words *nesciô quid* coalesce into one as the accent alone would suffice to show.

On the following scene Donatus observes 'in hac scaena novus amor adhuc ephēbi et consilium potiundae virginis demonstratur, tanta virtute poëtae comici, ut hoc commentum non quaesitum esse, sed occurrisset sua sponte videatur.'

293 *neque ego* sc. *usquam sum*: the expression means 'I'm lost, since I have lost her'.

294 *insistere viam*

is also used by Pacuvius 50 R.; *iter insistere* occurs in Pl. Cist. iv 2, 11.

296 *dehinc* is monosyllabic: Introd. p. 21. *deleo* 'wipe out'. As young men are apt to do, Chaerea talks here as if he possessed a vast experience in love.

299 This line is by no means easy to explain, and yet all editors pass over it *sicco pede*. The construction is *est vero hic*, 'he is indeed one', *qui si occeperit* = quo exorso 'after whose beginning' etc., if he once begins.

301 *praeut* 'compared with what his fury will do': on the word see my note on Aul. 503. Parmeno knows Chaerea's hot temper 'moribus coniecit ardentiorē in amorem ferri posse, simul ac coeperit'. (Don.)

302 On the monosyllabic pronunciation of *deae* see Introd. p. 20. *senium* is more expressive than *senem*. Donatus quotes Lucilius *at quidem te senium atque insulse sophista*. The masculine *qui* after *senium* is in conformity with the habit of the comic writers: Andr. 607.

303 *floci facere*: 'deest vel' (Don.). The sense is 'confound me for paying even the slightest attention to him'.

305 *neque unde*: see Introd. p. 19.

307 *te* is proleptic.

310 *pātrīs* drops its final consonant: Introd. p. 17.

311 *inepte* 'you fool' but without any offensive meaning. *hoc* sc. ut invenirem quod amarem.

312 Before this line I have put the mark of a gap, as *sive* in the commencement presupposes a first *si* (not *sive*, according to the habit of the comic writers): To give a specimen of what may have been said in this lost line, I add the following: *si mē amas atque cūram habes mei cōmmodi*. Fleckeisen writes *sic* instead of *sive*. *sive adeo* is 'or if indeed'. *nervos intendere* 'to strain one's strength': Cicero says *nervos contendere* Verr. ii 12.

314 *demissi umeri* 'falling shoulders': *umerus* is the true form without any aspiration, like the Greek ὤμος which itself stands for ὄμος or ὀμ(ε)σος. *vincto pectore*: namely, the breasts kept straight by the *mammillare*. *gracilae* is the reading of grammarians (Nonius, Probus and Eugraphius) instead of *graciles* of mss. Both forms of the adjective were in use.

315 *habitor* 'rather plump': cf. 242 *habitus corporis*: so Plautus Epid. i 1, 8, *corpulentior videre atque habitior*. *pugilem*: athletes were always well kept and fed, hence *pugilice atque athleticē valere* Plaut. Epid. i 1, 18, of excellent health and a well-conditioned body. Hence if you call a girl *pugil*, you attribute to her what would be becoming in a man, not a woman. This is what Donatus meant, whose note is now corrupt: it ought to be read 'laus in virum, non virginem'.

317 *itaque* ergo 'itaque nemo illas amat, εἰσπορεύει' (Don.): the two particles together are pleonastic, but pleonasm is one of the means by which language expresses emphasis. *itaque ergo* is thus found together even in Livy i 25, 2. iii 31, 5. xxxix 25, 11. Parmeno who has patiently listened to Chaerea's

condemnation of the common run of girls (*cotidianae hae figurae* 297) now asks for a description of his choice: 'and what is that wonderful girl of yours like?' *nova* 'never yet seen before'.

318 *colōr vē*—: see *Introductio* p. 17, *verus* is here 'natural'. *sucus* is the true spelling, not *succus*.

322 *amisti* is the syncopated form of the perf. for *amisisti* and is here specially attested by Donatus: in order to emend the metre, I have added *eam* after *qua*: Bentley reads *qua ratione illam amisti*: but it seems easier to account for the loss of *EAM* after *QUA* than for that of *ILLAM* after *RATIONE*.

323 *stomachari secum* is said in the same way as *secum cogitare* (u. on v. 64). **325** *felicitates* is more comprehensive than the singular: see note on *Andr.* 552. *advorsae* is the reading of the mss. for which Bentley substitutes *avorsae* as he cannot understand how *bonae felicitates* can at the same time be called *advorsae*. Logically speaking, they cannot: but Chaerea is cursing his own folly in strong language and naturally uses an *ὀξύμωρον* just as if we were to say 'Good luck behaves badly to me'. It is not always strict logic that should guide us in our estimates of comic language.

326 *scelus* 'misfortune': in the same way *Pl. Capt.* 758, *quid hoc est scelus* which Brix justly explains by *quid est hoc infelicitatis*. With *quid factumst* *Parmeno* asks for a more detailed description of the whole affair.

331 *deierare* 'to swear with the strongest oath': *de* increases the power of the simple verb, as in *deamare demirari deperire* etc.

332 *sex septem* 'six or seven', but without any copula in good Latin: so *Hor. Ep.* i 1, 58, *sed quadringentis sex septem milia desunt*.

333 *ōpūs* drops here its final consonant.

335 *quam longe* 'from ever so far' viz. having caught sight of me: for *quam* see note on *Andr.* 136.

337 Cf. *Pl. Men.* 377, *heus, mulier, tibi dico*. So also *Phaedr.* iv 19, 18, *tibi dico, avare*.

340 *advocati* were called friends who appeared as supporters at a trial, assisting also with their advice.

341 *hora* 'a whole hour'. So *Hor. Sat.* i 5, 13 *dum aēs exigitur, dum mula ligatur, Tota abit hora*.

343 *commodum* 'just': so *Phorm.* 614, and frequently in *Plautus* (e.g. *Trin.* 400. 1136): originally this may have been a sentence by itself, cf. *ridiculum Andr.* 6.

345 *nulla erat* 'she could not be seen anywhere'.

347 *Chaerea* does not like to believe that *Parmeno* considers his own chance of success so small and expresses this by *alias res agis* 'why, you must be speaking of a different affair'.

351 In order to elicit further confidence, *Chaerea* becomes now affectionate towards *Parmeno* 'my dear *Parmeno*'.

353 *potens* 'rich': so *multo auro potens Pl. Epid.* i 2, 50. So *domus potens et beata Catull. lxi* 156.

355 The majority of the mss. read *immo enim* (cf. *Andr.* 823): but the *Bembin* ms. omits *enim*.

357 *inhonestum* 'ugly': cf. *honest*

facies Andr. 123. See also Thais' subsequent opinion on Chaerea himself, v. 474. 358 *quatietur* 'will be whirled out of the house'. 360 Chaerea means that if he had known Thais, he might have got access into her house. This explains the word *perii*. 361 *ad* 'compared with': cf. Pl. Capt. 275 (*Thales*) *ad sapientiam huius nimis nugator fuit*. 371 *ducam* seems to be the reading of the Bemb. ms. and, if so, should not be changed for the reading *deducam* of inferior mss. The hiatus is here admissible on account of the change of speakers. In the same way as here we had the simple verb *ducam* v. 364. 373 *tango* besides its usual sense, has also frequently that of obscene contact: cf. 638. In much the same way *ludere* has also a bye-sense: cf. 586. 374 *quisquam* is frequently used as fem. in archaic language as also the simple *quis*: see my note on Aul. 135. 377 *quantum potest* 'as soon as possible'. 378 'Callide servus non vult se auctorem videri tanti facinoris' (*Don.*). 379 *percello* 'knock over'. 380 *calidum* 'hot', we say 'hot-headed': Plant. Glor. 226, Cic. Off. I 24, and Livy xxii 24, have the expression *calidum consilium*. The Greek *θερμός* is used in the same sense. 381 *ista in me cudetur faba* 'id est, in me hoc malum recidet: ut laborat solum, in quo cuditur (id est, batuitur) faba, cum siliquis exuitur tunsa fustibus' *Don.*, who also quotes another passage of similar nature, Phorm. 318 *tūte hoc intristī: tibi omne est exedendum: adcingere*. But neither Donatus nor any other commentator can give us a satisfactory explanation of the origin of the proverb. I should explain 'this will bring a good thrashing down upon me' (see on Pl. Aul. 810). 385 *gratiam referre* 'pay them back' here in an ironical sense: so also 719 and 911. Cf. also Pl. Persa 853 *sciunt referre probe inimico gratiam*. 388 *facias* is the reading of all mss.: Fleckeisen gives *faciam*. But there is not the slightest necessity for any change of this kind. 390 *defugere auctoritatem* 'to shirk the responsibility' which arises from being auctor rei. For this phrase compare especially a passage in Plautus' Poenulus I 1, 17 ff., Ag. *si tibi lubidost aut voluptati, sino: Suspēde, vinci, vérbera; auctor sūm, sino. Mi. Si auctōritatem póstea defúgeris, Vbi dissolutus tú sis, ego pēdeam*. The future *defugiam* is given by our mss. and attested by Donatus, though his explanation of the passage is wrong (he attributes the words to Parneno): yet Fleckeisen prints *defugio*.

ACTVS III.

391 ff. 'Hic sermo sic prodit, ut post scaenam incohatus esse videatur. continet autem assentationem parasiticam et stultitiam gloriosi militis'. *Don.* 394 *hoc* = *huc*: see above on v. 114. 395 *datum* 'it is a gift of

nature'. 396 *grata* is here = *gratiam afferentia*, cf. Haut. 262: so also the contrary *ingratus* ib. 934.

397 *vel* 'even' a king was pleased with me: why should not she? *maximas* sc. *gratias*, from 391. 401 *quod*

refers to the whole preceding sentence, not only one word in it: cf. Haut. 364. 403 *mirum* is of course taken

by the braggadocio in a different sense from what the spectators understand it to mean. He understands 'wonderful', they 'queer'. 406 Gnatho chooses the word *expuere*

on purpose, as a man of fastidious taste would not consider it a great honour to be the king's chosen companion *ad expuendam miseriam*. But Thraso never perceives such hits as this. 408 *elegans* 'of good taste': cf. 566. 409

The same expression in Hor. Sat. i 9, 44, *Maecenas quo modo tecum, Hinc repetit, paucorum hominum*. Again the officer would naturally take Gnatho's observation as a compliment: 'he is so absorbed with yourself, that he sees nobody else'; but the spectators understand differently 'he is indeed conversing with a nobody when being with you'. The hiatus after *hominum* is admissible on account of the change of the speaker. 415 *belua* with one *l* is the true spelling, not *bellua*.

416 The mss. read *pulchré mehercle*: but see note on v. 67. I have written *perpulchre*, and find that Bentley also proposes this conjecture in his note on v. 67: this would in the mss. look like *PPULCHRE*, and could thus easily pass into a mere *PULCHRE*. Fleckeisen prints *pulchérrume hercle*, but this change is not so easy as my emendation, and seems, moreover, to create an incongruity of expression, as we have the positive *sapienter* in the same line. 420 *tango* here 'to anger', cf. our phrase 'to touch up' and the adj. 'touchy'. The Rhodians were famous for wit; see Cic. de Or. ii 54, 217: Thraso, therefore, represents himself as beating a redoubtable enemy. 422 The words *plus miliens audiui* are of course said aside in a low voice. 424 *ad id*: sc. *scortum*. *alludere* 'to commence a game with the wench'.

426 The mss. of Terence add *et* after *es*, and Bentley keeping this writes *pulmentum*. But the reading which I have given in my text is sufficiently defended by Vopiscus in his Life of Numerianus 13 (= Scriptores Hist. Aug. ed. Peter 2, p. 223), where he says '*ipsi denique comici plerumque sic milites inducunt ut eos faciant vetera dicta usurpare. nam et lepus tute es pulpamentum quaeris* Livi Andronici dictum est, multaque alia Plautus Cacciliusque posuerunt': and as Peter has there no note, it seems evident that his mss. omit *et*. I do not see why we should not believe that Terence took this line from Livius Andronicus who himself translated it from the Greek *δασύπους κρεῶν ἐπιθυμῆς*. As for the meaning, Donatus briefly explains '*quod in te habes, hoc quaeris in altero*': *pulpamentum* was originally

used of 'game', hence we may translate 'you are yourself a hare, and go out hunting for game'. A peculiar explanation is given by the Schol. Bemb. (Hermes II p. 359) '*lepus dixit infamis, quia dicitur lepores per singulos annos sexum mutare. pulpamentum dixit muliebre corpus*'. As soon as we accept Vopiscus' statement that Livius Andronicus was the real author of the proverb, the expression *vetus* v. 427 becomes all the more significant. In fact, Terence seems to have been obliged to choose a proverb which was already known to a Roman audience, or else the humour of the whole passage would have been lost upon them.

430 'Your joke must have hurt the young man': this is the right translation, though most commentators supply *mihî* after *dolet*, as if Gnatho expressed pity for the young man. *imprudens* 'thoughtless'. *libero* 'forward': cf. Cic. pro Caelio 18.

432 The Greek of this line was probably γέλῳτι πρὸς τὸν Κύπριον ἐκθανούμενοι: see Meineke, Men. p. 100. If this be so, Menander had a Κύπριος in the place of the unfortunate Rhodian youth of Terence.

434 *purgo* lit. 'clear': here 'to excuse or justify myself'. 438 *uro* 'to vex': see v. 274 above.

445 Bentley justly rejects the reading of our mss. *par pró pari referto*, as the usual form of this proverbial saying was *par pari referre*: cf. Phorm. 212. Pl. Persa 223. Atticus in Cicero's Ep. ad Att. xvi 7, 6: and *pro* is omitted by Servius on Virg. Aen. I 265, where he quotes the line, but it stands in the Medicean ms. of Cicero's Ep. ad fam. I 9, 12. But the authority of this ms. alone would not suffice to defend *pro* which we have shown to be contrary to the habitual form in which the same expression appears in other passages. Bentley writes *par tú pari*, but this way of changing the readings of mss. is far too violent to be admitted as safe criticism. I have written *porro* instead of *pro*: this means 'in your turn', cf. Pl. Asin. 875. In *pári* the datival ending appears shortened, for which see Introd. p. 15. *mordeat*: we, too, say a 'biting' remark: so Virg. Aen. I 265, *te cura remordet*.

446 This is pretty nearly the only sensible remark attributed to Thraso in the whole scene.

448 For the hiatus *té a* see Introd. p. 21. 450 *alio*=in aliam; so=in alias, Haut. 390; or to give another instance, *aliunde*=ab aliis, Catull. LXI 153.

453 Bentley finds a difficulty in *melius* 'nam si idem est, quomodo melius?' This is one of the most glaring instances where the acumen of the great critic has gone hopelessly astray. Terence does not mean 'you would have found the same as a better one': but 'you would have found out the same thing in a far better manner than I', i.e. more easily or quickly. If Terence had written *item*, a subsequent *melius* would be without sense.

Thais now comes out of the house to greet her adorer.

454 *visa sum* 'I fancied': so Pl. Cist. ii 3, 1, *audire vocem visa sum ante aedis modo*.

457 *de* 'on account of'. Parmeno thinks it of course very ungentlemanly thus to recall one's presents at once to the memory of one's mistress.

460 'Would one believe him to be of human origin': i. e. he is not, he is a mere beast. Bentley's conjecture *abdomini* is so ingenious that it is almost a pity it is both against metre and mss.

463 *hodie* is significant 'to-day I am going', not as if you would find it so every day.

466 *quod*=quoad: see note on 214 above.

467 The mss. give *nostris* with the exception of the Bemb. ms. which reads *nostrī*. The language of Plautus and Terence recognizes *similis* and its compounds only with the genitive. *nostrī* is either from *nos* 'like us', in which case the construction is rather harsh, but not unexampled; or from *nostrum* sc. *donum*, which I should prefer. [Ritschl Opusc. ii p. 272 prefers *nostrum*=*nostrorum*.]

471 *ex Aethiopia usque* 'all the way from Aethiopia' is said like *usque a rubro mari* Nep. Hann. 2. On Thraso's malicious observation *hic sunt tres minae* Donatus has the following note: 'callide munus ad pretium revocavit, ut ad avaritiam converteret meretricem, ne officio donantis et gratia leniretur. et ideo non dixit *tribus minis valet*, sed *hic sunt tres minae*, quasi iam vendenda sit'. Gnatho follows with a similar remark: '*vix*' i. e. 'it would be difficult to get that for her'. Three minae is a ridiculously low price for a young slave-girl: see on Phorm. 557 and Ad. 191.

478 *dabo* originally=exhibebo; we may translate 'I warrant him to be accomplished'.

479 It is a pity that our space should not permit us to quote Donatus' excellent note at full length: but it suffices to observe how strongly this one line describes the beastly character of the braggadocio, while at the same time an observation of this kind must naturally make him even more hateful to Thais than he is already. *vel* 'even': 'honesta ελλειψις, ut Vergilius *novimus et qui te*'. (Don.).

485 *sat habet* 'he is satisfied', a frequent expression in comic language: see my note on Pl. Anl. 770.

487 *miserique* 'bene additum, quia non continuo pauper etiam miser est' (Don.).

488 *qui* abl. 'with which'. *perpeti* 'to endure for some length of time'.

489 *tacē tū*: see Introd. p. 15.

491 It was the custom to place food on the funeral pyre as an offering to the infernal gods. and stealing this food was a proverbial expression of extreme poverty. So Catull. 57, *ipso rapere de rogo cenam. flamma* is here the rogos when already lighted.

493 *postea* is the reading of Donatus and some mss., but as this would be against the metre, Fleckeisen is no doubt right in printing *poste*, the old form for *post* which occurs more than once in Plautus.

495 On the hiatus *cūm a*,

see Introd. p. 21.

496 *simiu's* is Fleckeisen's emendation for *similis es* of mss., and this I have preferred to Bentley's conjecture *simia's*, as *simius* and *similis* are all but identical in appearance. *simia's* is used of an ugly fellow by Laberius 41 R. *farmacopoles simium Deamare coepit*. Bentley has justly pointed out that even a Gnatho could not laugh at the every day observation 'you're like your master'.

499 *abi prae*: see note on Andr. 171, and for the short quantity of *i* in *abi*, Introd. p. 15. *cura* is Paumier's and Bentley's emendation for *curre* of mss.

501 *hoc*=*huc* (note on 394). 506 *domi adsit*: Introd. p. 15. Hardly is Thais gone, when Chremes appears on the stage. Donatus observes on him 'haec persona apud Menandrum adulescentis rustici est, et inconsequens oratio est: sed conceditur secum loquentibus multa transcendere quae taciti intellegunt: est enim integrum hoc modo *Profecto quanto magis magisque cogito, nimirum intellego quod dabit haec Thais mihi magnum malum*'.

513 The subj. *se* is omitted: n. on Andr. 14. Thais wanted to keep Chremes with herself for some time, and therefore declined talking about business at once, on the plea that she had just been attending a sacrifice, after which it was not the custom directly to do serious matters.

515 *ipsa adcumbere*: this Thais did according to her usual free habits, perhaps without reflecting that such familiarity would naturally rouse Chremes' suspicions.

516 Thais had given him the impression that she wanted him for a lover, while she was all the time only trying to win his confidence.

517 *friget* sc. *sermo*: so Cic. ad fam. III 8, 1 *refrigerato iam levissimo sermone hominum provincialium*.

519 *Sunii*, not *Suni*, as we should expect according to the habit of archaic Latin. But the Greek name does not fall under the same rule as genuine Latin words: see Lachm. Lucr. p. 328.

520 *avellere*: see Munro on Lucr. I 722.

525 *eam sese intendit esse* 'she intends to pass herself off for her'.

527 For the hiatus *quâm ego*, see Introd. p. 21.

528 *orare* after *misit* is due to a loose construction of conversational language. *porro* 'now again'. *serio* belongs to *orare*: cf. 532 f.

530 In pronouncing the words *heus*—Chremes, he knocks at the door.

531 Cf. *o lepidum caput*, Ad. 966 (Phorm. 559). Pl. Glor. 725. 532 *dico* 'am I right in saying'.

536 The comic poets use both *in malam rem ire*, and simply *malam rem ire*.

538 For *abi* see above, v. 499.

539 *coimus* is perf.=*coimus*. in *Piraco* is a better reading than in *Piraeum*: the *περίπολοι* were stationed in the Piraeus, and had not, consequently, to go there first in order to meet each other.

540 *de symbolis* (Andr. 88) *edere* 'to have a pic-nic'.

541 Chaerea was made

steward, i.e. he had to make all necessary arrangements for the feast. 'Rings and other valuables were often given in pledge for money on these occasions' (Parry). 545
ab Thaïde 'out of Thaïs' house': see Andr. 226. 548
procul 'from a distance', without necessarily presupposing this distance to be very great: see a similar passage, Hec. 607.

549 *nemo homo* is a tautology, but which serves here to mark emphasis. We have it again Ad. 259. Hec. 281. Phorm. 591. So in Lucilius *quis tu homo's? nemo sum homo*.

550 *rumpere* 'to let break forth', so *rumpere vocem* in Virgil. 557 *quam video velle* sc. eum. 560

o festus dies is an appellation bestowed upon Antipho: so Pl. Cas. i 1, 49 *sine, amābo, tē amarī, meus festus dies*.

561 *omnium* is generally added after *nemo*, but as the Bemb. ms. a m. pr. omits it, we are justified in leaving it aside.

562 The mss. read *obsecro*, but this is only a gloss on what Terence really wrote, viz. *oro*. 563

For the hiatus *quā a-* see Introd. p. 21. 566 *ipsus* 'yourself': the mss. read *ipsum*. 567 *prima*=*primaria*.

569 *erat* drops its final consonant: Introd. p. 17.

570 *etiam tum* 'not yet then': viz. when I fell in love with her. *submonuit* 'gave me a hint'. 571 *arripui* 'turned to account directly'. *tacitus* 'if you will be silent'.

572 *iubeam*: because Parmeno would not do it on his own responsibility. 573 *quid ēx*: see Introd. p. 14. *tandem* is expressive of surprise. 575

prava ratio: the mss. read here again *parva*. But is there another instance of *parva ratio* in existence? I have (with Fleck.) adopted Paumier's emendation *prava*. 576

vero 'forsooth'. 579 *in interiore parte* 'aedium quae γυναικωνίτις appellatur: quo nemo accedit nisi propinqua cognatione coniunctus': so Corn. Nepos praef. 582

haec 'pluraliter pro *hae*' is here attested by Donatus and given by all mss. 584 *suspectans* 'looking up to':

the frequentative in the sense of the primitive verb: cf. *conicere* and *coniectare*, v. 547 and 543. 587 *inpendio*

magis: so Cic. ad Att. x 4 *at ille inpendio nunc magis odit senatum*. See also my note on Pl. Aul. 18. 588 Bent-

ley finds here fault with the words *deum sese in hominem convortisse*, as Juppiter entered Danae's chamber in the disguise of a golden shower: he writes, therefore, *deum sese in pretium convortisse* in conformity with Hor. Od. iii 16, 8 *converso in pretium deo*. But first of all, Horace had a different purpose in describing the way in which Danae's virtue was overcome, viz. to show that no road was impenetrable to the all-powerful gold: but as this is not Terence's intention here, the expression *in pretium* was about the most unhappy he could have chosen. Yet by refuting Bentley's conjecture, we do not refute his doubts altogether. On the other hand, it seems very bold to change

the text at all, as Donatus attests the reading. He is himself sorely puzzled how to explain it, but I believe that the second explanation he mentions, and which he seems to throw out rather doubtfully, gives the right sense. He says '*in hominem id est, hominis audaciam atque flagitia*'. We should consequently have to translate 'that a god changed himself into human nature'.

589 *per plu-
vium* is here the same as *imbrem*, v. 585. The mss. read *per inpluvium* without sense: for if Juppiter had descended into the inpluvium, he would have been almost as far from Danae's room as if he had remained in the street.

590 This is '*παρωδία de Ennio*', as Donatus says: Ennius had said *qui templa caeli summa sonitu concutit* (trag. 421 Vahlen), in free imitation of Homer's well-known μέγαν ἐλέλιξεν Ὀλυμπον. The alliteration '*summa sonitu*' alone might have taught Bentley that the reading was right: as it is, he gives us the worthless conjecture *nutu. sonitu* means 'thunderclap' and 'thunder' itself: see Munro on Lucr. II 1100.

591 *homuncio* 'poor mortal wretch': for the whole passage it is useful to compare Aristoph. Clouds, 1079—1082 μοιχὸς γὰρ ἦν τύχης ἀλούς, τὰδ' ἀντερεῖς πρὸς ἀτόν, Ὡς οὐδὲν ἡδίκηκας, εἰτ' εἰς τὸν Δι' ἐπανενεγκεῖν, Κάκεινος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν. Καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μεῖζον ἂν δύναιο; Chaerea anticipates here his subsequent success. *item* (the mss. have *ita* against the metre) 'just like Jove'.

593 The hiatus *eam in* is admissible on account of the caesura which falls after *eam*.

595 *ventulum facere*: in this expression the diminutive is in constant use: so also in the verb *ventil-are* whence our own word *ventilation*.

596 *tristis* 'with a sullen look'.

598 *flabellulum* is an old conjecture revived by Guyet, who adds that he found it also in a ms., probably a late one.

601 In *opprimit* the final syllable appears with its original long quantity: see Introd. p. 14. *limis* sc. *oculis*: a sign of wanton disposition, Pl. Bacch. 1139.

603 *explorata* 'safe'. 604 Antipho might have known what took place after this, as Chaerea had all but told him, v. 591: but he wants a detailed description which Chaerea (or rather our poet) is by no means willing to give. Here especially we may draw attention to the great modesty with which Terence has treated this delicate subject: not a single word occurs that could be called indecent.

605 *tantam, tam brevem* 'so great and yet so brief': a juxtaposition of the most pleasing effect.

607 For *séd interim*, see Introd. p. 19. 608 *frugi es χρηστός εἰ*.

613 *porro* 'in future', i.e. again.

ACTVS IV.

Dorias: 'ea persona quaesita est quae terribilem credat militem, ut (*the edd. give et*) eo magis in experiendo vanus

ac ridiculus esse possit'. Don. 615 *quantum* 'as far as'.

618 *ille* is here a pyrrhic: Introd. p. 19.

622 *tristis* = *invitus*, sc. miles; *mansit* sc. Chremes. After *ilico* the mss. add *incipit*, Donatus *occipit*: but as the line would thus be too long, the verb is no doubt due to a gloss: cf. 626.

624 *aegre facere alicui* 'to annoy': so also Pl. Cas. III 4.

625 *minime gentium* 'least of all in the world': as it was considered indecorous for honest women to appear at a banquet, Thais wanted to spare Pamphila this indignity.

626 *tendere* 'proprie significat pertinacem contentionem'. Don. *inde ad iurgium* sc. ventum est.

627 *aurum* 'jewelry': Haut. 288. Thais took her jewels off, as she was afraid that Thraso might seize them or part of them as a pledge for her future behaviour. Conf. Horace's *pignus dereptum lacertis aut digito male pertinaci* Od. I 9, 23.

628 *hoc*: the taking off her jewels.

629 *inter vias* 'on the way': it corresponds exactly to the German *unterwegs*: the expression stands also Pl. Aul. 577 and Turpil. 196 R.: *inter viam* is used by Cic. ad Att. IV 3.

632 *puto* 'consider': so Ad. 796 *rem ipsam putemus*. Virgil has the word in the same sense, Aen. VI 332.

635 *devorticulum* (so, not *div.*) 'est ubi iter de via flectitur'. Don.

638 *nil est* 'it is of no importance'. For the following sentence comp. Ov. Met. III 748 *liceat quod tangere non est Aspicere et misero praebere alimenta furori*.

640 The expression *extrema linea* occurs only here: it is analogous to the phrase *longis lineis hoc fit* 'i.e. e longinquo', as Donatus informs us. According to the most plausible explanation, it is derived from the 'lineae' or barriers drawn across the race-course: *extrema linea* would thus mean 'at a considerable distance'.

641 *hau nil* = nonnihil or as Ov. Her. III 131 says, *est aliquid*.

644 In *facinus facere* observe the fig. etym. 645 *scelus* is here an appellation bestowed upon Chaerea, and *insuper* is adverb.

646 The construction *ipsam capillo conscidit* instead of *ipsi* or *ipsius capillum conscidit* seems quite isolated.

649 *nobis* stands here of course as equivalent to *me*, whence the singular *absente*: with far greater liberty Attius (428 R.) ventured to say *praesente his*, and Pomponius 168 even *praesente testibus*. From the XII tabulae *praesente ambobus* is quoted.

653 *eunuchum quem dedisti*: a case of attraction by no means unexampled in all periods of the Latin language. Virgil's well-known *urbem quam statuo vestrast* belongs here. See also my note on Pl. Aul. 693 and add Epid. III 4, 12 f.

654 *ais* is here monosyllabic at the end of the line.

656 *nam* belongs to *quod*.

658 Pythias is a matter-of-fact woman, she repeats the same expression below, v. 705.

665 *eos* is here monosyllabic: Introd. p. 20. vi. 666

potesse, the original form out of which the later form *posse* arose by contraction. It is frequently found in Plautus.

669 *concilio* is sometimes 'to purchase', as in Pl. Epid. III 4, 36. Poen. III 5, 24. The same expression as here, *male conciliatus* 'a worthless bargain', occurs also Pl. Pseud. 133. Similarly Cicero says *male emptus* ad Att. II 4.

671 *huc* is put after *reditio*, as the verbal noun in archaic language frequently has the same construction as the verb itself: conf. Pl. Rud. 502 f. *quid mihi scelesto tibi erat auscultatio? Quidve hinc abitio? quidve in navem inscensio?* The mss. read *quid hūc tibi reditioſt? quid vestis mutatio*: where it seems that *vestis* is merely a gloss, as *mutatio* alone might well signify 'change of dress', cf. 612. But as this cannot be proved conclusively, I have adopted Bentley's transpositions: for the prosody of *quid hūc tibi* see Introd. 15.

673 *domi*: for the short *i* of the locative see Introd. p. 15. *adornarat* is the reading of the Basilicanus, *ornarat* of the Bemb. The other mss. have *adornabat*.

674 *habēn* from *habesne*: Introd. Aul. XL. 678 *quisquam* as fem. n. on Aul. 135. *nostrarum* stands for *nostrum*: so *nulla nostrarum* Hec. 240. *uter voſtrorum* Pl. Aul. 319. *neutram voſtrarum* Stich. 141. *nemo noſtrorum* Poen. IV 2, 39.

683 *varia vestis*: the ἐσθῆς ποικίλη and κατὰστικτος was peculiar to eunuchs: cf. Cic. Or. 70, 232 *neque vestis aut caelatum aurum et argentum, quo nostros veteres Marcellos Maximosque multi eunuchi e Syria Aegyptoque vicerunt*.

689 *colore mustelino*. Donatus informs us that Menander wrote οὗτός ἐστι γαλεώτης γέρω, and he shows that Terence misunderstood these words 'quia γαλῆ mustela (weasel) dicitur, γαλεώτης stelio (lizard)'. Bentley adds that *colore mustelino* would hardly have any distinct meaning, as the weasel is not of any uniform colour—but other commentators are of opinion that Terence's word is very appropriate to the eunuchs of the East. However this may be, it is certain that Terence wrote *mustelino*, and Bentley's conjecture *stellionino* is frivolous on more than one ground.

690 But in this line Bentley has really done good service to the text of Terence. The mss. read *egerim*: but there can be no doubt that Cicero read *emerim*, as his imitation shows ad Att. I 19, 4 *Metellus est consul sane bonus et nos admodum diligit: ille alter nihili ita est, ut plane quid emerit nesciat*. It appears, moreover, that this was Donatus' reading.

691 For *iubē* see Introd. p. 15. In the same way, we have *rogā* in the next line.

695 *quām hab-*: Introd. p. 21.

697 The hiatus after *quando* is due to the change of the speaker.

701 I have closely adhered to the reading of the Bemb. except that I have transposed the words *dicebat eum*, a transposition I think justified alike by metre and sense, as the whole emphasis of the sentence rests on *eum*, so that the first place seems

due to the pronoun. *dedit* drops its final consonant: see *Introd.* p. 18. Klette transposes *mihi dedit*, thus making the final syllable of *dedit* long: for which see p. 14. Inferior mss. add *vestem* after *hanc*, a manifest gloss.

702 For *meam ipse in-* see *Introd.* p. 20. v. **704** *belua* 'stupid animal': Phorm. 601.

707 *Chaëréa* with the long quantity of the termination of the nom. according to the habit of Greek names: note on v. 107. **710** *credas* is a necessary emendation for *credis* of mss.: 'can you still disbelieve': the mss. have also *nunc* before *non*, which has been removed by Stallbaum. Bentley writes *étiam nunc credés* 'will you even now believe', and this gives also good sense.

711 *mirum ni* lit. 'it is queer if not', i.e. 'no doubt you believe'. See also my note on Pl. Aul. 85.

714 *sine malo* 'without punishment': the same phrase occurs Pl. Truc. iv 3, 5.

716 The interjection *oici* is here given by the Bemb. ms. and occurs also Pl. Glor. 1406.

717 Phaedria, after having made Dorus unsay everything he had affirmed before, leaves the stage threatening him with severe punishment if he will not tell him the truth at last. The two servant-girls are not, however, convinced by this stratagem, and come to the conclusion that Parmeno must be at the bottom of all the mischief. But in order to preserve peace with all parties, they resolve not to say anything and thus hush up the matter.

718 *techina* is the Latinized form of the Greek *τέχνη* as it appears in Plautus and Terence. It always means 'trick'. See n. on Andr. 451.

721 The mss. read *taceamne an praedicem* against the metre. The transposition is by Bentley: the order is then the same as in Virg. Aen. iii 37, *eloquar an sileam*, or Ovid ex Ponto iv 3, 1, *conquerar an taceam*. In the construction *utrum—ne*—*an* the first word appears in its original meaning 'which of two': for instances see my note on Pl. Aul. 427.

723 *illi* sc. Phaedriae. **726** *scibo* for *sciam* in later language: see on Andr. 38.

728 *pulchre sobrius* 'jolly sober': *pulchre* is ironical.

732 *erit* is the reading of all good mss. for *est* of editions: the future frequently has the sense 'it will always be so': for instances see Phorm. 801. Haut. 1014. Pl. Pseud. 677. On the proverb itself see also Cicero de nat. deor. ii 23.

733 In order to avoid the hiatus *múlto-ánte* I have adopted Fleckeisen's reading *multon*.

734 *aetatem* 'quite an age'.

735 Chremes appears unacquainted with the usual ways of girls: to anyone else a nod would have been sufficient: but he requires greater explicitness. In the interesting compact between Diabulus and his wench in Pl. Asin. iv 1, we read also v. 784 *neque ulli illa homini nutet nictet adnuat*.

737 *quód intelléxi*: *Introd.* p. 19.

740 I have kept the reading of all mss. (at least so far

as I know) and of all editions before Fleckeisen, who writes *qui si illam digito uno attigerit, oculi illi ilico ecfodientur*, changing *atqui* into *qui*, transposing *uno* and adding *illi*: all without any urgent necessity. *uno digito attingere* occurs also Pl. Persa 793; Cicero Tusc. v 19 has the same phrase, but without *uno*.

741 *usque adeo* 'up to that point'. *magnifica verba* 'big words', so again Pl. Cure. 579. 746 *huiusmodi* is here trisyllabic: Introd. p. 20. vi.

751 *cavē*: for the prosody see Introd. p. 15. 753

monumentis: i. e. the *crepundia* which it was the custom to let children wear so that they might be recognized in case of loss, called *γρωπίσματα* by the Greeks. 761 Chremes

and Thraso are both timid characters, and agree marvelously when courage is required: cf. this line with v. 789. *admittere* 'let come to pass'. 762 *prospicere* 'provi-

dere ne fiat' Don. The fear of Chremes betrays itself against his own intention in the words *accepta iniuria*, as this implies that he sees at present no way to avoid the intended *iniuria*. 765 *omitte* 'leave go'; 'apparet,

etiam manu comprehensum esse adulescentem' Don.

769 *animo praesenti* 'undauntedly', cf. *animo virili praesentique*, Phorm. 957. *attolle pallium* 'tuck up your cloak', for the sake of activity: cf. Pl. Capt. 789 *collecto quidēst palliō: quidnam actūrust?*

775 *cornum* is the reading of the Bemb. ms.; this form was used even by Ovid, Met. v 383

776 *manipulus furum* the cook: this class enjoyed the very worst reputation for honesty, see my note on Pl. Aul. 320. 777

For the prosody of *quid ignave* see Introd. p. 20. *istum* is the reading of the Bemb. ms. according to Poliziano, and of the Petrensis. 779 *qui* 'how'. 780 *servat* absol. 'keeps guard': so *intus serva*, Pl. Aul. 81.

malum is here interjection 'the devil'. 781 Cf. Liv. II 65 *erant clivi in quos post principia integris ordinibus*

tutus receptus fuit. Tac. Hist. I 48, *post principia paulatim recedunt atque inde fugae se mandant*. 783 *factitavit* 'used to do'. 785 *quod* 'as regards your belief

that he now seems a man'. The words *quid videtur* are in some editions wrongly attributed to Chremes, but we have Donatus' authority for giving them to Thraso. He observes 'non diceret miles, si staret in sententia: sed iam videtur timore mutatus'.

788 Gnatho understands the man with whom he has to deal. At first he advises him to operate *procul* and *ex occulto* (cf. 781): now he asks maliciously *quam mox inruimus*, purposely using a very strong word ('inruere proprie dicuntur qui cum furore proelium ineunt' Don.): Thraso's dignified mien and manner in restraining the pretended ardour of the parasite may be easily imagined. 789 In *omnia* the neutral *a* appears in its original long quantity: Introd. p. 14. Bentley doubts the

genuineness of the reading and writes *arma*. We have here simply an elliptical construction, as we should expect such a verb as *discernere* after *armis*: such is at least Donatus' explanation of the passage, nor do I see any reason why it should not be true. See also Leisner's preface to Bos' *Ellipses Graecae* (Leipzig, 1808) p. xxvi.

792 *quomodo*: the present is frequently found in the language of the comic poets after *quom*, where we should expect the imperfect.

793 *dare* = *daturam esse*: see note on Andr. 238.

795 *quid cum illoc agas* 'what have you with him?' 'omnino meretrix non putat illum idoneum cui reddenda sit ratio cuique se purget: adeo apud illam amicitiae eius pertaesum est'. *Don.* *clam* is pleonastic, as *sub* in *subdixi* expresses it already. But this pleonasm imparts greater force to the whole phrase.

797 *omnium* sc. *nequissime*: see a similar aposiopesis Andr. 872.

799 *quoi* = *quali*.

801 The line is nearly the same as Pl. Capt. 800 *faciam ut huius die locique meique semper meminerit*: in both *die* is the archaic genitive for *diei*.

803 *diminuuere caput* occurs here, Pl. Men. 304 and Most. 265; *cerebrum* Ad. 571; the double *m* is due to the assimilation of *sm* as the original form of the word was *dis-minuo*. This is a different word from *deminuo*.

806 *scies* is the reading of the Bemb., other mss. have *scibis*. *scies* is here monosyllabic: the same remark applies to *meam* in the next line and v. 809.

806 *os durum* 'brazen face': so Lucilius ore *improbu'* *duro*, Cic. pro Quinct. 24 ore *durissimo esse*, Ov. Met. v 451, *duri puer oris et audax*.

809 *furti se adligat* lit. 'he implicates himself in a charge of theft'; Cic. pro Flacco 17 has the abl. *adligare se scelere*: Gellius vii 15 says *furti se obligavit*. A similar expression is found in Pl. Poen. iii 4, 27 *homo furti se adstringet*. Chremes claims the girl whom Thraso had bought with his own money: he consequently seizes Thraso's property, and in so doing becomes guilty of theft—according to the reasoning of the parasite.

810 *idem hoc tu* 'do you give me the same answer?' Thais answers disdainfully 'if you want an answer, you will have to find somebody else to give you one'. She then disappears and leaves the braggadocio and his army on the battle-field.

811 *quin* 'why should we not'.

815 *domi* and *foci* are both genitives. Donatus quotes Caecilius *decora domi* and from Pl. Trin. 841 *domi cupio*, where *cupio* has a genitive very much in the same way as in Greek *ἐπιθυμῶ τινας*. Gnatho uses here one of the phrases employed by generals to stir up the courage of their soldiers: 'think of your hearths and homes'.

816 *animus est in patinis*: comp. a line of Alexis *ὁ νοῦς γὰρ ἐστὶ τῆς τραπέζης πλησίον*, and the passages from Plautus collected by Brix in his note on Men. 581.

ACTVS V.

817 *perplexe* 'confusedly', so that it is impossible to get at the truth. For *perplexe loqui* Pl. Aul. 257 has the verb *perplexari*.

830 *interminari* 'to warn off by threats'.

832 *commisisti* is the reading of the mss., for which the metre teaches us to substitute the contracted form *commisti*. Without heeding Pythias' defence that she had only acted according to the injunction of her mistress, Thais throws all blame upon her servant: a proceeding so natural that one can hardly understand Bentley's reasons for writing *commisi*. The expression *lupo ovem committere* was proverbial, in Greek *καταλείπειν δὲν ἐν λύκοις* Herodotus iv 149: *ut mavelis lupos apud ovis linquere quam hos domi custodes* Pl. Pseud. 140 f. Reiz quotes Cic. Phil. ii 11, 27 *o praeclarum custodem ovium, ut aiunt, lupum*.

835 *sinisteram* is Bentley's conjecture and is required by the metre. Cf. *dextram* and *dexteram*.

836 *quantum potest* 'as quick as possible'. 837 Pythias is not prepared to answer Thais' question as to what they are to do with Chaerea, and it is capital that she should at once fly off to another point in order to lead the attention of her mistress from herself.

839 *confidentia*: for the sense see note on Andr. 876.

841 *quasi dedita opera* 'as if on purpose'. The expression *dedita opera* (also Pl. Poen. iii 1, 5) is much stronger than *data opera* (Cic. ad fam. viii 4).

844 The complete expression *se in pedes dare* occurs Pl. Capt. 121: cf. also Phorm. 190.

845 *desertum* 'not much frequented'.

846 *miserrumus fui* 'became quite wretched (exhausted) by running'.

849 *quid faciet mihi* 'what will she be able to do to me?' the same phrase Pl. Persa 268.

851 *satin id tibi placet* 'do you approve of what you have done?' i.e. 'can you justify it?': cf. Ad. 736 f.

852 *inpune habere* 'to pass over without punishment', occurs also v. 1019: the reading *abiturum* has no authority.

858 Chaerea plays his part admirably: he must be greatly astonished to hear that Pamphila is free and a citizen, yet he does not fall out of his part in saying *servam* instead of *conservam*. Such clever acting exasperates Pythias more and more.

861 f. *vero debeam quicquam* is ironical for *nihil vero debeam*: the phrase *alicui aliquid debere* lit. 'to owe' means sometimes 'I have to answer for something'. Pythias means to say that she should not be afraid of punishment if she were now to vent her rage on Chaerea, as he feigns to be her fellow-slave and equal. Donatus says 'sane *debere* dicimur poenas pro iniuria ei cui iniuriam fecerimus: quas se non debituram Chaeraeae ut furcifero dicit Pythias, si illi caedem(?) intulerit in servili

habitu constituto'. 866 *sum* is very modest: Thais speaks like one who is aware of her unprotected position. *digna*: comp. Chacrea's own reasoning v. 384 f. 866 *indignus* sc. *eras*. 868 *conturbasti rationes meas* 'you have thrown into confusion my calculations': nothing obliges us here to understand the expression in its technical sense as used of bankrupts. 871 *solidum*: cf. Andr. 647 and the expression *solida et grandis gratia* Pl. Curc. 405. [Ritschl Opusc. II p. 719 prefers *ut sólidum parerem hoc mihi beneficium*, Chacrea: see note on 149.] 872 *dehinc* monosyllabic. In the next line *huius* has a monosyllabic pronunciation. 874 *malo principio* is a descriptive abl. to *re*: πολλάκις ἀπὸ τοιούτου τινὸς πράγματος, καίτοι κακῆς ἀρχῆς οὐσης, βλαστάνει μεγάλη εὐνοία. 875 'God ordained it so' the regular excuse of lazy, easy-going people, and above all, of lovers. In Plautus' Aulularia Lyconides uses it twice, v. 730 and 736. 882 *quoque*: sc. *una cum Pamphila*. 883 *tum* 'in that case'. 884 *non ausim* sc. *quicquam facere*. 886 *fide*: the archaic dative with a contracted termination instead of *ei*: so again v. 898. 888 *emoriari* 'I shall be completely undone'. 889 *tamen* drops its final consonant: see Introd. p. 18 *quid* sc. *obversetur* 'how, if your father should make any difficulties?' 896 'not only *volo*, but *percupio*': I have a strong wish to go inside—as he wishes to see Pamphila again. 898 *crede meae fide* 'take my word for it', the same phrase Pl. Amph. 391. 900 f. Chacrea and Pythias have now become friends and tease each other dexterously. 902 *nisi si commissum non erit* i.e. until the opportunity for so doing has passed away and you have not done anything. 905 For *adēst ὅπ*. see p. 20. v., *optume* = *opportune*. *frater* sc. *Pamphilae*. 912 *supposivit* is Bentley's conjecture instead of *supposuit* of mss. Plautus has *deposivit* and *exposivit* in more than one place, and Catullus too has *deposivit* 34, 8. 918 *incedere* 'comes slowly and majestically along'. Cf. Virgil's *ego quae divom incedo regina*. 919 *si dis placet* 'proprium est exclamantium propter indignitatem alienius rei' Don. This formula is of frequent occurrence in the comic writers; for Terence see also Ad. 476 with note. 923 *reviso* 'I come back to see'. 924 *astu* 'with chic': so Pl. Epid. IV 1, 19 *hanc congrediar astu*. 925 *veram* 'just'. 927 *ab meretrice* 'from the house of a mistress': comp. the expression *amare a lenone* Pl. Pseud. 203 and Poen. v 2, 132. 926 ff. *in* is the reading of the Bemb. m. pr., while the second hand and other mss. read *ei*. This is in itself open to objection, as then this line would be the only one where *ei* would appear as an iambus in Terence (except in the last foot): see L. Müller, de re metr. p. 272. In the following words our mss. read

amorem difficillimum et Carissimum ab meretrice avara virginem Quam amabat eam confeci: in which *et* at the end of 926 has been justly omitted by former editors, as a copula in this place would be against the constant habit of comic prosody; but as the rest would not yield any good sense, it becomes necessary to amend the passage. Klette proposes *conieci* instead of *confeci*: 'for not to mention that I entangled the girl into a love-affair of such difficulty and expense, considering she is in the power of a greedy meretrix': but this is hardly the sense required here, as Parmeno's purpose is not so much to speak of the girl as of his young master. I have therefore written *amore difficillumo carissimo*, only changing the accusatives into ablatives, with this sense 'In a love-affair which seemed to be very difficult and expensive, since the girl was in the hands of a greedy meretrix, I have procured him her whom he loved'. The depravation of our text seems of very old date, as Donatus has already the common reading: it may be readily understood that AMOREDIFFICILLVMOCARISSVMO could easily pass into AMORĒDIFFICILLVMŌCARISSVMŌ which is the common reading. As to the phrase *virginem conficere* 'to procure a girl', compare the similar expression *mulierem efficere* Pl. Pseud. 112. 936 This line has been justly pronounced spurious by Bentley, as it both interrupts the construction of the text and is also unmetrical. It is impossible to scan *ligūriunt* with a short *u*, as the right spelling is *ligurriunt* and the *u* is long. Again if we were to omit *suo*, the second part of the line (*quōm cēnānt ligūrriunt*) would be so inharmonious on account of the spondaic word in the fourth foot, that we can hardly believe that Terence wrote it. It is, moreover, easy to see that the words *cum amatore suo quom cenant* are only a gloss of the expression *dum foris sunt* v. 934. 938 *inhonestae*: see note on v. 230 above. 940 *salus est* 'is real salvation': cf. Plaut. Cas. III 3, 14 *salus nullast scapulis*. Bentley writes *saluti*, but this conjecture is in reality a depravation of the text. 942 *includere in aliquem* 'to play a practical joke upon one', ὑβρίζειν εἰς τινα. 946 *exempla* 'graves poenae quae possunt ceteris documento esse' (*Don.*), cf. v. 1022. Phorm. 688. *quae* is = *quod ea* or *ea enim*. 956 *quidem* is Bentley's emendation for *equidem* of mss.: the latter generally belongs to the first person in ancient Latinity, though it was used for the third in the Augustan period: see on Phorm. 471. 957 *moechis solet* sc. *feri*: see the commentators on Hor. Sat. I 2, 45 *testes caudamque salacem Demeterent ferro*. 964 *vidē*: for the quantity of *e* see p. 17. 970 *omne* 'the whole story': so Pl. Amph. 599, though Fleckeisen reads there *omnia*.

972 The subst. *satias* recurs Hec. 594. For *percipit* cf. Lucr. III 80 *percipit humanos odium*. 978 *satine salvae* sc.

res: 'is all well?' so also Pl. Trin. 1177. *salvaene, amabo* Stich. 8. 979 *arbitrari* 'take cognizance of'. *id* is generally added before *quod*, but is not in the Bemb. 980 For *quidquid huius* see p. 20. vi. 987 *in astu: eis astu*. Nep. Alc. 6 *postquam astu venit*. Cicero says *astu quod appellatur* de Leg. 11 2. Laches thinks that his son would be at his station at the Piraeus. 988 *me impulsore* 'upon my instigation': Parmeno's resistance to Chacrea's proposal had been very faint, though he had only agreed to help him when the youth said that he would take all responsibility upon himself. 990 For *si vivo* see note on Andr. 866. 994 'Oratorie avertit iram senis a se et a Chacrea, atque derivat in meretricem.' Don. 996 *tantumst* to indicate that the speaker has said all he had to say = *ἐχεις πάντα*. So especially in prologues in Plautus: Trin. 22. Cas. 87. With our passage comp. especially Pl. Merc. 282 f. Lor. *ecquid amplius?* Lys. *tantumst*. 998 *necessus*: the same form seemingly as *neuter*, Haut. 360. Lachmann quotes the same from the s. c. de Bacanalibus *sei ques esent quei sibi deicerent necessus esse bacanal habere*: *us* is here the archaic suffix of the genitive = *necessitatis est*. The same scholar observes that before vowels Terence uses always *necesse* with the exception of Andr. 372, on which line he remarks, 'si in Bembino codice lectus esset, ibi quoque haberemus *Quasi necessus sit*'.

1004 *solae*: the same archaic form of the dative occurs Pl. Glor. 356. Cf. *alterae* Haut. 271. Phorm. 928. Similar forms occur in Plautus.

1005 *id* 'for this purpose'.

1011 *disertum* 'shrewd': a meaning found only here.

1013 *paenitebat flagiti* 'were not you satisfied with' etc. This sense of *paenitet* is frequent enough in Plautus and the older writers: see also note on Haut. 72.

1014 The last syllable of *insupér* is lengthened by the influence of caesura.

1019 *verum* 'irridentis interrogatio', Don.

1020 *in diem* 'for a time to come', cf. Phorm. 781.

1021 *pendebis*: slaves were tied up to a high post and whipped. *iam* 'directly'. *nobilitas*: 'you make him known for'.

eundem in the next line translated by 'more-over'.

uterque, father and son. 1023 *mínerè*: for the long quantity of the abl. *e* see p. 14.

1024 *sorex*: 'proprium soricium est vel stridere clarius quam mures vel strepere magis, cum obrodunt frivola: ad quam vocem multi se intendentes quamvis per tenebras noctis transfigunt eos'. Don.

1025 Donatus explains a reading *inceptas* which is, however, but a gloss of the genuine *coeptas*.

1026 *dedam* 'give myself up to her for ever'.

1028 *sandalio*: Lucian speaks of Hercules as *παύμενος ὑπὸ τῆς Ὀμφάλης τῷ σανδαλίῳ* de conser. Hist. 10. *commitigari*: cf. Plaut.

Glor. 1424 *mitis sum equidem fustibus.*
'as yet'.

1030 *etiam*

1034 *vóluptatum*: see p. 20. v. 1039 Thais chose
Laches as her *προσδάτης*: Diet. of Ant. p. 294. 1043

The alliteration in '*perpetuo perierim*' greatly increases the
force of the expression. Compare Pl. Most. 536 *nunc pol*
ego perii plane in perpetuom modum. 1045 *dédit*

drops its final consonant: see Introd. p. 17.

1055 *precibus pretio*: in inverse order Phaedr. v 7, 18.
Compare the German phrase '*für geld und gute worte*'.

1056 *conlubitumst (tibi)* 'you have a firm resolution', so
Pl. Merc. 258. Cist. i 2, 9.

1064 *quod* lit. 'as con-
cerns that', here=in case that.

1066 *vostrum tam*
superbum 'I cannot make out your so haughty behaviour':
for the neuter of the pronoun see note on Andr. 817.

1070 Gnatho, the man of the world, knows that this same
world does not believe in unalloyed disinterestedness,
and allows, therefore, at once that his motives are selfish.
But my interest and yours, he goes on to argue, may go
hand in hand.

1074 *ut*: 'as I will allow that you like
to live with Thais, yet it is not less true that.'

1075
paululum est is the reading of the Bemb. ms. 'very little':
in order to be able to keep it, I have omitted *et* which all
mss. add before *necesses*.

1082 For the quantity of
the last syllable in *accipit* see p. 14. The word means
'entertain': so Pl. Pseud. 1254 *in loco festivo sumus festive*
accepti, to quote one instance out of many.

1083 It
is very natural that Chaerea should be the first to yield
to the arguments of the parasite, while Phaedria who is
more nearly concerned in the braggadocio's admission is
rather slow in agreeing. Following up Donatus' observa-
tions, Bentley has rightly distributed the line between
Chaerea and Phaedria as our text gives it.

1087 The
mss. (even the Bemb.) give *deridendum*, but Bentley has
rightly written *ebibendum* in accordance with a quotation in
Nonius. *propino* in itself requires this 'qualis propina-
tio', says Bentley, 'ubi nulla potus est mentio?' Bentley
wrote this of course for intelligent readers who should re-
flect that *comedendum* alone could not stand here: 'I drink
him to you (if we may say so) so that you may eat him up',
is sheer nonsense, but add 'and also drink him up' and it
becomes sense. Demosthenes' *τὴν ἐλευθερίαν προπεπωκότις*
Φίλιππῳ (Pro cor. 324) is quite different: *ὁ γὰρ Φίλιππος*
ἐκπίνει (gulps up) *τὴν ἐλευθερίαν τῆς Ἑλλάδος*. The sole
passage which seems at variance with Bentley's observa-
tion occurs in Jul. Capitolinus' Life of M. Antoninus Phil.
15 (p. 56 Peter) *venenatam partem fratri edendam propi-*
nans, where it is either possible that a late author mistook
the real sense of the expression, or else we should emend
proponens. But the strongest argument in favour of Bent-

ley's reading is no doubt Nonius' quotation: for we can easily understand how *ebibendum* passed into *deridendum*, but not the reverse. 1091 Thraso in his stolidity forgets entirely to thank Phaedria and Chaerea whom he ought to have thanked; and Bentley destroys one of the little artifices of the poet by writing *fecistis*.

HAVTON TIMORVMENOS.

THE present edition is probably the first in which the title of this play appears in its genuine form; in mss. and editions we always find it called *Heauton timorumenos*, though this form is at variance with Terence's own prosody prol. 5, on which Bentley already observed 'notatum velim sic hoc pronuntiatum esse, *Hodié sum acturus Haú-ton timorúmenon*, ut Graeci *αὐτὸν* aequè ac *ἐαυτὸν*'. See also L. Müller de re metr. p. 276, and C. Dziatzko *rh. mus.* xx 571. The play was first exhibited in the year 491 (Introd. p. 4), and is solely based on Menander's 'Εαυτὸν τιμωρούμενος (fragments in Meineke's edition, p. 54—56): an allusion to the meaning of this title in Latin occurs in the play itself, v. 81.

DIDASCALIA.

egit Ambivius Turpio: so according to the Bemb. ms.; mss. of the Calliopian class read *egere L. Ambivius Turpio, L. Atilius Praenestinus*, a variety on which see our note to the corresponding passage in the did. of the Eunuchus, p. 335. *M. Iuventio Ti. Sempronio cos.* i. e. the consuls of the year 591: but our mss. read perversely *Cn. Cornelio Marco Iuvenio cos.* (Bemb.) or *Ium. Iunio T. Sempronio cos.* (Calliop.) whence C. Dziatzko (*rh. mus.* xxi 69) concludes that this play was also exhibited a. 608 under the consulship of *Cn. Cornelius* and *L. Mummius*, while Geppert, though with much less probability, had conjectured that these names pointed to a performance a. 616 under the consulship of *P. Cornelius Scipio* and *D. Iunius Brutus*.

PERIOCHA.

4 *ut* is the reading of editions, but the Bemb. according to Poliziano's collation gives *ubi*. 7. I have printed what Poliziano's collection leads me to believe is the reading of the Bemb. ms., viz. *et* instead of *ut*. There can be no doubt that *et* gives a better sense than *ut*, in fact this seems hardly capable of a satisfactory explanation. Translate 'when Clinia sent for Antiphila, both her friend Bacchis came and also Antiphila disguised as a servant-maid'.

PROLOGVS.

The commencement of this prologue will be found very different in this edition from what it is in others. The numbers of the lines alone (which I have left unchanged in accordance with Fleckeisen's edition) indicate that 3 lines have been omitted between v. 6 and 10. -As to the changes which it was found necessary to introduce into the text, it will be best to translate here part of my article 'Studien zu Terentius und Plautus' in the *jahrbücher*, 1865, p. 282 f. 'As we gather from the commencement of this prologue, it seems to have been the custom with prologues to be recited by the younger members of the company. This seems very natural: and he who recollects the Prologue to Plautus' *Poenulus*, may easily picture to himself the behaviour of a Roman audience during a performance, and there is no doubt that the noise used to be at its height at the commencement and conclusion of a performance, i. e. during the recitation of the prologue and epilogue. Why, then, should an eminent actor waste his lungs in reciting a prologue? It was but natural that young and insignificant members of the company should be employed for this purpose. Yet in one instance Terence departed from this habit, *Ambivius* himself, the celebrated actor, undertaking the in attractive part of the prologue, nay this was the case on two occasions, viz. on the first exhibition of the *Hauton timorumenos*, and the third of the *Hecyra*. The whole question turns here on the third line. Bentley's explanation that *Ambivius*' words *deinde quod veni eloquar* should be interpreted of theatrical acting, i. e. that after the conclusion of the prologue, he should at once commence acting in the part of *Chremes* without previously leaving the stage, has been justly refuted by C. Dziatzko: *Hec. prol. 11* teaches us that the actor who recited the prologue was dressed in a peculiar *ornatus*, a fact also confirmed by the evidence of the prologue to the *Poenulus*, where we read v. 126: *valet, adeste: ibo, alius fieri nunc volo*, i. e. instead of in the *ornatus* prologi you will soon see me reappear as *persona comica*; but Dziatzko forgets to quote this passage. We are, therefore, obliged to assume that v. 3 is intended to give us the logical disposition of the prologue. In the first place, *Ambivius* intends to state why on that occasion it should be himself and no other who appears in the character of the prologue: and after this he is going to inform his audience what is to be the subject of the prologue proper. But strangely enough, all is arranged differently from what we are thus led to expect, and hence originated Guyet's and Paumier's alterations, though it should be added that they were justly rejected by Bentley's sound judgement. Again, it seems

evident that v. 10 means precisely the same as *quor partis seni Poëta dederit quae sunt adolescentium*, and to strike out this line is more than bold, as it is quoted by Nonius. Dziatzko avails himself of a suggestion of Ritschl, who assumes a gap after v. 2. By repeating here his own attempt of restoring the lost connexion of the passage, it will be easy to give the reader an idea of Dziatzko's conception of the whole. He is of opinion that Terence wrote something like the following:

nequoui sit vestrum mirum, quor partis seni
poëta dederit, quae sunt adolescentium,
[id vos docebo: sed ne huiusce fabulae
vos ignoretis nomen et qui scripserit]
id primum dicam, deinde quod veni eloquar.
ex integra graeca integram comoediam
hodie sum acturus Hauton timorumenon.
[graece hanc Menander scripsit, vortit de nouo
latine, quem iam nostis, Afer Publius.]
nunc quam obrem has partis didicerim, paucis dabo.

As for this, I would observe that Terence himself never mentions his own name in any of his prologues, and that it seems therefore unadvisable to introduce *nostis Afer Publius* in the gap. Again, Dziatzko himself shows in his dissertation that the *tituli pronuntiatio* generally took place prior to the recital of the prologue, yet assumes at the same time that this habit was not observed in the present instance. Ritschl assumes also a gap after v. 5: the first part of the prologue consists in the mere announcement of the title, and of the Greek and Latin authors of the play, at least according to Dziatzko's restoration which, he says, coincides with Ritschl's view of the matter. Without assuming a gap, this first part would consist of only two lines, and after these, Dziatzko says p. 11, the poet could not continue 'tam verboso transitu' *nunc quam obrem* and so on. This sounds quite plausible, but is the case much improved by having four lines instead of two? As it is, 42 lines would still belong to the second part, containing the author's petition for indulgence; and the proportion 4 : 42 is still so unequal, that this argument for assuming a gap—and it is the only one we are favoured with—appears somewhat weak. And this is, no doubt, Dziatzko's own impression, when he concludes p. 17 by saying 'fortasse ante v. 10 alia quoque interciderunt; sed certa (?) ratiocinatione nihil praeterea statuere possumus'.

I confess I can see no reason why we should here assume a deviation from the customary mention of the title and the author of the play previous to its performance. Only in so doing we should not assume a gap *before* v. 3, but directly after it. As to myself, I take a different view of the logical disposition of the prologue: (1) we are informed why the poet sends Ambivius, and this part commences v. 11 *orato-rem esse voluit me, non prologum*, and we hear only of the

poet and his intentions so far as v. 34. The whole is recited by the manager and not by a young actor, because Ambivius' *facundia* (v. 13) was expected to produce a favourable impression. (2) After this comes the reason, which induced Ambivius to comply with the poet's request, viz. his own wish to ask for a quiet and orderly behaviour of the spectators during the performance: he thinks they ought to do so out of regard for himself and also for the poet. This second part extends from v. 35 to the end.

After v. 3 we are now, of course, obliged to assume a gap of a few lines, e. g.

postquam quod instat maxime, perfecero:
etenim novisse deceet vos nomen fabulae,
hodie quam spectaturi convenistis huc.

We then have v. 4 and 5, and their sequel v. 10. *nunc* at the commencement of v. 10 indicates nothing more than regression to v. 2, as this particle often does. It will be seen that, throughout this disquisition, we have never paid the slightest attention to vv. 7—9: to say nothing of v. 6, which has been justly rejected by Ihne in his 'Quaestiones Terentianae', his view being accepted by Ritschl, *Parerga* i 381, and Dziatzko p. 11. But even vv. 7—9 do not belong to this prologue, as will be seen from the following arguments: (1) *novam esse ostendi*. The Hauton timorumenos was, it is true, *nova* at the time of its first exhibition, see also v. 29. It was *integra fabula*, i. e. not 'contaminated', for this is the true sense of *integer*, cf. Cic. *Top.* 18, where we have an antithesis between *integra* and *contaminatis*, and *integra latina ex integra graeca* means 'one complete Latin play adapted from one complete Greek play': see also Dziatzko p. 8. But the word *ostendere* is here without any sense at all, as nothing is demonstrated in the preceding lines: Lessing's idea of supplying *apud aediles* having been justly rejected by Dziatzko p. 8, note 1. (2) When a play has not yet been exhibited, as was then the case with the Hauton timorumenos, how can the audience be supposed to know who were the authors of the Greek and Latin plays? It may be answered that Ladewig in his essay 'über den kanon des Vole. Sed.' p. 14 was by this very passage led to the conclusion that Menander's plays were quite familiar to most Romans in the time of Terence, and that his plays were much read even in their original language. But surely this is giving the Romans of that time more credit than they deserve: for there can be little doubt that but very few Romans of that period understood Greek, except of course the well-known patrons of Terence, least of all those Romans who composed the noisy and unmannerly audience in the theatre. (I may now add, how many persons among an English audience know anything of the real authors of the French plays which they make acquaintance with

in Mr Dion Boucicault's English adaptations? Or how many would be able to understand the French originals? Surely if this is the case now-a-days when civilization is more general than in the time of Terence, what would it be then?) But these doubts and difficulties would disappear in case we read the lines in question under the following conditions: (1) it shall be previously said, that the play is *nova*, whence it might follow that the case would have been doubtful without an explanation of this kind; (2) we are prepared to understand the familiarity of the spectators with the names of both the Greek and Latin author, if indeed the play was previously known to them. These conditions are found to exist in the Hecyra. After the first unsuccessful exhibition of the play, Terence put it aside for a long time, until at last he ventured to produce it again, after having re-written it, as it seems. It is in this way he observes of his play (Hec. prol. 15) *nunc haec planest pro nova*. No one would, of course, credit the poet's words unless further explanations were added, and indeed the poet is going to inform us at greater length of the circumstances: but then comes the gap pointed out by Ihne (see note on Hec. prol.) At the conclusion of the demonstration that the play was indeed *nova*, we ought to place the three lines which a curious fate has carried off to the prologue of the Hauto timorumenos, whence Dziatzko was the first to remove them to their original place.

Throughout this play we are deprived of the valuable assistance afforded us in the other plays by Donatus' commentary.

6 This line is pronounced spurious by Ihne, quaest. Ter. p. 42. The reading given in our text is thus explained by Westerhovia 'sensus videtur esse, Terentium in hac fabula duos fecisse filios familias amatores, duas amicas, duos servos, duos etiam senes, *quum haec omnia simplicia essent in Menandro*'. If this be a satisfactory explanation (and it seems indeed to be the only one of which the words as they stand are capable), we should have to assume that the play was 'contaminated': which would be against Terence's own assertion v. 4. Bentley reads *simplex quae... duplici*, where the sense is quite satisfactory, but the laws of comic prosody are violated in *duplici*, as *pl* cannot lengthen the preceding *u*. But the origin of the line will be readily understood on considering Donatus' note on Andr. 301 as quoted in our Introd. p. 9. 10 *dabo* 'will explain': cf. Virgil's *sed tamen iste deus qui sit, da, Tityre, nobis*.

11 *f. orator* 'an ambassador': so again in the second prologue to the Hecyra *orator ad vos venio ornatu prologi. actor* in the following line has precisely the same meaning. *vostrum iudicium fecit* = *vos iudices fecit* 'he has placed the decision in your hands': the passage quoted from Livy

XLIII 16, 12 has a different sense.

13 *si* is Bentley's emendation for *sed* of mss., it appears more plausible when we adopt the ancient spelling *sei* as has been done in the text. Ambivius says 'the poet wants me to plead his cause, (which I will do) if only his advocate can command as much power in his delivery as the poet has exhibited in thought and expression': *a facundia*: 'as concerns his eloquent delivery': for the preposition *a* conf. Pl. Aul. 184 (*vales*) *haut a pecunia perbene* with my note.

14 *cogitare* = *excogitare*, so again Phorm. 240.

15 *dictūrus sum*: for the prosody see Introd. p. 17.

16 *malivoli* is subject: he means especially the *malivolis vetus poeta* Andr. prol. 6 f. and here v. 22. *rumores differre* 'spread rumours', so Suet. Aug. 14 *rumore ab obrectatoribus dilato*; cf. also the similar expression Pl. Trin. 689 *nemi hanc famam differant*.

17 The subject *eum* is omitted. *multas Graecas*: the charge is here expressed in very strong terms; before the Hauton timorumenos, Terence had altogether exhibited only two plays only *one* of which was contaminated. (Introd. p. 4, as for the Hecyra, see note on the first prol.)

18 *factum id* is merely = *contaminasse Graecas* not including *multas*.

19 *autumo* 'non id solum significat 'aestumo', sed et 'dico' et 'opinor' et 'censeo' Gellius xv 3, 6.

20 *bonorum*: cf. Andr. prol. 18. The repetition *exemplum quo exemplo* is familiar to the readers of Caesar: to give another instance from Terence, cf. Hec. (prol. ii) 11 f.

23 *repente* 'all of a sudden', i.e. without any previous training. *studium musicum* = *ars musica* Phorm. prol. 18, both especially denoting poetry.

24 *ingenium* and *natura* are originally synonymous, but the first is generally used as a nobler word than the second. The difference is here marked enough, 'relying on the genius of his friends, not his own talents'.

25 *existimatio* 'judgment'.

27 *aequi* means of course the poet's patrons, *iniqui* his adversaries. So again in the next line.

28 *cre-scendi copia* 'a chance of rising' (both in your estimation and in the world generally).

29 The construction *faciunt copiam spectandi* (for *spectandarum*) *novarum* is very singular, but not unparalleled. So Pl. Capt. 848 *nominandi istorum tibi erit magis quam edundi copia*, or in Terence himself Hec. 372 *eius* (sc. *uxoris*) *videndi* (for *videndae*) *cupidus recta consequor*, with which we may again compare Pl. Capt. 1004 *lucis tuendi copiam*. The same construction occurs in Lucretius v 1225 (where see Munro's note). Varro R. R. ii 1. Cic. fin. v 17, 29. Inv. ii 2, 5. Verr. ii 2, 31, 77. iv 47, 104. Phil. v 3, 6. Suet. Aug. 98. Gell. iv 15, 1. xvi 8, 3: see Corssen, Krit. beitr. p. 131 f.

31 This can only mean that Luscius had in one of his plays represented a slave coming on the stage in great hurry just as we find it in Pl. Amph. iii 5. Merc. i 2.

Poen. III 1, 20) and the people making way for him. Terence considers it indecorous for free-born men to make way for a slave, hence the indignant question *quor insano* (sc. servo) *serviat* (sc. populus) 'for what reason should free citizens make themselves slaves to a mad slave?' *insanus* the slave seems to be called on account of his foolish presumption that the citizens should make way for him. 35 This is a regression to v. 28. 36 *stataria*, so called because its action was quiet and sedate = *lenis* v. 45, opp. to *motoria* (such as the Eunuchus and Phormio). 38 *autem* 'and then again'. 40 This line will be readily understood from our remarks in the introduction to this prologue. 46 The recommendation of *pura oratio* is characteristic of Terence's own endeavours and aims: for this very reason Caesar calls our poet *puri sermonis amator*. 47 *in utramque partem*, i.e. *in statariis et in motoris agendis*. After this line we generally find in the editions three lines which occur again in the second prol. to the Hecyra v. 49, 50, 51; but as they are not given here by the Bemb. ms., I have thought it advisable to omit them altogether. 51 *adulescentuli* with reference to *seni* v. 43.

ACTVS I.

We know from Varro (*de re rust.* II 11, 41) that Menedemus appears here dressed in a hide: '*in tragoediis senes ab hac pelle vocantur διφθερίαι, et in comoediis qui in rustico opere morantur, ut apud Caecilium in Hypobolimaeco habet adulescens, apud Terentium in Hauton timorumenos senex*'. 53 *nuper est* = *nupera est*, but there is no reason for reading so here, as Parry does, who is quite wrong in stating that *nupera* is the reading of the Bemb. ms. Cicero, moreover, quotes the passage as it stands, *fin.* II 4, 14. 54 *inde adeo quod* is the reading of mss. and edd., but as *inde* has here a temporal sense, *quod* cannot be right. Fleckeisen writes *quom* and this is possible: I have conjectured *ex quo*, as *ex* might easily be passed over after *eo* of the preceding word. 55 *rēi* here 'intercourse'. 57 *quod* 'a circumstance which' *in propinqua parte amicitiae* 'next door to friendship'. 58 One would almost wish to do away with the copula *et*: for *audacter moneam familiariter* would mean 'I venture to address you in a familiar manner.' Yet *et* gives a good sense 'I address you boldly (considering we are almost unknown to each other) and (after all) like a friend (considering we live so close together).' 60 *adhortatur* like the Greek *κελεύει*, translate merely 'obliges you'. 61 f. The Greek original of these lines runs as follows *πρὸς τῆς Ἀθηνᾶς, δαίμονας γεγωνὺς ἔτη Τροαῖδ'*; *ὁμοῦ γὰρ ἔστιν ἐξήκοντά σοι*. 63 *his regionibus* without *in* of the mss. as the scanning would

otherwise be greatly impeded.

64 *neque* where we ought to expect *aut*. So in Greek οὐδὲς ἔχει ἀγρὸν ἀμείνω οὐδὲ τιμώτερον.

65 *servos compluris* sc. habes, but the construction is rather harsh. *proinde quasi* 'just as if', so again Phorm. 382: we should rather expect *perinde*.

66 *fungor* with the accus. is the rule in the language of the comic writers: see note on Ad. 603.

69 The right punctuation of this line is due to Guyet, and it is a striking instance of careless reading to find that Cicero fin. i 1, 3 connects *denique* with the preceding words. Donatus on Phorm. 121 reads *facere denique*, and Bentley adopts this reading. Madvig on the passage in Cicero justly observes 'equidem apud Terentium illis adsentior qui a voce *denique* novam sententiam incipere statuunt; nam postquam Chremes dixit *tam mane et tam vesperi*, congligit omnia: *denique* Nullum remittis tempus. Donatus quidem (ad Phorm. l. c.) hoc loco utitur ut ostendat solere Terentium *denique* in fine ponere; nec tamen minus frequenter initio ponit, ut Eun. prol. 49. Andr. i 1, 120. Eun. iii 1, 42 et 54 et alibi'. See also Munro on Lucr. i 17.

71 For *voluptāti* see Introd. p. 15. 11. The legitimate quantity occurs v. 149. The prosody of *tibi esse* becomes intelligible as soon as we recollect that Terence himself wrote *tibi esse*. *satis* drops its final *s*.

72 *enim*=*enimvero*, in the first place of the sentence only in the language of the comic poets and their imitator Appuleius: see note on Pl. Aul. 496. Copyists who were not acquainted with this peculiarity of Terence's language, prefixed *at* to the line thereby destroying the metre. *paenitet* 'I am not satisfied': we have already noticed this meaning of the word on Eun. 1013: Servius on Virg. Ecl. ii 34 quotes the present line and explains '*paenitet, parum videtur*', he omits *dices* because it was of no importance for his purpose in quoting the line and Bentley ought not to have availed himself of this omission to cast suspicion on *dices* in Terence's own text.

74 *in illis* of course the slaves: perhaps we should suppose that slaves are working with Menedemus when Chremes addresses him, in which case he would simply point to them, so that *illi* would appear in its original 'deictic' force. *exercere* 'to keep at work' until one is tired: so Virg. Georg. i 210 *exercete, viri, tauros*.

76 My text gives the reading of the Bamb. ms.; for the asyndeton cf. e.g. v. 604.

77 Seneca says of this line Epist. xcv: *iste versus et in pectore et in ore sit...habeamus in commune ad quod nati sumus*.

78 *monere* with reference to v. 58, *percontari* simply impelled by curiosity.

79 *ego ut faciam* to do afterwards the same as I see you doing.

82 *siquid laborist* (i.e. *labori est*)=*si quid tibi dolori, aegritudini est*, so Pl. Rud. 190 *nam hoc mi hau sit labori laborem hunc potiri*. *nollem* stands here in the same sense as *nol-*

lem factum Ad. 165. 83 *de te* 'against yourself': cf. v. 138. Plautus has the expression *videre commeruisse hic me absente in te aliquid mali* Epid. i 1, 59, but in a different sense. 84 *fac me ut sciam*: the accus. *me* is owing to a well-known prolepsis. 87 His *causa* is contained in v. 77. 89 *adpono* 'put by': Andr. 725. 90 *vocivom* is the original form (here given by the Bemb. m. 1. Brix on Pl. Trin. 11), not *vacivom*; on *voco vocus vocatio*, etc., in the archaic writers see Munro's note on Lucr. i 520; he says 'the *a* does not appear in inscriptions before the age of Domitian'. Here we have to connect *vocivom laboris*, as Pl. Bacch. 154 has *vocivom virium*. 92 *hos sc. rostros*. 93 *nunc*: Chremes has meanwhile put the mattock out of Menedemus' reach. 96 *e Corintho*: Corinth was a city notorious for its dissolute life and its swarms of loose women. 99 *humanitus* 'kindly'. 100 *aegrotum* 'love-sick'. 101 Bentley says that *via* is here monosyllabic, like our 'way': cf. note on Hec. 73. Perhaps we should write *tractâre, sed viâ pervolgatâ patrum*. 105 *me ignoras* 'you do not understand my character'. 110 *istuc aetatis* 'at your age'. Cic. Cluent. § 141 *se in balneis cum id aetatis filio fuisse*. 111 *in Asiam* to serve in the wars of the *διάδοχοι*. *armis belli* 'by warlike deeds'. Goveanus and Guyet read *simul rem et belligloriam armis repperi*, and this change may seem to improve the expression, yet it is not absolutely necessary. Cf. Pl. Epid. iii 4, 14 *apud reges armis, arte duellica Divitias magnas indeptum*. 115 *et sapientia* is the reading of the Bemb. mss., *et benevolentia* of the Callipian mss. 117 *ad regem*: it is impossible to say what king among the successors of Alexander the Great is here meant. Instead of *militatum* Plautus uses the equivalent expression *latrocinatum* in describing the same thing: Trin. 599. 119 *sed* is the reading of the Bemb., *etsi* of the Callipian mss. For *sed illum* cf. *néque illum* v. 153. 125 The text gives the ms. reading which has, however, been altered by Bentley and Fleckeisen who read *inde alii*. Bentley says 'si iam videt, cur versu abhinc tertio narrat ubi video? hoc non est venae Terentianae', but why should it not be so in spite of Bentley's displeasure? To me the construction appears all the more emphatic if we keep the ms. text 'I see them...and on seeing them, I began reflecting'. 127 *faciebant* in spite of the preceding singular *quisque*, plurality being implied in the pronoun. See n. on Andr. 627. Many instances of this construction occur in Livy, collected by Drakenborch. on ii 22, 7. 129 The subj. *sint* is necessary on account of *vestiant* and *faciam* v. 130 f. Bentley wrote so for *sunt* of mss. 130 *ancillae*: he means the *lanificae* and *vestispicae*: the word *vestire* is here 'work garments for me'. 131 The

expression *eversae cervicis* is quite parallel to *flexus eversi* as used of a serpent Verg. Cul. 180.

138 *usque* 'perpetually': here all the more emphatic on account of *usque* v. 136.

139 *quaerere* and *parcere* the two essential conditions of thriftiness: cf. Ad. 813.

141 *vas et vestimentum* probably was a kind of proverbial expression to denote superfluous finery: we should also notice the alliterative form of the phrase.

143 *exercirent* is the reading of the best ms. authorities and is also attested by Paulus, the breviator Festi, p. 81 m., where he has *exercirent, sarcirent*. Bentley explains 'qui laboris sui fructu alimenta sua exercirent et compensarent', and quotes the corresponding phrases *damnum sarcire* and *resarcire*. Guyet was the first to accept the genuine reading in this passage.

144 For *produxi vendidi* cf. Eun. 134. *inscripsi aedis* sc. *venalis*, as Plautus has the full phrase *aedis venalis hasce inscribit litteris* Trin. 168.

145 *quasi ad* 'something near': so Liv. xxvii 12 *cecidere in pugna quasi ad duo milia*.

148 *fiam* in reflective signification 'as long as I make myself wretched'.

154 *vere* 'harmoniously'.

158 *maximamst* according to the Bemb. *peccatum* being treated as sb. *a me* means then 'on my part'.

159 *recte spero* sc. *omnia esse eventura*; the same phrase recurs Ad. 289.

162 *hic* in the *ἔρημος* where the scene is laid.

165 *impulerim* is the ms. reading, our text gives Bentley's excellent emendation.

169 In this line we have again a brilliant emendation of Bentley's. The common reading was *monere oportet*, but Lindenbruch says that *oportet* does not appear in any of the old mss.; hence Bentley's emendation. It is, moreover, supported by the Scholiast in the Bemb. ms. who observes on this line '*tempus supra horam significat*', and by this *supra* shows that he read *tempus* twice: see Umpfenbach, Hermes, 2 p. 366. Cf. Hec. 597 *tempus est concedere*.

174 If Poliziano's collation be trustworthy, this line is not read in the Bemb. ms.; Guyet reports the same of other mss., and it is true that it is not absolutely necessary for the connexion of this scene and the following.

175 Clinia is naturally impatient to see his sweetheart on his return to Athens. *cessant* sc. Antiphila and Dromo who are again meant in the next line.

176 *simul* drops its final *l*: Introd. p. 18.

177 *mittas* 'let go' (the original meaning); so Virg. Aen. vi 85 *mitte hanc de pectore curam*.

185 *amplius* belongs to *invitatum*: Chremes wishes he might have pressed Menedemus a little more; some connect it with *esset*, as indeed the mere order of words would lead us to do; but first of all, there seem to be no more instances of such a phrase as *esse amplius* ('to be with us beside the other guests'), and then Chremes had

really invited Menedemus v. 162, so that a mere *quam vellem Menedemum invitatum* would be against the truth.

187 I have inserted *hercle* as Fleckeisen does. L. Müller de re metr. p. 386 writes *atque etiam nunc tēpus est*, but a form *nunce* is not attested in other passages and cannot be assumed for this alone.

188 *etiam* 'as yet'.

189 In *omnia* notice the original quantity of the neutral *a* of the plural. *se erga*: a line from Pacuvius' Niptra, 248 R., shows the great liberty the language admitted in placing this preposition differently: *pariter te esse erga illum video, ut illum ted erga scio*.

190 *misere amat* 'loves her to distraction'.

192 *narrat*, of course the person of paramount interest for the two speakers, Clinia.

192 In former editions we read *credere est* with the explanation *ἔστι νομίζειν* and a reference to Ad. 628 *scire est*. But Lachmann on Lucr. v 533 shows that constructions like these have no good authority in early authors and that we must read *crederes* here and *scires* in the Adelphoe.

195 For *-mus qui ea* see Introd. p. 21.

197 In *senex* the final *x* was very probably sounded like *s*: see Introd. p. 18.

199 *illicine* = *is illice + ne* and *illic* is here nominative, not dative. *hunc* means of course Clinia, *illi* again Menedemus.

200 *mansum oportuit*: for the construction see note on Andr. 239.

201 Some editors read *aliquanto*, but Bentley justly compares Eun. 131 *aliquantum avidior*. In *iniquior* the ending appears in its original quantity. *praeter eius lubidinem* = *praeter quam ei lubebat*.

204 *quod* 'as regards'. *insimulat* is said of Clinia: the Bemb. ms. has, however, *insimulant* which Bentley adopts and explains of both Clinia and Clitipho, as the latter, too, had called him *senex importunus* v. 197.

But if Chremes intended to include his son, he ought to have said *insimulatis*, for obvious reasons. Yet after all, the reading of the Bemb. may be the true one, as we may understand *insimulant* 'people accuse him of being hard', thus supposing that Chremes would give his son the impression that he had heard others talk of Menedemus' behaviour towards Clinia.

205 *qui* stands here almost = *si quis* and the whole clause refers to the fathers, not the sons. *tolerabilis* means either 'reasonable', or may perhaps be taken in an active sense (cf. Horace's *oceanus dissociabilis*) = *tolerans*, 'a father who can put up with (overlook) a few peccadilloes'.

208 *ubi semel* recurs v. 392, in both passages *semel* means 'for good'.

213 in dependent on *iniqui*, not *iudices*. 214 *a pueris*: cf. Ad. 440.

215 *adfinis* 'implicated in', here with the genitive as also in Cic. Sulla, § 17 *huius adfines suspicionis*; but Plautus Trin. 331 has the dative *publicisne adfinis fuit an maritumis negotiis*, so also Lucr. III 733 *corpus...vitiis adfine*, and Cic. Sulla, § 70 *huic adfines sceleris*.

216 In *lubidine* wo

have a capital instance of the original quantity of the ablending *e*: Introd. p. 14. In the same way, *filius* in the next line should be claimed as an instance of *us* in the nom. of the *o*-declension. If so, *erit* should be pronounced without its final *t*.

219 It is necessary to write *meust* instead of *meus* of mss., as otherwise the construction of the whole sentence would fall to the ground.

222 The expression appears to be proverbial: cf. Hor. Ep. II 1, 199 *scriptores autem narrare putaret asello Fabellam surdo*. Prop. IV 9, 21 *cantabant surdo*. Virg. Ecl. x 8 *non canimus surdis*. Liv. III 60 *haud surdis auribus dicta*. Lindenbruch quotes a Greek proverb *ὄνως τις ἔλεγε μῦθον ὁ δὲ τὰ ὦτα ἐκίπτε*. *hauscit* is one word, like *nescit*.

224 This line is not found in the Bemb. ms. according to Poliziano's collation; and is not indeed necessary for the connexion between v. 223 and 225. 225 *sat suarum rerum agit* 'has sufficient trouble with his own affairs', the same expression occurs Pl. Bacch. 637.

227 *potens* is the ms. reading and is commonly explained *imperiōsa*, but without sufficient authority, as Bentley shows, who himself conjectures *petax*, a word which is not used by good writers. I have written *petens* where the participle denotes of course a settled and constant quality. *procax* is a stronger word than *petens*, though ultimately it comes to the same purpose, cf. Festus p. 224 M. *procari poscere, unde procaces meretrices ab assidue poscendo. magnifica* 'giving herself airs'. *nobilis* one who is fastidious in the selection of her lovers.

228 *recte*: instead of thanking him, Bacchis receives his presents as a kind of tribute, as if he were naturally obliged to bring them. *mihi religiosi* 'I have scruples'.

ACTVS II.

232 The ms. reading in this line is *concurrunt multae opiniones quae mihi animum exaugeant*, but Bentley shows that the expression *animum exaugere* is applicable only to joy, not to grief, and that also the word *opinionēs* cannot be used properly of what follows, namely a recital of facts. Parry says '*opinio* is used not only for an opinion, but also for the grounds of an opinion': if so, Bentley would no doubt have been acquainted with the fact, but it is quite unjustifiable confidently to assume a meaning merely on the authority of a single passage. I have, therefore, adopted Fleckeisen's reading of the passage which differs from Bentley's only in so far as the latter proposed *multa opinionem hanc*, but our reading is nearer the traces of the mss. The change of *animum* into *animo* is easy to understand as *animo* could easily pass into *animō*.

233 *quouis* is here monosyllabic.

235 *etiam caves* 'will you just

take care': cf. Pl. Trin. 514 *etiam taces* 'will you just be silent'; *etiam* in the original sense of *iam* 'on the spot'.

236 *animus praesagit*: the same expression occurs in Pl. Aul. 176 where see my note. According to its etymology, the word *praesagire* is synonymous with *praesentire* 'to smell beforehand'.

239 *longule* is a word of a formation characteristically peculiar to comic language 'rather long'. It occurs also Pl. Men. prol. 64 and Rud. 266 and then again in Appuleius.

240 *conantur* is the only reading which has good authority; we should supply the infinitive *ire*, as in a similar passage Phorm. 52, and need not read *cunctantur* or still less *comuntur*.

242 *sermones caedere* is explained by Priscian p. 323 H. as equivalent to the Greek phrase κόπτειν τὰ ῥήματα (a phrase which I cannot recollect in any Greek author): in Latin the expression seems to occur only here.

244 It must be confessed that Bentley's conjecture *viro* instead of *video* would be a great improvement of the text (cf. v. 430. Pl. Bacch. 246. Stich. 31. Trin. 773. 1075), but it can hardly be said to be absolutely necessary.

245 *impeditae sunt* = habent impedimenta.

249 *dum* is frequently added to imperatives in comic language to impart greater emphasis.

252 In English we express the same by the negation 'don't you see'.

253 Faërnus had already observed that it was necessary to supply *ei* before *esse*, and Fleckeisen was right to put it into the text as it is absolutely required in order to understand the full purport of the passage.

256 For *Iúppitér* see note on Andr. 930.

257 For *interea loci* see note on Eun. 126.

260 *cantabat*: we should say 'was always preaching', or 'lecturing about them': cf. also Pl. Trin. 287 *haec dies noctisque canto*.

261 *aspellere* is a word peculiar to comic language and four times used by Plautus. Cicero himself used this word in a poetical effusion Tusc. II 9 *sed longe a leto numine aspellor Iovis*.

262 *tamen* drops here its final *n*.

266 *fecimus* is the reading of the Bemb. in accordance with the invariable habit of Plautus and Terence. Bentley observes that Plautus has *coniecturam facere* at least 5 times, and Terence always says so: see 574. Andr. 512. Ad. 822.

cepimus is the reading of mss. of the Calliopian class, contrary to the usage of the older writers, but in accordance with that of later ones, e.g. Cic. Mur. § 9.

269 *huius* is here monosyllabic = *huic*. Cf. *quoisque* 284.

271 *alterae*: the fem. dat. is occasionally found in older writers, and is here no doubt chosen by Terence in order to avoid ambiguity, as *alteri* might also be understood of Dromo who was with Syrus.

282 *existumandi* 'form an opinion': the same expression occurs in an interpolated line, Hec. 163.

287 *anuis* an instance of the original formation of the genitive in the *u*-declension: see also Phorm. 482.

Hec. 735. 288 *sibi* becomes more forcible by supplying the antithesis *non amatoribus*. *tum* 'in short'. 289

Bentley shows that the infin. *esse* is not governed by anything in this sentence, but instead of accepting his bold conjecture *interpolatam* in place of *esse expolitam*, we prefer assuming a gap after this line as Fleck. does. As a specimen of what may originally have stood in this gap, we suggest here the following line *ut illam dicat qui texentem* (or *sedentem*) *viderit*. The *mala res muliebris* denotes here paint and all things implied in the expression *adumentum ad pulchritudinem* Phorm. 105. The whole passage there is worth comparing with this one. 290

passus is the reading of all good mss., of which *sparsus* in later mss. is only a gloss, see Phorm. 106: but *sparsus* seems to have been the reading familiar to Ansonius who says alluding to this passage (Id. xii fin.) *totum opus hoc sparsum, crinis velut Antiphilae: pax*. The mss. read *prolixus* of which Bentley briefly observes 'non placet', and he is no doubt supported by facts in rejecting this reading. *capillus prolixus* was formerly defended by Virg. Ecl. viii 34 and Ov. Trist. iv 2, 34 but in both places the reading of good mss. is always *promissus*. This induced Bentley to write here, too, *promissus*: but as this as well as *prolixus* is unpleasant on account of the two accents (*prómissús*) on a molossic word, Fleckeisen has justly written *prolixe et*, a change much easier than Bentley's reading and avoiding all difficulties. As for the use of the adverb, comp. Appuleius (who imitates comic language) Met. 4 *arbores prolixe foliatae*.

291 *pax* 'tush'. '*pax* nihil aliud sibi vult nisi "satis est" vel *παύσαι*' Ritschl. Opusc n. 254, where he also quotes 717 below.

293 *subtemen* instead of *subtegmen* (connected with *tex-* cf. *tela* for *tecla*): the same expression as here, *subtemen nere*, occurs Plaut. Merc. 518.

297 *sordidatus* always refers to dress (e.g. Pl. As. 497) and was hence used of defendants who appeared meanly dressed to excite pity: *sordidus* refers more to natural qualities, here to Antiphila's poverty which did not allow her to make much show in her servants, *hanc* refers to 294 f. Cf. a similar passage in Cic. Pis. § 99 *nec minus lactabor cum te semper sordidum, quam si paullisper sordidatum viderem*.

299 *internuntius* the proper word for 'go-between'. Bentley says Antiphila had only one: consequently he reads *quom tam negligitur eius internuntia*; but first of all the plural *internuntii* might stand in a general sense, as Clitipho's remark is altogether of a general character; but even as it is, Antiphila has two servants who might be used as 'go-betweens', the *anus* and the other *ancillula* 293.

300 *eisdem munerarier* seems to be the reading of the Bemb., but *eisdem* is utterly void of sense, as Bentley first observed, yet his own reading deviates too much from the mss.: our

text gives Fleckeisen's (or Bergk's?) beautiful emendation *eis demunerarier*.

301 On *adfectare viam* ('try to gain access to') see my note on Pl. Aul. 567. 302 *cárē*: Intro. p. 15.

307 The mss. add *tuo* at the end of the line, but this ruins the metre: perhaps this word was originally added by one who was not aware of the long quantity of the *i* in *fieri* in archaic writers. In the Augustan period, the *i* was of course short, but not so in Plautus and Terence.

309 *nil esse* like our 'it was nothing', of unimportant things, cf. Andr. 449. Eun. 638. *scibam* for *sciebam*, as often in archaic Latin: n. on Andr. 38.

310 *vicissim*: Clitipho thinks it is now his turn and repeats his question of 272. The new subject of conversation is hardly started before the metre changes (v. 312).

313 The exclamation *o hominis impudentem audaciam* occurs also Pl. Men. 710. 314 *nec* Bemb. et Call. against the metre. As soon as the supreme authority of the Bemb.

ms. is recognised, Bentley's conjecture *et commemorabile* loses all probability, as it is based on the reading of an inferior class of mss.

315 *laudem*: because the slave had used the word *memorable*. *is quaesitum* = *quaerere vis* or *paras*.

316 Note the antithesis between *te* and *ego*. In *fúgerit* the final syllable appears in its original quantity: Intro. p. 14.

317 *illo*, sc. Syro: Clitipho addresses this angry observation to Clinia. Bentley's conjecture *illa* was prompted by mere caprice.

318 *malum* is here an angry interjection like Eun. 780.

319 Clinia does not want the slave to expostulate with his master, but simply to state the facts. For *multimodis* see Andr. 939; for *iniurius* ib. 378.

323 *hau stulte sapis εἰπωκῶς*: *hau stulte* is = *sane*, cf. Hor. Sat. II 3, 158 *quisnam igitur sanus? qui non stultus*: but the phrase *stulte sapere* is admirably suited to the character of comic language which is very fond of *δξύμωρα*.

328 *copia* 'opportunity', so Pl. Capt. 526. Epid. III 1, 4 ff.

329 *eadem* (abl.) is here monosyllabic.

336 The sense of the whole passage requires Loman's correction *verum*: 'it would be too long to tell you my reason now; but believe me, I have a good reason'.

342 The expression was proverbial: cf. Pl. Pseud. 123: PS. *de istac re in oculum utrumvis con- quiescito*. CA. *in oculumne an in aurem?* PS. *at hoc pervolgatumst nimis*. Forcellini quotes a Greek proverb *ἐπ' ἀμφοτέρα τὰ ὦτα καθεύδειν*, the usual form of which is *ἐπ' ἀμφοτέρα καθεύδειν*, as in a line from Menander's *Πινόκιον* in Meineke p. 143. Cf. also the following passage from the "Mill on the Floss" by George Eliot, I, 13 "If the family name never suffered except through Mrs Glegg, Mrs Pullet might lay her head on her pillow in perfect confidence".

343 Clinia's words here, 345 and 347 form one complete sentence.

346 *istuc*: viz. what he had said (340) that

he was going to do. 349 *concaluit* 'he has got warm', his love for Bacchis conquering his fear. 350 Syrus is still talking in the tone of offended dignity. 352 Bentley reads *tu es iudex* as Syrus according to him cannot be properly called *iudex* 'quis enim accusare solet iudicem suum'. One of the over-refined notes in Bentley's commentary, where his logical acuteness makes him miss a nice turn in the poet's words. *tu es iudex* means *tu iudica quid meo amore meaque fama fiat*, after which there is an obvious propriety in the pointed caution '*sed vide ne quid accusandus sis, dum ipse iudicas*'. 356 The play on the words *verba* and *verbera* is quite in keeping with the character of comic language. *huic homini*, τῷδε τῷ ἀνδρὶ = *mihi*. 357 *res est neglectu* instead of *neglectui*: so *vestitu* for *vestitui* Ad. 63. 358 *scilicet* has here, as in other passages, the construction it requires according to its origin = *sci*, *licet* 'know, you may'. Lucretius, therefore, once decomposes it by substituting *scire licet* II 809. Other instances of the same construction are 856. Pl. Pseud. 1179. Lucr. II 469, and *videlicet* is so used by Pl. Stich. 557 and Lucr. I 210. *locus* 'state'. 360 For *necessus* see note on Eun. 998. 363 *quos*=*quales*. 368 *eadem* is abl. sc. via, an adv. like *una*, and as for the pronunciation cf. 329. 369 *ruere* has here the same sense as *titubare* v. 361 and as *labi* elsewhere: but the word is significantly chosen for Clitipho whose youthful hot impetuous love might be apt to ruin everything. 370 *patrem*: the acc. is due to prolepsis. 371 *inpotens* 'unable to control oneself'. 372 *inversa verba* occurs also in Lucr. I 642 where Munro quotes Quint. inst. VIII 6, 44 ἀλληγοῖα quam inversionem interpretantur, aliud verbis aliud sensu ostendit, etiam interim contrarium: I think it has the sense of the German 'verdrehete worte', i. e. quizzing words. Ovid. Her. XVI 231 has *versa cervice*; Terence's *eversa* produces a very ludicrous effect: the lover turns his neck so much out of its natural position that it nearly goes out of joint altogether. 373 *abstinere* with an acc. is a rare construction, but besides here occurs also in Liv. II 16: see also my note on Pl. Aul. 342, and Brix on Pl. Men. 985. 374 *tutimet* not *tutemet* according to a general law that a short final *e* in composition with *met* and *ne* passes into *i*: *hice* + *ne* = *hicine* etc. 382 *isti* is the ms. reading which I have kept as I consider it to be a genitive, cf. *isti-modi* Pl. Truc. v 38 (=918 Geppert). See also Ritschl's remarks, Opusc. II 691—693. 384 The Scholiast of the Bemb. ms. adds here the corresponding line of Menander ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται. 385 *in animo considerare* seems ἀπαξ εἰρ.; cf. however Ad. 500 *cum animo cogitare*, a phrase also found Pl. Most. 702, and similar phrases Pl. Aul. 707. Sall. Iug. 13 and App. Flor. p. 119 ed.

Bip. 386 On *vostrarum* see Eun. 678. *volgus* sc. *amatorum*. 388 For *bonās* see Introd. p. 19. A pronunciation *b'nas* or *bons* is quite out of the question. The acc. *bonas* stands in the same way as Phorm. 766, nor is it necessary to change these accusatives into datives as Bentley does. *bona* denotes here of course only relative goodness, though perfect enough in the eyes of Bacchis. 389 *colere* significantly instead of *amare*: the first denotes perhaps a greater amount of outward show, but less of real love and affection. Cf. Ov. A. A. 1722 *qui fuerat cultor, factus amator erat*, where *amator* certainly means more than *cultor*. 394 *utrique ab utrisque*: the plural denotes the class of lovers in general. 397 The same expression as here occurs Andr. 628. 400 *tui*: this is the only passage in Terence where *carco* takes a genitive after it. 401 *frui* in comic language always governs the accusative. 402 *turbas* is an excellent emendation (by Bergk) instead of *duras* of mss., the phrase *duras dare* being quite without authority: even *duras partes dabit*, as Bentley actually writes, is a very harsh expression in this place. *turbas dare* is quite a Terentian phrase, see Eun. 653. But the first part of the line is still open to objections, as a satisfactory explanation of the words *ut patrem tuum vidi esse habitum* has not yet been given. Calpurnius and other commentators take *esse habitum* = *sese habere*, but there is no other passage to prove that it can have that sense. I should think *esse habitum* means 'has been considered or estimated', and *ut* stands in the sense of *qualem* (cf. 436). If so, Syrus says 'To judge from the general repute your father has been held in hitherto, he will yet give us a good deal of trouble'. 403 *intuitur*: from *intuor* as found Pl. Most. 836. Capt. 557. Turpil. 159. Att. 614; *intueor* stands in Plautus only Rud. 449: so also in the archaic writers *optuor* and *contuor* (5 times in Plautus). 404 The same expression in Pl. Merc. 681 *disperii, perii mixtra*. 408 *exoptatum* is Faërnus' correction of the ms. reading *exoptata* which is alike against metre and grammar.

ACTVS III.

410 *hoc* is δεικτικῶς; Chremes points to the sky. The very same phrase is used by Pl. Amph. 543 where, however, the best authorities seem to agree in reading *lucescit*, while here the Bemb. gives *luciscit*. It is true, *isc-* is in later Latin, a very frequent substitution for *esc-*, but Schuchardt's careful collection 2, 359—364, shows that it is also well-authenticated for authors of an earlier period. Thus we find *conticiscam* Pl. Glor. 410. Bacch. 798, *glaccisco* in Livius Andronicus and Pacuvius, and *lucisceret* in Cic. ad fam. xv 4, 8. For *hoc* compare also Pl. Cure. 182 *nam hoc*

quidem edepol hau multo post luce lucebit. Nor is it foreign to this passage to quote Luer. v 318 *denique iam tuēre hoc, circum supraque quod omnem Continet amplexu terram*, where Mr Munro appropriately quotes Pacuv. 86 *hoc vide circum supraque quod complexu continet Terram.* Comp. also Isaiah xl. 26 'lift up your eyes on high and behold who hath created these' meaning the stars.

411 *primo* abl. belonging to *me*, a necessary emendation for *primum* of mss.

414 *eius* is here monosyllabic. 415 *ei* is the reading of the Bemb. according to Poliziano's collation; other mss. and Fleckeisen read *illi*, but *ei* corresponds more closely to *eius* in the preceding line.

416 *quod potero* : see note on Eun. 215.

422 *adimere* lit. 'take away', i.e. here 'diminish'. Comp. *augescit* in the following line.

425 *magis* drops its *s* twice in this line: but note here again the varying accentuation of a word occurring twice in the same line. Even Bentley forgot to alter this passage so as to reduce the word to the same pronunciation—perhaps because he saw no possibility of changing the reading.

426 On *fōrās* see Introd. p. 19. 434 The frequentative *fugitat* is here and Pl. Capt. 545 much more expressive than the simple *fugit* would be: translate 'he avoids studiously'.

438 *victus* 'subdued'. 444 *commetare* is a beautiful emendation by Bentley instead of *commearare* of mss. It is now, moreover, confirmed by the Schol. Bemb. (Hermes 2 p. 373) '*legitur etiam commetare quod venit ab eo quod est commune. nam commetare frequentativum est*'. The word is several times used of illicit intercourse between young men and loose women.

446 The two synonymous expressions *coacta ingratiis* (so always in the comic writers, never *ingratis*) express one and the same idea more forcibly. Comp. *coacti necessario* Andr. 632 with note.

447 *volgo* 'among the people', or 'abroad'.

450 *instructa* 'in possession of all accomplishments necessary to ruin a man'. Plautus has a similar expression Bacch. 373, only he uses the word of an inanimate thing, *omnis ad perniciem instructa domus*; and so also Liv. i 54 *dictis factisque ad fallendum instructis*.

452 *satrapa* is no doubt the form used by Terence himself, as in his time all Greek words on being introduced into the Latin language had to submit to a disguise by means of Latin endings: yet it seems that the Bemb. reads *satrapes*: but Bentley has justly written *satrapa* on the authority of one of his mss. which reads *satrapas*. As far as I can see, Plautus never uses this word in his comedies, but it is well-suited to the Grecian style of Terence's diction; cf. Menander ap. Athen. v p. 189 (Mein. p. 283), αἰλὰς θεραπεύειν καὶ σατράπης, where *σατράπης* has also the sense of 'rich'.

454 *tu* is emphatic here and yet stands in a thesis. This and many other instances show how absurd is

the opinion of those who believe that an emphatic word in the metres of the comic poets ought always to be made prominent by being under 'ictus'.

457 *pytissare* is another of the Greek words for the first time introduced by Terence: *πυρίζω* 'to spit'. The Bemb. m. 1, and a very old ms. of Bentley's write this word with one s, yet I have ventured to print *pytissando* with Bemb. m. 2, Vict. and Dec. and other inferior mss.: my reason for doing so is simply the analogy of *massa μάζα*, *badisso βαδίζω*, *malacisso μαλακίζω*, *atticisso ἀττικίζω*, *cyathisso κυαθίζω*, *tarpessita* or *trapessita τραπεζίτης* and others: see Fleckeisen's ep. crit. (prefixed to his Plautus) p. xiii. Bacchis' affectation during the dinner is well described: she conducts herself as if nothing could be good enough for her.

458 *sic hoc* 'yes this', i.e. 'this will do'. 459 *pater* a very familiar appellation of Chremes on Bacchis' part.

461 *habui* is the ms. reading, for which Bentley justly emended *habuit*, sc. Bacchis: for the phrase he quotes Pl. Glor. 1087 and Men. 585, and Nonius who says *habere, facere*: Varro: *Habeat homines sollicitos*, though this is inaccurate, *sollicitum facere* meaning 'to make', but s. *habere* 'to keep' in the state expressed by *sollicitus*, which is perhaps best understood here from its derivative *sollicitare*. Bacchis keeps asking and asking for other things.

462 For *exedent* comp. Eun. 1087 with note. 471 For *techinis* see note on Eun. 718.

472 *ibi*=in ea re, as the construction is Eun. 816: cf. 983. In English we say 'they are at it'.

473 *Syrus cum illo vostro*=Syrus et ille voster, which explains the following plurals *consusurrant* and *conferunt*: cf. Sall. Cat. 43 *Lentulus cum ceteris constituerant* and Virg. A. i 292 *Remo cum fratre Quirinus iura dabunt*.

481 *fenestra* 'an opening', here in the same way as Suet. Tib. 28 *si hanc fenestram aperueritis, nihil aliud ogi sinetis*. Cf. also Pliny Ep. i 18 *illa ianuam famae patefecit*, quoted by Henry on Virg. Aen. ii 661 *patet isti ianua leto*.

484 f. 'Tolle totum hoc panni vulgaris adsummentum. Ex notula aliqua olim in textum irrepsit sententiola generalis'. Benth.

497 After this line all mss. and all editions before Bentley place v. 508—511, where see note.

500 The omission of *ac* is in accordance with the habit of comic language.

501 *adsum* is Bentley's reading instead of *adero* of mss., a proceleusmatic being quite out of place here.

505 *quia in re* with a shortening of *in* which is nothing strange in comic prosody. Bentley's transposition *quia re in* is therefore quite unnecessary.

509—511 Bentley's transposition (see on 497) is so simple that its truth appears self-evident, and one finds it almost hard to believe that nobody should have had the same idea before him. It is true, Guyet had perceived the inaptitude of

v. 508 in case nothing else follows : but the way in which he cuts the knot instead of solving it (he pronounces the line to be spurious) can hardly meet with anybody's approval: Boeclerus had proposed *huic* instead of *tibi*, but how could the latter have been substituted for the former? It would indeed be difficult to account for a change of this kind.

511 Faërnus had, though doubtfully, assumed a form *congruere* 'ut quod forte sit secundae declinationis'; but Bentley adds 'apage illud *congrueo*': yet what he gives himself *consentire* instead of *congruere* is hardly better as this is a word much later than Terence, and is scarcely found in any writer before Cicero. Cas. prol. 59 *propterea ea una consentit cum filio* is not written by Plautus, as the whole prologue to the *Casina* was composed for a performance which took place after Terence's death. And even there *consentit* is perhaps no genuine reading, and we should conjecture *contendit*. Fleckeisen adopts the reading given by Bentley's 'Vir doctus', i.e. F. Hare, *ne nósmet inter nós congruere sentiant*: but this is only a very cheap way of getting over the difficulty. If *congruere* be utterly inadmissible, I should even then prefer *ne nós isti inter nos c. s.*, as *ISTI* could easily escape the eye of the scribe before *INTER*—but there is another consideration against this conjecture: viz. the words *inter nos* must be pronounced so as to let *nos* appear as an enclitic: *intérnos*, whence it follows that either we must revert to *congruere*, as recently even Corssen did, *Krit. beitr.* 539, (cf. *terg- strid- sorb-* with the secondary forms *terge- stride- sorbe-*), or we are obliged to substitute some other word for *congruere*, e.g. *congregredi* which Parry proposes, or *concordare*. I have let the text stand as the mss. give it: one of the few instances in which I have found it possible to agree with Parry's criticism of the text.

513 Syrus addresses the money which has not come to him yet: *circumcursa* 'run about', as if he were pursuing the money which was trying to escape him. Bentley, who was the first to give this explanation, justly compares v. 678.

518 *recte* 'ioco vult Syrus deflectere orationem in aliud et subterfugere eri reprehensionem'. *Calph.* Translate 'all right'.

521 *αἰρόῦ γῆρας* prov. of 'green age'.

523 Chremes is by no means so enthusiastic as the slave in his praise of Bacchis: *sic satis* 'just right'.

524 An excellent observation by Bentley 'palpatur seni, temporis acti laudatori, quasi illo iuvene formosiores essent homines quam nunc'.

529 *ni sciam* is Paumier's emendation instead of *nesciam* of mss. For the order of words (*quid ego ni* instead of *quidni ego*) comp. *Ad.* 622. *Pl. Glor.* 1120. *Pseud.* 652.

540 *vel* 'for instance'.
544 The sentence as it stands in the mss. (without *hic* before *tolerare* and *huius* instead of *eius*) is awkwardly ex-

pressed, as in the first clause *Clinia* is the subject, and Menedemus in the second, although it requires a moment's reflection to find this out. Bentley writes, therefore, *abigat* 'until he (Menedemus) drives him (the son) away again', thus getting the same subject in both clauses. But I think that my reading is far easier: *hic* naturally denotes Menedemus (cf. v. 540), while *eius* is the son. 545 *ad* 'towards'. The *fallacia* (513) is considered as a machine which is to be used against the old man. 549 *tanto melior* sc. es: see the contrary to this, Ad. 528, *tanto nequior*. 557 It is not without irony that the slave repeats the expression used by Chremes himself, v. 553. 559 *numquam umquam* 'never did I ever hear', a peculiar abundance of expression. 560 Parry observes, 'Bentley adopts *male facere*, an emendation of Muretus, without any particular advantage; for the construction *licere male facerem* is perfectly good Latin'. There is little doubt that Bentley knew Latin as well as Parry; but he very likely thought that any attentive reader would see that *male facerem* (as the mss. give) was untenable on account of the ambiguity produced by the two subj. impf.

562 Chremes had left the stage after 558, and comes now out of the house with Clitipho, whose free behaviour towards Bacchis has aroused his suspicions. 564 *hisce oculis τοῖσδ' ὀμμασιν*, i.e. ὀμμασι τοῦδε τοῦ ἀνδρός 'my own eyes'.

568 *in vino παρ' οἶνω* 'during the συμπόσιον'. 'Scriptum sane fuit in Bembino *here*, sed *e* inductae superscriptum est *i*. bis in tanta exemplorum multitudine apud Plautum *here* legitur: Pers. 108 et Mil. 11, 59: in reliquis omnibus, quae video circiter triginta esse, constans est *heri scriptura*'. Ritschl, Opusc. 11 255. 570 The mss. and editions before Bentley read *amantium animum*: *advortunt*, but Bentley justly adopted an emendation by Paumier, as *advortere* alone is never used in the sense of *animum advortere* either by Plautus or Terence. 575 In *omnia* we have an instance of the original long quantity of *a* in the neut. plur. 580—583 The dialogue between Syrus and Clitipho is conducted in such expressions that Chremes believes that Syrus is merely upbraiding his son for his bad behaviour, though at the same time the slave and Clitipho understand each other perfectly well. Only v. 584 is said aside in an under tone. 587 *deambulatum* is quadrisyllabic both times.

592 *quantum tibi opis di dant* 'as far as it is in your power'. Cf. Pl. Cist. iv 2, 1 *nisi si quid mi opis di dant, disperii*. 595 f. The mss. add *aut* at the end of this line, and *dum etiam* after *non* in the next. I have considered it less violent to do away with these words which look like mere expletives than to adopt Bentley's reading *aut est* instead of *repperisti*. But then my reading necessitates a change in v. 597, where the mss. read *est*,

for which I have written *sic* 'yes', not that I consider this as a certain emendation, but merely because I cannot suggest anything better.

600 f. The editions before Fleck. add *hic* at the beginning of the next line, and some editors place it at the end of this; but in the Bemb. *hic* is entirely omitted (Poliz.), and hence it becomes necessary to write *huice*. For the whole line see Ritschl, Opusc. II 472.

601 *mille* is here, as *mutuom* also shows, a subst. = *χιλιάς*, whence also the gen. *drachumarum*.

606 ff. Our text gives here the reading of the Bemb. which is not, however, easy to explain. Faërnus observes '*alii poscet legunt: sed utroque modo hoc mihi non satis clarum*'. Bentley and C. Dziatzko after him (*rh. m.* XXI 315) wonder why Chremes should repeat the expression *poscit*: but this seems the slightest difficulty in the passage. Chremes repeats this word simply to express his surprise at the whole proceeding, catching up the last word he hears: cf. Pl. Bacch. 222 *nam iam huc adveniet miles*. CH. *et miles quidem*. To this Syrus may justly rejoin 'well, you need not be surprised at her presumption in asking for so much money'. But then a great difficulty lies in the words *ego sic putavi*, as Syrus himself has just said that he never thought any presumption of the kind in the least doubtful or surprising. Kayser perceived this and proposed therefore to read *audivi* 'I have heard it as certain': but the two words *putavi* and *audivi* are too dissimilar in shape to be mistaken for each other. I have prefixed an obelus to *putavi* in order to indicate that the reading is corrupt: but now it appears to me not improbable that the words *ego sic putavi* should be attributed to Chremes.

611 f. Here again my edition follows the Bemb., but this time with decided advantage, as its reading is far superior to that of the other mss.: see Dziatzko l. c. p. 314. Chremes fancies he can throw out Syrus completely by anticipating Menedemus' answer '*non emo*', and so asks 'should Menedemus say so, what would you do?' But the cunning slave is not easily disconcerted, witness his answer '*optata loquere*', i. e. loqueris. It is now Chremes' turn to be surprised '*qui*' 'how so?' Syrus then answers 'it is not necessary (that Menedemus should buy her)'. Chremes: 'what, it is not necessary?' Syr.: 'To be sure not'. Chr.: 'I wonder how you make that out'. Syr.: 'Well, I'll tell you' &c. The mss. of the Calliopian class read v. 611 *atqui* without dividing the last four words of the line among Chremes and Syrus: an error merely due to the habit (still visible in the Bemb.) of denoting Chremes throughout the scene by A and Syrus by B: A QVI passed then into A QVI, and thus the whole confusion arose.

624 According to Poliziano, the Bemb. reads *et* instead of *etsi* of other mss. I have therefore written *at* and put

at incredibilibet in brackets.

625 *portat* 'carries with it', i. e. portends.

628 *minor* is Bentley's conjecture for *domina* of the mss.: '*erus minor* est Clitipho qui profecto sorore inventa mactabatur dotis eius damno. sic olim legebat Eugraphius, ut ex verbis eius colliges nove dixit auctus damno, quod ei coheres puella venerit'. For the expression *minor erus* Bentley quotes Pl. Asin. 329 and Merc. 112. *damno augeri* is a significant *δξύνωρον*, quite in keeping with the habit of the comic poets: cf. Pl. Persa 484 *iam liberta auctu's* (in getting a liberta, he loses an ancilla) to which Dordalus indignantly answers *enicas*.

632 *equidem ego* is here the reading of the Bemb.: Bentley writes *quidem*, because *equidem* 'per se valet *ego quidem*': but Ritschl who adopts this doctrine Proll. lxxvi justly admits pleonasms like this, conf. Pl. Merc. 264 *amavi equidem hercle ego olim in adulescentia*, and Persa 187 f. *equidem si scis tute, quot hodie habeas digitos in manu, Egon dem pignus tecum?*

638 *quod voluisti* is subject of *prospectumst* 'how well you carried out your intention'.

639 *proditā anui illi* 'was left entirely at that old woman's mercy'.

640 *per te* 'for anything you cared'.

644 *vincor*: cf. Phorm. 501

veris vincor.

645 *animus natu gravior* probably occurs only here: the peculiarity of the expression consists in transferring to *animus* what should be said of Chremes himself. The expressions *gravis annis* or *aetate* or *aero* are quoted by the commentators, but wherever they occur, they are used of persons. We have here, it seems, a σύγχυσις of two ideas: *tu es natu gravior* and *animus tuos propter aetatem est ignoscentior*.

647 For *scilicet* see Ad. 839 and cf. *licet* 666.

665 *in tollendo* when the question was, would you bring her up or not: strictly speaking in Chremes' case it was *in non tollendo*.

667 *fert* is Bentley's conjecture for *est* of mss.: cf. Andr. 188.

668 Bentley writes *permultum* in order to avoid the hiatus after *me*.

678 *retraho* is the proper word of overtaking and bringing back a fugitive: *is paulo ante ex fuga retractus erit* Sall. Cat. 47.

681 Clinia uses the same expression of absolute submission as Pamphilus: Andr. 897 *tibi, pater, me dedo*: cf. also Eun. 1026.

683 *ex sententia* 'according to your heart's desire': cf. Ad. 371, 420. Hec. 872. Phorm. 256.

684 *usque* 'from beginning to end'. 685 *quoiquam* (or as Bentley writes *cuiquam*) is a necessary emendation by Bentley for *cui* or *quoi* of mss., the hiatus being quite inadmissible. Bentley adds that we should connect *aeque commode*, and that *quoiquam quicquam* is precisely in the style of the comic poets. *quam* (written *QUA*) escaped the eye of the scribe on account of the following *que* in *aeque*.

691—693 Clinia continues

in a state of extreme joy and excitement at the certain prospect of his union with Antiphila, and has no mind to listen to Syrus' inuendoes who wants him to be less selfish and to further his friend's plans in regard to Bacchis. 693 *apti*=*adepti* (as late mss. often read instead of the simple verb); cf. Phorm. 406. The simple verb seems almost the rule in Plautus: but in almost every passage where it occurs later mss. give *adipisci*. Trin. 367 *apiscitur* A, *adipiscitur* all other mss.; Epid. v 2, 3 (=652 G) *adipisci* B m. 2 (*apisci* m. 1?), *aspici* Pall. et Par.; Capt. 480 *adipiscier* seems the reading of all mss., yet I think Plautus wrote *apiscier*; but Stich. 280, the metre shows that *adipiscundi* is right; Rud. prol. 17 B reads *apisci*, inferior mss. *adipisci*. For Lucretius see Munro's note on i 448. The expression *deorum vita* for unlimited happiness is easily understood: cf. moreover Virg. ecl. iv 15 *ille deum vitam accipiet*.

699 *Syrē* in the caesura: but perhaps the *e* appears here in its original quantity, cf. n. on Andr. 267.

706 *recta via* 'straightway'. 708 *perdis* is the reading of the Bemb. ms., while the mss. of the Call. class have *prodis*, which is not so effective as 'you ruin him'. Even *plane* alone shows that Clinia intends to use a very strong impression. The line as it stands forms an iambic senarius, but this seems quite out of place here, being entirely isolated between a series of iambic septenarii and trochaic septenarii. In order to understand the line, it would, moreover, be necessary to supply such a clause as 'hoc si faciam' or, as Hare did, 'hoc si fecero': the omission of which seems, to say the least, very harsh. I have for the present followed Fleckeisen in bracketing the line, though it is also possible that it may be genuine, in which case a few words must have been lost by the scribes.

715 *fors* is Guyet's emendation for *fortasse* of the mss. Bentley quotes Virg. Aen. v 232 *et fors aequatis cepissent praemia rostris*.

716 Syrus is near losing his patience, as is shown by the interjection *malum*. *aetatem*=*aevitatem*, i. e. per aevum, for ever, for an eternity: cf. Hee. 747.

719 *redeo ad illos* 'retreat to those who say'. The expression *caelum ruit* was proverbial of a very great, yet at the same time impossible danger: so Arrianus *Ἀνάβ.* i 4 relates that Alexander asks the Celts *ὁ τι μάλιστα δεδίδτεται αὐτοὺς τῶν ἀνθρωπίνων, ἐλπίσας ὅτι μέγα ὄνομα τὸ αὐτοῦ καὶ εἰς Κελτοὺς καὶ ἐτι προσωτέρω ἤκει, καὶ ὅτι αὐτὸν μάλιστα πάντων δεδιδέναι φήσουσι. τῷ δὲ παρ' ἐλπίδα ξυνέβη τῶν Κελτῶν ἡ ἀποκρισις...ἐφασαν δεδιέναι μήποτε ὁ οὐρανὸς αἰτοῖς ἐμπέσοι.* Syrus says, there is of course a certain venture in everything: but what would become of any enterprise, were we always to count upon remote chances?

723 *proterve* 'immoderate et superbe: dictum est ideo

quod proterit alium qui protervus est. nam *protervus* est qui dum alius obvius est, proterit' Donatus on Hec. 503. So below *protervitas* 814. *induco* 'entice': cf. Andr. 399.

724 The construction is somewhat loose: translate 'should he cheat me now in regard to the ten minae which he promised me'. For *darē* see Introd. p. 14. 727 It would be perverse to connect *spe animi*; *animi pendere* occurs also Pl. Merc. 126, and has its numerous analogies in the language of archaic writers (e.g. Phorm. 187. 'Ad. 640, see also my note on Pl. Aul. 165).

728 *poenas pendet* is not only noteworthy for the alliteration, but in *pendere* we have no doubt a pun on *pendere* in the preceding line.

730 *dormiunt* 'they feel safe'. 733 *currere curriculo* lit. 'to run with a run', i.e. hurriedly, rapidly, a construction of the so-called 'figura etymologica': the same phrase occurs Pl. Most. 362 and Glor. 523, *curriculo* standing there like an adverb, cf. *curre cursim* Afran. 294. We also find the analogous expressions *curriculo ire* Pl. Rud. 798, 855. *sequi* Epid. 1 1, 12. *volare Persa* 199. *percurrere* 'to run across': we might also translate 'to run over' to the villa: for this sense of *per* cf. Key's Phil. Essays p. 319.

734 *quid incēptat*: Introd. p. 19. 737 Bacchis repeats Syrus' *quin* with a great deal of humour; Syrus: 'why, the money is ready'. Bacchis: 'why, then I stay'.

739 There is a hiatus after *tibi* in the caesura. 742 *etiam* 'still': see n. on Andr. 116. For *tuom tibi reddo* comp. Ad. 249.

ACTVS IV.

749 f. *Menedemi vicem* (fortunam) *miseret me* is a construction κατὰ σύνεσιν, *miseret me* standing = *miseretor*.

751 *familia* denotes the slaves and servants (*famuli*) of Bacchis. For the infinitive see note on Andr. 245.

753 Bentley rejects this line as spurious: but his arguments are very weak. In the first place, he objects to *fuit* which he says ought to be *est*: 'nam Cliniae desiderium quem nondum senex viderat in horas iam crescit'. This is certainly logic carried too far: Chremes is thinking of his conversation with Menedemus and therefore uses the perfect 'he then showed such great longing for his son'. The second argument, that *filius* recurs three times directly afterwards, proves nothing at all: for how often do words recur in Terence in close proximity! Only compare in the prologue to this play v. 28 and 29. And if we were so minded, we might even find that *filius* was repeated with a great deal of emphatic irony, especially if we were to translate 'that darling son'. Finally, Bentley says 'deest in uno codice': but what importance can be ascribed to the omission of the line in a late ms.? 755 The mss. give

cotidianos which Bentley rashly changes into *cotidiano*, a conjecture adopted by Parry because 'in most cases the harder reading commends itself to our judgment'. If so, it is strange Parry has not adopted more of Bentley's readings; as to ourselves, we always keep a reading when given by the best ms. and capable of satisfactory explanation.

760 For *dictum factum* see Andr. 381, where the phrase is used in an adverbial sense, but here it is the object of the verb, 'I made your word (become) a fact'. Here as well as in the passage of the Andria the mss. add *ac*, which I have omitted in accordance with Guyet's view. In the present passage *ac* is, moreover, quite incompatible with grammatical construction.

762 *caput demulcere* 'pat one's head' occurs only here, *caput scabere* in the same sense is quoted from Lucilius. 763 *ac* emphatic: cf. Pl. Capt. 352.

769 Bentley finds it necessary to have *se* here and writes *se eam*: but we have repeatedly had opportunities to observe that the subject in an acc. c. inf. is frequently omitted in comic language.

770 *immo si scies* is the reading of the mss. for which Bentley gives *immo sic satis* without the least reason for a change of this kind.

773 *complacita*: see on Andr. 645. 778 *aurum atque vestem*: cf. 248. 252. 452. 855. 893.

795 Bentley writes *vere* for *verum* without any urgent necessity: Syrus says 'on the other hand' or 'but you ought also to remember'.

796 The same proverb quoted by Cic. Off. 1 10 '*summum ius summa iniuria*' *factum est iam tritum sermone proverbium*.

798 I give the line according to Bentley's emendation which is also adopted by Fleckeisen: the mss. omit *esse* and have, moreover, *acta parte*. For further support of Bentley's conjecture see Hor. Ep. 1 16, 68; 1 7, 51. Sat. 1 4, 32; 1 20, 20.

803 *simul* drops its final *l*: Introd. p. 18. In *fácilius* the last syllable is long: *ibid.* p. 14.

806 The ms. reading is *quam*, which though my text gives Fleckeisen's conjecture *quom*, I ought to have maintained; see the similar instances given by Brix on Pl. Men. 396.

807 *quam* = *quamvis*. 810 The expression *di deaque omnes quantumst perduint* occurs in precisely the same way Pl. Aul. 778.

812 The final *i* in *modi* is here shortened by the power of rhythm, and *modi mihi* is therefore ~ ~ ~ = ~ ~ ~.

813 *ibin* is Bentley's emendation of the reading *in* as found in the Victorianus: cf. Eun. 536.

818 *abin istic* is a very happy emendation of the ms. reading *abisti*: I believe it to be Fleckeisen's conjecture.

825 In the first part of the line I have kept the order of words given by the mss., while Fleckeisen has *homo sum fortunatus*: but in the latter part I have transposed *deamo te* the ms. reading: cf. *te amo* Eun. 186. Haut. 360. Ad. 946.

829 The Bemb. reads *hinc*, other mss. *nunc*. Chremes believes Clitipho to be near (*hic*) without exactly knowing where he is. 830 For *pleraque omnia* see note on Andr. 55. 831 *lapis* 'simpleton, blockhead': cf. 917. Hec. 214. So Pl. Merc. 631 *ego me credidi Homini docto rem mandare: is lapidi mando mazumo*. 835 Chremes estimates his expense as if he were so to say buying his daughter from Bacchis. The whole passage is well explained by Bentley '*ornamenta sunt vestimenta. ceterum in venditione et emptione mancipiorum separatim olim agebantur "tantum dabis pro nudo corpore", "tantum pro vestimentis sive ornamentis", ut hodie in equo vendendo phalerae et ephippia separatim aestimantur. inde parasitus apud Plaut. Stich. 11 1, 18 nunc si ridiculum quaeret hominem quispiam, Venalis ego sum cum ornamentis omnibus. quin et apud comicos minae, ut hic, decem statum pro vestimentis pretium erat. Plaut. Cure. 11 3, 65 quia de eo emi virginem Triginta minis: vestem aurum; et pro his decem accedent minae. Persa 14 4, 19 tuo periculo haec sexaginta dabitur argenti minis, Heus tu, etiam pro vestimentis his decem accedant minae. recte ergo opinatur Chremes, alteras decem minas pro ornamentis sive vestimentis Bacchidi (quod non adverte-runt interpretes) adhuc sibi solvendas esse'. 838 *haec*, sc. viginti minae: this first outlay necessitates another expense. 839 *iusta iniusta* is a conjectural reading first introduced by G. Fabricius and then also approved by Guyet and Bentley: it is, moreover, supported by Eugraphius in his note on the passage. The same expression occurs also Ad. 990. The mss. give *ac prava* which is only a gloss added to the original reading. *mori-bus* 'according to common usage'. 840 *relictis rebus*: see note on Andr. 412.*

844 *resipisse*: the same formation of the perfect as in the simple verb: cf. Rud. 899 *pol magis sapisset, si dormi-visset domi*.

848 *homini's* = *hominis es*, so that *homi-ni's* stands for *hominis's*: cf. Hec. 643 *quid mulieris*. I have closely followed the reading of the Bemb., but in Chremes' answer have added *quid* (cf. 894), as the metre shows that a syllable is wanting. As *quid* occurs twice before in the line, it might easily escape the eye of the scribe the third time.

852 Menedemus is at first startled by Chremes' news: yet he soon recollects a circum-stance which speaks against Chremes. This is introduced by *immo* 'but no, it is not so'. *haec* is Bacchis.

854 In this as well as in the preceding line my text follows the Bemb. ms.; Faërnus explains as follows 'hic primo negat Menedemus, id quod asserit Chremes, scilicet per speciem desiderii nuptiarum fallaciam in se a Clinia filio intendi ad extorquendum argentum quod Bacchidi detur: non enim hanc eius amicam esse, sed Clitiphonis,

contra asseverante Chremete id esse compositum inter adolescentes, ut Bacchis amica Clitiphonis esse dicatur atque ut Clinia uxorem velle se fingat, ut per speciem uxoris ornandae et nuptiarum apparandarum argentum a patre accipiat quod det Bacchidi. tandem Menedemus in opinionem Chremetis inducitur: ac tum demum dicit *id est profecto* et quae secuntur'. The only point where I have deviated from the Bemb. ms. is *desponderim*, v. 854, instead of *desponderis*: the first person is given by most mss. of the Call. class, and seems absolutely necessary as it is Chremes who *despondet filiam*, not Menedemus. 856

scilicet with an infinitive, in accordance with the original meaning of the word 'you may be sure that he will give it her': see n. on v. 358 above. 858 According to my

collation this line is not in the Bemb. ms. nor is it absolutely necessary for the passage. I have therefore bracketed it without, however, absolutely denying its Terentian origin. 862 *perpetuo* 'steadily'. 866 *quóque esse*:

a quantity easily explained by the fact that Terence wrote *ese*. 873 *scientem facere aliquem* 'to acquaint a person with a piece of news': see also Pl. Asin. 48.

ACTVS V.

Menedemus is now thoroughly acquainted with the whole trick practised on Chremes and is at last in a position to repay him with interest for the tutorial superintendence until now bestowed upon himself. So one of the favourite maxims of comic poets is that we can easily give good advice to others and see their faults, but when placed in their position we fall at once into the very errors we censured in them. 877 *dicta* is the

reading of the better class of mss., e.g. the Bemb., while later mss. have *dictae*: and this is an instance in which the 'harder' reading deserves preference as it is at the same time supported by ms. authority: see note on v. 755. *dicta* is 'epithets'. In v. 876 *hoc* is rather accusative than ablative. 878 *potest sc. dici*. 879

'is read *óhe*, iam *desiné deos uxor grátulando optúndere* in the mss. of the Calliopian class and in Bentley's edition, though the accent falling on the last syllable of a dactylic word is against the rule; the Bemb., however, has *ohe desine inquam deos*, and in harmony with this I have in my edition, and as I still believe rightly, written *óhe, desiste* etc.' Fleckeisen 'plautinisches' in his *jahrbücher*, 1867, p. 629: where he also changes *desine* into *desiste* in a similar passage, Pl. Men. 405. *gratulari* 'express thanks'; cf. *gratulor deis* Afran. 21 and *Iuppiter, tibi...gratulor* Enn. trag. 242 (Vahlen). 882 For *séd* *interim* see *Introd.* p. 19. 887 *scelus* denotes Syrus (=homo scelestus) who teaches his pupils even *voltus fingere* (Caes. B. G. i 39)

'to put on looks'. So again *veterator* 889 of Syrus. 890 *dum* was appropriately added by Bentley, 'wait a while'. 892 *scilicet* 'I'll be bound'. 895 *unum* 'on this point alone'. The editors read *conficerentur* with the exception of Fleckeisen whom I follow. 898 *finxit* 'has trained him'; the expression is no doubt chosen so as to allude to v. 887. 899 *olēre* and *olēre* occur side by side in the language of the comic poets: cf. Phorm. 474. 904 For *dictum factum* see note on Andr. 381. In sense Justinus' expression is equivalent *nec dicta res morata* II 3, 13 where Gronovius quotes Ov. Met. iv 546 *res dicta secutast* and Apoll. Rhod. Argon. iv 103 *ἐνθ' ἔπος ἦδ' ἐκαὶ ἔργον ὁμοῦ πέλεν ἐσσομένοισιν*. 908 Now all of a sudden a light breaks upon poor deluded Chremes. This is admirably expressed by a change in the metre. 909 *familia* = *res familiaris*, especially in juridical language; so *herciscundae familiae causam agere* Cic. de Or. i 56. 913 The *ἀποσιώπησις* is more significant than words would have been: cf. Eun. 479. 915 For *suscenseo* see note on Andr. 376. 918 For *si vivo* see Andr. 866. 919 The words *non te respicis* are a direct allusion to Chremes' words v. 70. 928 What a contrast between the two fathers, if v. 858 is really genuine! 930 *sumptibus* is ablative 'in his extravagance'. 931 *vero* 'in truth, indeed': you chose manual labour of your own free will, but I shall be driven *ad rastros* in order to gain my livelihood. 932 *quot incōmm*—: see Introd. p. 19. 934 *ingratum* 'thankless': i. e. is not appreciated as a favour. Chremes' grief is of course all the deeper and stronger, as this unexpected conduct of his son has at the same time placed him in a ridiculous position in Menedemus' eyes, who treats him with well-deserved irony. 937 The mention of *dos* at once suggests an idea to Chremes, and it should again be observed that, as soon as he has decided on its execution, the metre changes v. 940. 940 *duo talenta*: cf. 838. 942 For *ōmniā* see Introd. p. 14. 944 *vero* 'in reality': I need not feign being surprised at and ignorant of your motives, as I really do not understand them. 945 f. *redigam* is used absolutely without *in* or *ad* or some other prepos.: so again in Lucr. i 533 where Munro quotes Ter. 949 *est aequom* has the same construction as *deceat*, as the infinitive *confutari* is omitted: for more instances see my note on Pl. Aul. 122. The expression *dictis confutare* is equivalent to *verbis confutare*, Phorm. 477. *futare* means originally 'to keep within a dish or cup'; from *futis* which Varro L. L. v 119 explains as *vas aquarium*. Hence *confutare* in a more general sense 'to keep within bounds'. See Corssen, krit. beitr. p. 214 f. It appears accordingly that Chremes still keeps to the same metaphor as in v. 946 where he used *dif-*

fluit.

950 My text gives A. Klette's excellent emendation: the best mss. give *egone* instead of *egomet*: for this Fleckeisen reads *ego*, but this causes a hiatus between *vivo* and *adeo*. See Klette *rhein. mus.* xiv 467.

951 *depexum*: of course *fusti* or *verberibus*: cf. *pugnis pectere* Pl. Men. 1019 and *fusti* Capt. 892, where Brix quotes *fuste dolare* Hor. Sat. i 5, 22. The preposition *de* three times occurring in compound words in this and the next line imparts a peculiar emphasis to the whole passage.

953 *vidua mulier* like our 'an unprotected female': her natural protector (and representative before law, according to ancient custom) being dead, a widow had to apply to some one else to represent her rights: cf. Quint. decl. 333 *et per se imbecilla res est femina, et adfert infirmitati naturali non leve pondus quod vidua est.*

Menedemus who had gone into his house after v. 949, returns now with Clitipho whom he has already acquainted with his father's irate disposition towards him.

955 In *eiecerit* the final syllable is long: see my Introduction to the Aul. p. xix.

962 The expression *animo omissio* becomes clear by comparing Ad. 831.

963 in *longitudinem consulere* is to all intents the same phrase as *in longius consultare* Tac. Hist. ii 95.

965 *deceat* with a dat. occurs also Ad. 491 and 928.

967 *tuae stultitiae* = *tibi stulto*.

972 *istoc* sc. *moriendi consilio*.

974 *ilicet* 'get off with you'.

975 *aram et precatorem parare*, the usual last resort of slaves who had cause to be afraid of punishment; a very good instance of it occurs at the end of Plautus' *Mostellaria*, where Tranio avails himself of this means of avoiding punishment. The altar then made use of by slaves is the same as explained in our note on And. 726, see also Pl. Aul. 598.

977 *nec tibi nec tibi*: the changing quantity (cf. *manē manē*) and accent are quite in harmony with the ordinary habit of comic versification. On the two pronouns Bentley has the just observation 'vultu et nutu haec aguntur; primo Syrum, deinde filium intuetur'. Cf. Pl. Capt. 444 *et tua et tua huc ornatus reveniam ex sententia.*

mihī sc. *suscensere*; *quod facio* on account of what I am doing now.

978 For *quid unde* see Introd. p. 19.

979 *alienavit* sc. a se.

980 a *fame* is the reading introduced by Bentley from his 'Codex veterrimus': he compares Hec. 736.

983 For *ibi sum* see note on v. 478.

984 *non aberit longius* sc. *consilium*, I shall soon have an idea.

985 *qui istuc* 'how do you make that out': but *qui* is only the reading of a ms. of the Calliopian class ('cod. G. Fabricii') whence it has been adopted by Bentley; the Bemb. has I think *quid*, and this is not absolutely impossible.

986 in *mentemst*: in this phrase the acc. seems to be the rule in archaic language, and instances of it occur also in

later writers and especially in juridical language. See also Key's L. G. § 1337 n.

988 *te indulgebant*: the accusative stands after this verb also Eun. 222, and in a line of Afranius 390 *qui nos tanto opere indulgent in pueritia*; the dative (cf. 861) is far more usual: but this is no reason why we should assume *te* to be a compressed form of the dative *tibi*, as some do erroneously.

989 *filia vera*: as you were but a *filius assumpticius*.

992 *solēnt esse*: the first three syllables form an anapaest as *solent* drops its final *t*.

993 *quid ergo* is explained Introd. p. 19. *ergo* is the reading of the Bemb. ms. and should not be changed into *ego* which is given by inferior mss.

996 *quoniam* is monosyllabic. 997 My text gives Fleckeisen's reading of the passage which I suppose to rest on good authority, as the editor does not print anything in italics: but I am not aware of the actual reading of the mss.

1002 For *seni* see Introd. to Aul. p. xxiv.

1009 *restas*=resistis; see Paley on Ovid Fasti II 749. 1010 *de integro* is Loman's emendation of the ms. reading *ad integrum*. Chremes says 'rather will I allow that you know it than that the same theme should be brought up again'. Hence Sostrata's expression *me tacere de re tanta postulas*.

1014 For *sic erit* see note on Eun. 732.

1018—1020 The hand of an interpolator betrays itself but too plainly in these lines, especially in the parallel expressions *id quod est consimilis moribus* and *nam tui similis est probe*, and again *quo magis credendum siet* and *convincens facile ex te natum*. I have adopted A. Klette's restoration of the whole passage: the brackets indicate what parts are due to interpolation. See Klette's Exercitationes Ter. p. 16 s.

1021 *qui sit et idem* is the reading of the Bemb., *quin itidem sit* of the Basilicanus, whence A. Klette (l. c. p. 15) elicited the original reading.

1023 The sarcastic expression *rem quom videas, censeas* is rightly explained by Bentley 'cum hominem intus noveris, censeas severum esse'.

1025 *vōlūtate* with the second syllable short as the *n* was not sounded in the Roman pronunciation.

1032 *cāve in te*: see Introd. p. 19. 1034 *damnosus* 'spend-thrift'.

1046 *inhumane*: how significant that now everything should be done by Chremes as it had been done by Menedemus towards his son: cf. v. 99.

1050 *exorent* sc. Sostrata and Clitipho; the reading of later mss. is *exorem* or *exoret*, but we follow the Bemb. ms.

1052 *se* or *animum offirmare* 'to be obstinate'. 1054 For *decēt* see Introd. p. 14.

1055 For *ōmniā* see Introd. p. 14. So *fāciliā* v. 1059.

1056 *recipio ad me* 'I take it on myself': so *recipio* alone, Pl. Glor. 230.

1062 *nasus aduncus* 'turned up' (*ad*=*ἀνά*): cf. Hor. Sat. I 6, 5 *naso suspendis adunco*: where Heindorf quotes Pers. I 40

nimis uncis naribus indulges. 1063 *credas animum ibi esse* 'one may easily believe that all his attention is devoted to these subjects'. 1065 For *Archonidi* see note on Andr. 368. *huius*: he points to the house where Archonides lives.

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PHORMIO.

IN the didascalia I again follow C. Dziatzko *rh. mus.* xxi 72 : according to it, the Phormio was first exhibited at the *ludi Romani* a. 593 ; see also my introduction p. 4. Donatus says that the performance took place at the *ludi Megalenses*, but wrongly as I think, and merely on account of the same *ludi* occurring in the other didascaliae (see Dziatzko l. c. p. 71) : or also in accordance with the Bemb. ms. where we have a didascalia which belongs to a later performance of the play. It runs as follows : *incipit Terenti Phormio acta ludis Megalensib. Q. Caspione Cn. Servilio cos. graeca Apollodoru Epidicazomenos. facta est* IIII (*rh. mus.* xx 575) : and seems to point to a performance under the consulship of Q. Pompeius and Cn. Servilius Caepio a. 613, as has been observed by Ritschl *Par.* p. 250. In the ordinary didascalia of the other mss. we find also the actor L. Atilius of Praeneste (see notes on the *did.* in the *Eunuchus*) : but he no doubt belongs also to a later exhibition, very probably to the one in 613.

Graeca Apollodoru Epidicazomenos : the title of the play, not the name of the Greek poet, recurs *prol.* 25 : where see note. Apollodorus was one of the minor stars of the New Comedy, from whom Terence took this play and perhaps also the *Hecyra*.

PROLOGVS.

On the close resemblance of this prologue to that of the *Eunuchus*, see *Introd.* p. 4 n. 3.

1 *poëta vetus* : Lucius Lavinius, see *Introd.* p. 3. The opposition of the poet of the old school to 'our poet' or 'the poet' is very significant. 2 *retrahere* : cf. v. 3 *detertere* and 18 *reicere* : all expressions denoting Lavinius' vehement efforts to alienate Terence from dramatic poetry. On *transdere* Donatus observes 'veteres sonantius quod nos lenius dicimus tradere : et *tralatum* nos *translatum* e contrario'. *transdere in otium* 'place' or 'transfer' (*dare* is orig. 'to put', *τίθημι*, root *θε*) 'in leisure', is said like *Haut.* 807 *me haec deambulatio...ad languorem dedit*, or *Pl.* *Pseud.* 928 *in timorem dabo militarem advenam*. 4 Bentley writes *ante hic* instead of *antehac* which is given by

the mss. But the subject is easily understood. **6** *scripsit* is the reading of the mss., but as Donatus says, 'legitur et fecit', Bentley adopts this at once, quite forgetting that this reading can only be due to a scribe who put *fecit* here in imitation of v. 4. Bentley says, moreover, 'faciendi verbum poëtae proprium', as if *scribere* did not occur in the same way, while we have *scriptura* of poetical style only one line before.

7, 8 We do not know what was the precise nature of the scene in one of Lavinius' comedies which Terence here finds fault with. But if it was a scene similar to the one in Plautus' *Menaechmi* where Menaechmus simulates madness (cf. *insanum adulescentulum*), and addresses the old man as *leonem vetulum olentem edentulum* (v. 864), a scene in which we have a comic imitation of scenes in tragic poets where Agave mistakes her son Pentheus for a young lion (ῥέον λίον Eur. Bacch. 1166); then indeed Terence's criticism would be very unjust. It might seem that a supposition of this kind would not be far from the truth, as Donatus says 'haec omnis περιστάσις tragica, et ideo in comoedia vitiose inducitur'.

9 For *stetit* see Introd. p. 14. *stetit* means that Lavinius' play was received favourably, *nova* when first exhibited.

11 After this line old editions have the line *et magis placebant quas fecisset fabulas*, which also occurs in Andr. prol. 3: but as it does not stand in the Bemb. and two other mss., it was justly omitted by Faërnus.

13 For the explanation of this line see Introd. p. 3, and our notes on the prologue of the *Andria*.

15 This line is due to an interpolator, as was first pointed out by W. Ihne in his Quaest. Ter. p. 42: 'cui tam diu obsecundandum intelligimus' says Ritschl Par. I 551 'quam diu non dicere, sed scribere prologum poëtae esse existimabitur'.

17 *ars musica* is here poetry.

18 *reicere* is here trisyllabic, as in the well-known line *Tityre, pascentes a flumine reice capellas*, Virg. ecl. III 96.

20 Here again as in v. 4 the subject must be understood by the reader or hearer.

21 *ille* is here Terence; in *rellatum* the double *l* is due to assimilation as the original form was *redlatum*: cf. *red-eo* etc., and especially *redduco* Andr. 559. See Munro on Lucr. II 1001.

21, 22 Donatus misinterprets these lines entirely, as he does not understand the sentence as a question: nor did Bentley see this, and as he was not pleased with the 'patientia paene christiana' ascribed to Terence by Donatus, he went so far as to change the text. The true explanation appears first in Stallbaum's reprint of Westerhov's smaller edition, at least so far as I am aware.

25 *Epidicazomenon* is a reading which was found difficult to explain as far back as Donatus, who says that 'Terentius hic manifeste errat', as the play from which he took his Phormio was called *Epidicazomene* 'a puella de qua iudicium est': yet

he adds 'cum sit alia *Epidicazomenos* eiusdem Apollodori.' It would be desirable to know whence Donatus derived this information, as there is no doubt that he himself never read the Greek plays from which he quotes passages. At all events, there is no objection to the title 'Ἐπιδικαζόμενος' in itself, as ἐπιδικάζεσθαι was the term used of the plaintiff bringing the action, i. e. in the present case Phormio who would then be the Ἐπιδικαζόμενος. Thus instead of using the Greek participle Terence substituted the name of the person designated by it.

26 *Graeci Latini* is the reading of the mss. which I have kept as it is not quite void of sense: Terence says 'the Greeks call the play Ἐπιδικαζόμενος, the Latins will now follow my example and call it Phormio'. But it cannot be denied that Bentley's correction *Graece, Latine* would be a considerable improvement of the passage.

29 *voluntas* 'good will, favour'.

31 f. This and the two following lines allude to the unsuccessful performance of the *Hecyra* a. 589, and were no doubt intended by the poet as a hint preparatory to the second exhibition of the same play in the succeeding year (a. 594): see *Introductio*. p. 4.

ACTVS I.

Davus is merely a προτατικὸν πρόσωπον like Sosia in the first act of the *Andria*.

35 The words *Amicus summus meus et popularis* are rather pompous in the mouth of a slave such as Davus: but it is the custom of servants to talk like their betters.

37 *relicuom pauillulum* 'a small sum in arrear', cf. Cic. ad Att. xvi 3 *maxime me angit ratio reliquorum meorum*.

38 *id ut conficerem* (should get it ready: see v. 839) depends on the idea of *rogavit* or a similar word, implied in *ad me venit*.

39 *nam* presupposes an idea like this 'nor is it difficult to guess why he asked me for' etc.

40 *conraditur* a word expressive of the great difficulties Geta finds in scraping together a decent present: the preceding diminutives *ratuncula* and *pauillulum* expressed the same.

43 *unciatim* seems to occur only here and in Pliny: in general, adverbs in *-tim* are frequent in archaic Latin. *demensum* or *demensus* *cibus* was the allowance made to slaves for their own sustenance: see Pl. Stich. 60 and the commentators on Trin. 944.

44 *defrudare* is the genuine form instead of the common *defraudare*. *suom defrudans genium* means 'robbing himself of what ought to have benefited himself'. Servius on Virg. Georg. i 302 says 'quotiens voluptati operam damus, indulgere dicimur genio. unde e contrario habemus in Terentio *suom defrudans genium*: genium autem dicebant antiqui naturalem deum unius cuiusque loci vel rei aut hominis'. *genius* (from root *gen* in *gi-g(e)n-o* and

in-ge-ni-um) may in many instances and here also be translated by 'his own self'. See also note on Pl. Aul. 718. *compersit* 'vetus scriptura est' (Bentl.) and constantly given by the best mss. of Plautus: Bentley says that Charisius gives the common form *comparsit*, but there (p. 223, 18 Keil) the mss. read *compersit*, while *comparsit* is found in the ed. princ.; in Paul. Festi p. 60 M. we have *comparsit*, but with an absurd explanation of the word. Here the *e* is moreover supported by the Bemb. ms. The perfect *parsi* instead of *peperci* is in general peculiar to archaic Latin: cf. Hec. 282.

46 The omission of the subjunctive *sit* is rare even in later writers, much more so in earlier authors. 47 *ferietur munere*: the expression is easily understood, but seems to occur only here. The commentators justly compare the analogous phrase *tangi argento* or *damno*.

49 The explanation of the words *ubi initiabunt* was doubtful even to the ancients; Donatus quotes from Probus, a grammarian of the end of the first century, who explained the passage by a reference to Varro who says 'initiari pueros Eduliae et Poticae et Cubae, Divis edendi et potandi et cubandi, ubi primum a lacte et a cunis transierunt' and most commentators explain accordingly that Geta had to make his third present when the child was weaned: but this view loses sight of the question *when* the child was weaned, and if the customs of the ancients coincided with ours, it would seem that the weaning of the child took place before his first birth-day: and if this be true, we shall hardly believe that *initiari* means here 'to wean', as according to our text the *initiari* took place after the first birth-day. I am therefore inclined to accept the second explanation mentioned by Donatus, although he does not express it very clearly 'sed Terentius Apollodorum sequitur, apud quem legitur, in insula Samothracum a certo tempore pueros initiari more Atheniensium, quod ut in palliata probandum est magis'. It is hardly credible that Apollodorus alluded to the Samothracian mysteries: but the true explanation is that we should understand *initiari* of admission to the *sacra*. If we might draw a parallel between this and corresponding acts in Christian life, the servant has to bring presents at the birth of the child, at his first (and of course also subsequent) birth-days, and finally on the occasion of his confirmation. *mater* is here the real mother, not as many commentators say, the nurse. The whole passage lets us peep into the domestic arrangements for taxing the savings of the servants.

50 *causa* 'excuse, pretence': cf. Hec. 80.

52 *conabar* sc. ire. In saying *en*, he offers the money to Geta.

53 *lectumst* 'nothing but first-rate coin': so Pl. Pseud. 1149 *accipe: hic sunt quinque argenti lectae nume-*

ratae minae, and from Lucilius Donatus quotes *lecti omnes: Atticon hoc est.*

54 *amo te* 'thank you': a phrase of frequent occurrence in conversational language: see Eun. 186. Ad. 946. Pl. Poen. 1 2, 41. Cic. ad Att. 1 3, 2.

61 *quid* is the interrogative 'and there what profit would it be to me?'

62 Both Plautus and Terence use the phrases *operam dare* and *dicare* quite indiscriminately.

68 *modo non* or *tantum non* (μόνον οὐχί) 'almost, nearly'. For *montis auri* see my paper on Ribbeck's Virgil p. 4.

70 *ingenium* 'natural bent'. *rex* was, as is its equivalent 'king', used to denote any one and anything rich and magnificent: as for the sense of the passage, it is impossible to explain it better than Donatus does who observes 'acue me': and very properly so, as Davus says 'oh, if I were rich, how different I should be!' then Donatus adds 'ostendit pauperum affectiones qui se solos uti divitiis scire aiunt, si eas habeant'—an observation of great psychological truth.

73 *mihi usus venit* 'I have had my experience of it': cf. Ad. 895.

74 *deo irato meo* will become intelligible by comparing Andr. 664. Donatus quotes the corresponding phrase *deo meo propitio* from Naevius: v. 70 Ribb. Cf. Pl. Poen. 11 4 *dis meis iratissimis*.

76 Bentley changes the singular *seni* into the plural *senibus*, on account of v. 71: but this is overdoing logic and the singular is readily understood by unsophisticated readers. *scapulas perdere* a very emphatic expression: 'my back got so well thrashed that it seemed to have lost all feeling'; cf. the analogous phrase *corium perdidit* Pl. Epid. 1 1, 84.

77 *nam quae* for *quaenam*.

78 *advorsum stimulum calces* sc. iactare, is the Latin translation of the well-known Greek proverb πρὸς κέντρον (or κέντρα) λακτίζειν (Aesch. Prom. vinct. 324. Agam. 1624. Pindar. Pyth. 11 174. Eurip. Bacch. 795. Acta Apost. 9. 5): the variety *calcitrare contra stimulum* is quoted from Ammianus Marcellinus.

79 It is characteristic of slaves to use proverbs and idiomatic expressions such as we have had to notice throughout the scene. Here again Donatus informs us that *scisti uti foro* was 'vulgare proverbium', which, he says, was originally applied to merchants who adapted their prices to the market as they chanced to find it; we may say 'you knew how to make the best of the market'.

82 *perdite* is explained 'pro valde' by Charisius p. 213, 16 on the authority of Arruntius Celsus of whom he also quotes another observation 'antiqui enim dicebant ardere pro amare', an observation which I at least cannot understand without assuming that Arruntius Celsus found in his copy of Terence *ardere* where we read now *amare*: and if this conclusion is just, I do not see why we should not admit *ardere* into the text. For *ardere aliquem* or *aliquam* see the commentators on Virg. Ecl. 11 1.

86 *sectari*, in

ludum (sc. *fidicinum* Pl. Rud. 43) *ducere et reducere* are merely the contrivances he had to resort to in order to accomplish his aim: *oculos pascere*. 87 *otiosi* 'having nothing else to do': Donatus quotes the corresponding words of Apollodorus, but as usual, the Greek is almost hopelessly corrupt: ΝΑΛΚΕΙΣ δεσυνεμαλι μΕΟΛ, where the last two words may have been δὲ συνομιλέμεν or -οῦμεν.

operam dare is explained by *sedere* v. 91. 88 *exadversum* occurs again v. 97, but with a different accent. An observation related by Gellius vii 7, 4 shows what inaccurate philologists the ancients were. 89 *tostrina* is an excellent form instead of *tonstrina*, owing to the soft pronunciation of *n* before *s*: cf. the Plautian forms *mostrum praemostrum praemostrare* (Lorenz on the name *Mostellaria* in his edition of the play p. 1).

90 *dum inde iret domum* in order to *reducere*. 95 For *hic viciniae* see note on Andr. 70. 97 *benivolens* 'patron' as a subst.: cf. Pl. Persa 650. Trin. 46. 1148. Pseud. 699. Most. 195.

99 *adiutare* stands here just like *adiuvare*, and in general frequentatives are often used in the language of the comic poets in pretty nearly the same sense as the original verbs: cf. also Hec. 359. 105 With this and the following lines compare the passage in the *Hauton timorumenos* 286—291.

110 *scita* is explained by Festus p. 330 'bona facie', and Donatus justly compares Andr. 486 *scitus puer*. 113 In *sibi eius* the first syllable of *eius* is shortened: see Introd. p. 20. vi. *enim*=*enimvero*.

123 *confidens* in a bad sense 'pro improbo audaci ac temerario' (Don.): cf. Lucilius' line *improbu' confidens malus et nequam videatur*. *qui* in execrations has the same power as *utinam*: cf. Pl. Trin. 923. 997. Men. 308. 127 *dicam scribere γράφεσθαι δίκην* occurs in two other passages of the *Phormio*: v. 329 and 668. Terence took the expression from Plautus: see my note on Aul. 753.

130 *qui* adv. 'in what manner'. 131 The words *quod erit mihi bonum atque commodum* are generally connected with the preceding sentence and *confinquam*: but they are more easily understood if we join them with the following sentence 'and if you do not refute my charge, which circumstance will be to my advantage, I shall of course gain my suit'.

138 On this common-place Donatus observes with much justice 'haec graves sententiae ex persona servorum cum dicuntur, ridiculae sunt et eo consilio interponuntur'. Cf. Ennius' line which in the *Annales* was put into the mouth of Pyrrhus *quidve ferat Fors Virtute experiamur* (204 Vahlen). The contrast between a Geta and a Pyrrhus needs no illustration. 140 *credo* is ironical: for the *precator* see Haut. 976.

141 *amitte* 'let him off'. 144 *paedagogus* of Phaedria, see v. 86. 146 After *fortasse* there is a hiatus

which is legitimate on account of the change of speaker.

148 *quoad*=ad quod tempus 'et recte locutus est, quia adventus finis est expectationis'. (Don.)

150 *portitores* is explained by Nonius 'telonarii qui portum obidentes omnia sciscitantur ut ex eo vectigal accipiant': they were also allowed to open letters, see Pl. Trin. 794.

152 *Dorcion* (Δόρκιον) 'femininum nomen est ut Planesium Glycerium' etc. (Don.); perhaps she was Geta's wife, as Syrus has Phrygia for his contubernalis Ad. 973.

ACTVS II.

According to Donatus the real summing up of the whole scene is given in the words *nostri nosmet paenitet* 172, discontentment with our own affairs.

153 The infinitive in exclamations 'that it should have come to this pass!' *ut* in this line is emphatically repeated in the next. Comp. a similar passage Pl. Trin. 140—144 *subigis maledictis me tuis, Megaronides, Novo modo adeo ut quod meae concreditu- tumst Taciturnitati clam, fide et fiducia, Ne emuntiarem quoquam neu facerem palam, Vt mihi necesse sit iam id tibi concredere*.

154 My edition gives here the reading of the Bemb., from which other mss. and Priscian differ in the order of words. For *adventi* instead of *adventus* comp. note on Andr. 365. *venit in mentem alicuius rei* is a construction found in the best writers, e.g. Cic. Or. II 61.

155 *eum* is put in brackets as it is omitted by the Bemb. ms. On *incogitans* Donatus gives Probus' remark '*incogitans* in usu est, at non eodem modo *cogitans*': i.e. the first was in general use as 'thoughtless', the latter was rarely or never used for 'thoughtful'.

156 *mihi conscius sis facinoris* 'you who share with me the knowledge of the deed', i.e. 'who are my accomplice'.

157 In *quod utinam* the connecting *quod* has neither more nor less meaning than in *quod ni* 155, or in the well-known *quod si*. Instances of *quod utinam* occur Cic. ad Fam. xiv 5, and Sall. Jug. 14, 21.

159 *illud* is the reading of the Bemb. ms., instead of *illos* in the editions.

160 In *āngerēt* the final syllable appears with its original long quantity.

164 *certo* is here preferable to *certe*, as Bentley shows by comparing Pl. Men. 313 *nam tu quidem hercle certo non sanu's satis*.

166 According to Poliziano's collation the Bemb. ms. has *depicisci*: cf. a similar case v. 589. Phaedria says 'I would purchase the possession of my beloved girl even at the sacrifice of my own life'. *conicito cetera* 'form a conclusion as to other things'. Plautus Cas. I 1, 5 has *conicito ceterum*, but it does not follow that Terence wrote the same, as Bentley would have it; and moreover *cetera* is supported by the grammarian Diomedes p. 389, 2.

174 *etiam* 'still'.

175 The reading of the mss.

is *retinere amare amittere*: but Bentley justly remarks that we expect a double question after *consulendi* in the preceding line: hence he conjectured *retinere amare amittere*, and this was perfected by Fleckeisen whose reading I give in my text: a reading borne out and justified by the next line.

179 *celere* is here neuter according to Donatus, but adverb according to Charisius p. 214, 14. *reppereris* is simply an impossibility as the metre shows and *répereris* (with the first syllable short) is inadmissible as Terence and all Latin writers in general say *repperi*: and a present *repperis* is quite inconceivable. Faërnus says 'antiqui omnes *repperis*', but this is not the reading of the Bembl. ms. which has *repper* . . . (i.e. three letters erased). The only way of making the passage smooth and unobjectionable consists in adopting Lachmann's *reperies*, which is also given by the ms. D of Priseian 1 p. 152, 6.

180 *inpendere aliquem* instead of *pendere in aliquem*: Donatus remarks expressly 'accusativo casu'; in an analogous case in a line of Lucilius (*nunc ad te redeo ut quæ res me inpendet agatur*) Festus maintains that *me* is a dative=*mi*; but we should acknowledge accusatives in both cases, cf. *mare quæ independent* Luer. 1 326 with Munro's note. A dative *te* or *ti* is altogether imaginary: see Introd. to the Aul. xlv and n. on Haut. 989. The line quoted by Mr Key in support of a dative *te*, Virg. Aen. ix 486, is commonly considered to be corrupt.

181 After this line the editions before Bentley add a line from Andr. 208.

186 *laterem lavare παρομμία, πλύνθον πλύνειν* (Don.); 'it would be a pretty hopeless task to wash a brick in the hopes of getting the colour out of it' (Parry).

187 For *animi* see note on Haut. 727.

189 *ultus*: because his running away would be the best punishment for the old man's wrath.

190 *convasassem* is a reading supported by Donatus, Charisius and Nonius, and yet abandoned by Bentley for the worthless reading *convasissem*. *convasare* 'figuratum est a colligendis vasis' according to Donatus; hence in general 'pack things together'. *se conicere in pedes*; *dare se in pedes* and *se conferre* are frequent expressions in the comic poets; cf. a passage in Plautus very similar to this, Bacch. 374 *me continuo contuli protinam in pedes*. The best mss. read here *protinus*, but *protinam* is attested by Festus p. 226 who has also the order *protinam conicerem* instead of *coni. prot.*, and this is preferred by Bentley and Ritschl (Opusc. ii 245).

192 *quaerere* is a loose construction instead of *ut quaeram* or *quaerendi*.

193 *hoc nuntio*=*hoc nuntiante*. 194 *ibi plurimumst* 'there he is generally to be found'.

195 *satis pro imperio*=*satis inperiose*. 200 For *nam quod* cf. v. 77.

203 Cf. Cic. Tusc. ii 4 *fortis enim non modo Fortuna adiuvat, ut est in vetere proverbio, sed multo magis ratio*:

see also de fin. iii 4. A line of Menander runs *τόλμη δικάϊα καὶ θεὸς συλλαμβάνει*, and one of Sophocles *οὐ τοῖς ἀθύμοις ἡ τύχη συλλαμβάνει*.

204 For the phrase *apud se esse* see note on Andr. 408.

206 *non possum immutari* 'ostendit naturae suae timiditatem nullis adhortationibus eici posse'. Don.

208 *nil est* 'a matter of slight difficulty': see note on Andr. 449.

213 With *saevindicus* Munro on Lucr. iv 180, compares *spureidicus* Capt. 56, and *suavidicus* which occurs in the passage in Lucr. *protelare* is explained by Festus to be 'longe propellere', but his derivation from the Greek *τῆλε* is nonsensical. Very likely, the word is connected with *telum* and thus might mean originally 'to drive away by missiles': whether the word has anything to do with *protelum* (for which see Munro on Lucr. ii 531), I do not venture to decide. But from Donatus' note it appears that the ancients themselves knew nothing about the origin and first meaning of the word.

216 As soon as Demipho himself is in sight, Antipho's assumed courage suddenly evaporates.

218 Donatus draws attention to the parallelism in *me et peccatum meum* and *Phanium et vitam meam*: in the second line *vita* and *Phanium* may be considered identical, as beloved girls are frequently called 'my life' by their adorers; or we may also explain the words 'I recommend to your protection Phanium, with whose safety my own life is closely connected: should I lose her, I should make an end of my own life'. And with this he hurries away.

220 *pendens* 'tied to the whipping post'.

223 *aufer mi* 'don't mention the word, I beg': for similar passages see my note on Pl. Aul. 630, and add *iurgium hinc auferas* Pl. Persa 797, *pollicitationes aufer* Ter. Phorm. 857, *aufer frivolam insolentiam* Phaedr. iii 6, 8, *aufer me voltu terrere*, Hor. Sat. ii 7, 42.

225 *noxia* 'blame'.
226 *vincibilis* active: 'apt to conquer'. Cf. *placabilis* Ad. 608.

229 *in insidiis* is, as it seems, the reading of the mss. and is also given by Nonius 11, 22, while Priscian ii p. 415, 3, has the reading *subsidiis* which Bentley prefers; he endeavours to prove that Donatus too is in favour of it. Donatus observes 'tota metaphora de re militari est' to which Bentley sagaciously adds 'legebat ergo *subsidiis*; nam etiam extra rem militarem *insidiae* sunt'; but here where *insidiae* are mentioned together with *adire* ('quasi ad proelium' Don.) and *subcenturiatus*, Donatus' remark is surely sufficiently clear and just. Finally Bentley himself quotes Pl. Pseud. 959 *ingredere in viam dolo: egomet hic in insidiis ero*, which supports our reading of the passage. *subsidiis* arose, no doubt, from a confusion with the following *subcenturiatus*.

230 *subcenturiati* 'dicuntur qui explendae centuriae gratia subiciunt se ad supplementum ordinum'. Don.

232 *mitto* 'I won't mention'; Donatus has also another reading *taceo* which is, however, but a gloss of the genuine *mitto*.

233 For the infinitive of indignation, see Munro on Lucr. II 16.

234 *monitor*: cf. Haut. 875. *vix tandem* 'hardly so': *tandem* is ironical.

235 The future *reperiam* here like *expediam* 238. *dicet* sc. Antipho.

238 *illud durum* 'that is a hard nut', i.e. a difficulty not so easily got rid of.

242 *advorsam* 'that chances to come in his way'.

243 The reading of this line is due to Cicero Tusc. III 14, where he quotes 241—246, while all our mss. are here interpolated. The same holds good of v. 245. For *pericla damna* (without *et*) comp. Pl. Truc. I 1, 8 *quot sunt pericla, damna; di, vostram fidem* in accordance with Brix's excellent emendation in his note on Trin. 302.

245 In *accidât* the final syllable appears with its original long quantity. In the mss. the line runs *communia esse haec: fieri posse, ut nequid animo sit novom*: a splendid instance for those who want to study the theory of interpolation.

247—251: a similar instance of humorous parody occurs in the Adelphoe, 423—430.

248 For *omnia* see Introd. p. 14. 250 *opus ruri* 'work on the farm': cf. Eun. 220. For *accidēt* cf. on 245.

261 *darī mi in* with the final *i* of the passive infinitive shortened, for which see Ad. 311 and my introduction to the Aul. p. xxviii.

262 *illum* very ironically 'that good-natured old dad'.

266 *dicendam* is Fleckeisen's emendation instead of *defendendam* of the mss.: cf. 272.

268 *inprudens* 'without knowing', as Demipho is quite ignorant of Phaedria's own love-affair.

271 *rei* is here monosyllabic. He means of course the *res familiaris*: cf. Sall. Cat. 25 *pecuniae an famae minus parceret*.

273 *malitia* 'cunning'.

276 *adimunt* and *addunt* by their judgment. Cf. the following lines by Antiphanes καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς. Τὸ μὲν γὰρ ελεον, τὸ δ' ἐπιτίμησιν φέρει.

284 The common reading is *ibi obstupescit pudor*, but *obstupefacio* has its *e* always short. See in general Ritschl's discussion Opusc. II 618 ff. where he also speaks of this line (p. 619 note): Ritschl is not, however, satisfied with *illic*, he says 'perhaps *ibi* is only a remnant of *subito*: *ita eum tum timidum subito obstupescit pudor*: or rather keeping the reading of the Bemb. *subito stupefecit*, as it would be difficult to show that the simple verb would be inadmissible'.

287 *columen* 'mainstay, prop'.

294 *do* is Fleckeisen's reading for *addo* in the preceding line, and *sino* directly afterwards.

297 For *quaereret* see Introd. p. 14. 305 *nil suave meritumst*

'no lenient treatment has been deserved' sc. by Antipho and the girl; but the past participle with a passive meaning is very scarce, if not unique here.

307 *nempe Phor*: *nempe* frequently occurs as a pyrrhic in the metres of the

comic poets. **310** The words *recta via quidem illuc* are meant by Phaedria in a different sense from that in which Demipho understands them. For the benefit of the audience Geta at once subjoins the true explanation.

311 *salutare* 'to pay one's first respects to the gods', cf. Pl. Stich. 534 *deos salutatum atque uxorem intro modo devortor domum*.

ACTVS III.

315 Phormio begins in the same way as Demipho v. 231. **318** Donatus observes that the proverb was originally peculiar to 'rustici de alliato moretario'. In German there is the same proverb 'du hast es eingebrockt, nun musst du es auch ausessen'. The same proverb is found in Auson. Id. vii. *tibi quod intristi exedendumst: sic vetus verbum iubet*.

325 *nervom* 'appellamus ferreum vinculum quo pedes inpediuntur' Festus p. 165 M. This is the reason why Phormio subjoins directly '*iam pedum visast via*'.

329 *enumquam* 'ecquando' Paulus Festi p. 76 M. Cf. v. 348.

330 *tennitur* is a reading preserved by Donatus instead of *tenditur* of mss. This form of the verb is no doubt due to the careless pronunciation of every-day life.

332 This line is not found in the Bemb. ms., if Poliziano is right, though it is explained in Donatus' commentary. As it is not absolutely necessary for the understanding of the text, and may easily have arisen from an explanatory note originally added to the preceding line, I have put it in brackets, and my suspicions against its genuineness are also strengthened by the awkward use of *illis* to which Bentley was the first to advert in his note.

338 *rex* was the name given by parasites to their patrons: Pl. Stich. 455. Iuv. Sat. i 136.

339 *asumbolum*, the Greek word = *immunis* Hor. Od. iv 12, 22, whence *immunes et asymboli* Gellius vi 13. See *sumbola* Andr. 88.

340 *ab animo* 'as concerns one's mind' cf. Pl. Truc. iv 3, 59 *ab ingenio improbus*.

341 Observe the forcible alliteration in *ringitur* and *rideas*.

342 *cena dubia* a passage of almost Plautian colouring. Horace alludes to it Sat. ii 2, 76 f. *vides ut pallidus omnis Cena desurgat dubia?*

346 In *senex* the second syllable is shortened; we should pronounce either *senēc* or *senēs*. Here again as in 229 f. the expressions belong to military language: 'et congregi milites et coire dicuntur' Donatus; and for *ludere* in the next line see Ov. Trist. iii 12, 19 *levibus nunc luditur armis*.

352 *negat* here drops its final *t*. **355** *eius* is monosyllabic.

356 This line was first omitted by Bentley who saw that it was due to interpolation, as Phormio afterwards appears ignorant of Stilpo's name v. 386.

359 *malitia* 'evil disposition'. **362** *opere* sc. rustico.

368 The words *videas te atque illum ut narras* have been a stumbling-block to the commentators ever since Donatus who gives no less than four explanations of the passage: but in his long note I find only one remark which really bears upon these words, viz. 'aliusit ad illud quod ait quem ego viderim in vita optimum'. Yet I do not think that the passage is in reality very difficult, if we translate 'compare yourself and him, according to your description', i.e. according to your tale he was such an excellent character; well and what are you? you speak in such a high moral strain, and yet we all know who and what you are: hence we may well doubt whether your account of Stilpo's character be correct. This long periphrasis comes to the same as Donatus' first explanation 'parem te illi existimo atque illum tibi'.

370 *hanc* is here shortened and the syllables *ob hanc ini* form a proceleusmatic: others talk of a pronunciation *inimitias* which does not exist. *quam* in the next line refers to *hanc*.

373 The phrase *ain tandem* has been noticed on Andr. 875. Bentley says 'tandem et versui officit et sententiae', and forthwith corrects *ain tamen*, a correction I am surprised to see adopted in Fleckeisen's text. A spondee in the fourth foot is by no means rare, nor is it in any way objectionable that this foot should be filled up by a single word. As for the sense, *tandem* is simply ironical as in many other passages, *carcer* 'jail-bird': cf. the similar appellations of *crux patibulum prostibulum*, etc. in the comic poets. Donatus quotes a line from Lucilius *carcer vix carcere dignus*. **394** *malefaciant* should here be pronounced as *malfaciant*: see our remark on *beneficium* in the note on Eun. 149. **394** *usque* 'all the way': cf. *usque ex Aethiopia* Eun. 471.

396 *tum* sc. cum causa agebatur: cf. v. 400. **402** *quovis* is monosyllabic.

405 *regnas* i.e. you can have everything and anything you wish: cf. the similar passage Ad. 175. For the law mentioned in the next line comp. Demosth. Lept. p. 535 οἱ νόμοι δὲ οὐκ ἔωσι δις πρὸς τὸν αὐτὸν ὑπὲρ τῶν αὐτῶν οὔτε δίκας οὔτε εὐθύνας οὔτε διαδικασίαν οὔτ' ἄλλο τοιοῦτο οὐδὲν εἶναι. See also v. 445.

410 *dare* instead of *dari* in prose: see note on Pl. Aul. 242 and 351. See also v. 414.

411 *homo suavis* 'a sweet man', ironically, like the Greek ἡδύς and γλυκύς.

419 *actum ne agas*: the origin of the proverb may be gathered from v. 406. Cf. Pl. Pseud. 261 *stultus es, rem actam agis*. Cic. Lael. 22 *praeposteris utimur consiliis, acta agimus, quod vetamur veteri proverbio*.

420 For *sine modo* see note on Eun. 65.

426 Phormio's words *tu te idem* (neuter) *melius feceris* are his answer to Demipho's threat of ejecting Antipho with his wife from his house: 'then you had better do so'. The syllables *tu te id* form a dactyl, as *te* is not elided.

427 *me advorsum*: this preposition

is in the comic poets frequently placed after the pronoun it governs: see Pl. Aul. 682. Poen. 1 2, 118. Amph. 936.

428 *infelix* 'cursed fellow': comp. the Greek *κακοδαίμων* and such phrases as *infelix arbor*, etc. 434 For

senectutem see Introd. 20. v. The malicious and yet seemingly good-natured admonition *respice aetatem tuam* is the hardest cut of all, and Demipho is quite unable to restrain his passion any longer. 439 On *tibi inpingam* see

Introd. p. 19. The phrase *dicam inpingere* is highly expressive, as it reminds the hearer at once of the original phrase of *pugnos inpingere*. 440 Phormio's last

words before he leaves the stage, are said in a whisper to Geta. *domo me sc. compellito, petito*.

442 *inpedivit* as in the meshes of a net, whence there is no escape. 443 f. These two lines are again very

suggestive, showing as they do that Phormio's confident answer v. 426 was founded on an accurate insight into the character of the old man, who after all dislikes resorting to violence against his son, glad as he would be to get rid of his daughter-in-law. Demipho is quite a weak character. See again below, v. 461. 444 *quidve* is

acc. as we may say *ego sum id sententiae*. 446 *quid ago* 'what shall I do?' the indicative as here Eun. 811. Ad. 538. Haut. 343. 447 The punctuation *ego? Cratinum*

is suggested by Donatus and is no doubt preferable to the common reading *ego Cratinum*. 451 *restituere in*

integrum is explained by the jurists (Leg. 8 § ult. Pand. De bon. lib.) to mean 'in causam pristinam restituere'. 453 *sedulo* stands here in its original meaning 'sine dolo', i. e. 'candidly'. 454 With the proverb

comp. Hor. Sat. 1 r 1, 27 *quot capitum vivunt, totidem studiorum Milia*. The Terentian words are also used by Cicero de fin. 1 5, 15. 459 Geta now comes back from the

house where he had been to inquire about Antipho. After *negant* understand *eum*. 462 *quoad* is monosyllabic here.

465 *multimodis* occurs also Andr. 939. 469 The

ordinary reading is *pateretur*: but Donatus has 'legitur et *potiretur*', on which he justly observes '*potiri τῶν μέσων* fuit; Plautus *hostium potitus est*' (cf. Epid. 1 v 1, 35); see also Ad. 871 *patria potitur comoda*, where we have at the same time an instance of *pot-* in the third conjugation, to which we may add in the Phormio 830 *poteretur*, and this is the true reading here, as has already been observed by Fleckeisen and Parry. 470 *quouis* is monosyllabic here.

471 *qui* = *cum tu*. The reading *equidem* in this line instead of *et quidem* is not supported by any good mss., whereas Faërnus says that the latter is given by 'tres antiquissimi et Basilicanus'. 472 While blaming Antipho

for his cowardice in absenting himself from the field of

action, Geta at the same time expresses a very slender estimation of Antipho's power to assist him, Phormio and Phaedria in their schemes against Demipho. *defecimus* 'we have been remiss'. 476 *strenuom hominem praeibit*

sc. se, which is generally added by other writers. 477

For *confutavit* see note on Haut. 949. 478 *quod potui*: see on Eun. 215. *omnis vos amo* 'I'm much obliged to you all': cf. v. 54. 480 *ut* stands here precisely in the same way as Ad. 648. We should assume a *σύγχυσις* of two constructions: *ut aibat volebat facere* and again *aibat sese velle facere*. Bentley does not admit this and emends both here and in the passage from the *Adelphoe* which I have quoted.

482 *metuis*: see on Haut. 287. *redire* is the reading of the Bemb. ms., *venire* is that of most editions, while Fleck-eisen gives *videre*, I do not know on what authority. 484 *palaestra* means here of course Dorio's house: cf. Pl. Bacch. 66 *adulescens homo Penetrare huius modi in palae-stram*? Phaedria now comes out of Dorio's house, and thus another affair falls on Phormio's and Geta's hands, in the ingenious combination of which consists the principal interest of the play.

489 *non queo* is the reading of the Bemb. ms., the editions have *nequeo*. 491 *suo* is metaphorically used of scheming, planning and contriving, cf. *consuere dolos* Pl. Amph. 267. Pseud. 540: cf. also the expression *sutela* Capt. 688, explained by Festus 'dolosae astutiae a similitudine suentium dictae'; Brix compares the Homeric expression *δόλους καὶ μῆτιν ὑφαίνειν*. *suo capiti eis τὴν ἑαυτοῦ κεφαλὴν*. 492 *iam* is the reading of the Bemb., *dum* of editions. *fabulae*, *logi* 493 and *somnia* are all synonymous expressions: cf. also the French *chansons* with *cantilena* 495. Pl. Trin. 287 *haec dies noctisque canto*.

499 *inpudentem*: Bentley is shocked at Dorio's rudeness in calling Phaedria *inpudens*, and therefore corrects *inprudens* (cf. 294), but it is surely preposterous to determine how far Dorio might take liberties with a youth whom he believes himself to have in his power: cf. a similar case Hec. 213. 500 *phalerata dicta* are explained by Donatus 'honesta atque ornata'; *phalerae* is used by Persius in the sense of 'showy ornaments' III 30 *ad populum phaleras, ego te intus et in cute novi*. 502 *atque* is my conjecture instead of *neque* of mss. Donatus' explanation of the passage is 'neque tum esse mihi hoc obiectum malum cum Antipho alia sollicitudine esset occupatus, levi quapiam, non hac de nuptiis, quae est gravissima'. This explanation is at all events more satisfactory than Bentley's who says 'indignatur Phaedria...se tum in sollicitudine esse, cum Antipho beatissimus sit'—both interpretations are of course drawn from the word *alia*, but appear to be very artificial and to my taste strained. Guyet not being satisfied, simply

considered 501—503 to be spurious: Paumier changed *neque* to *aeque* and thus got an excellent sense 'oh, that this mishap should have fallen to my lot, while Antipho himself was equally busy with another trouble on his hands!' but there it seems that *alia* scarcely harmonizes with *aeque*. I have therefore written *atque* 'and that this should have happened to me, when Antipho etc.' Phaedria thinks that Antipho would have assisted him in a love-affair of his own, had he not been engaged in one himself.

503 *autem* is the reading of the Bemb., *autemst* of editions. 506 *auribus teneo lupum*: Donatus quotes the Greek proverb τῶν ὥτων ἔχω τὸν λύκον, οὐτ' ἔχειν οὐτ' ἀφεῖναι δύναμαι, but it seems that he or the authority he followed borrowed it from Aristaenetus Epist. II 3 ἐγὼ γὰρ τὸν λύκον τῶν ὥτων ἔχω, ὃν οὔτε κατέχειν ἐπὶ πολὺ δυνατόν, οὔτε μὴν ἀκινδύον ἀφεῖναι, in the Latin the following line is but a parallel passage added here by way of explanation: cf. 176. Bentley was the first to see that this line did not originally belong to Terence, though it seems that St Jerome was acquainted with it, as he alludes to it in his Letter to Pammachius (quoted by Lindenbrog). Cf. Suet. Tib. 25 *cunctandi causa erat metus undique imminentium discriminum, ut saepe lupum tenere se auribus diceret.*

508 *ne parum* etc. 'must you laugh at us too in order to let us have the full benefit of your mean nature!'

510 For *véndidit* see Introd. Aul. p. xix. 511 *suo* is the reading of all editions but Fleckeisen's, and as that editor does not print *mea* in italics, I conclude that he has ms. authority for it. I have, therefore, given *meo*, as there cannot be any doubt, that it is more appropriate here than *suo*, though this is also supported by Donatus. In Guyet's notes I find 'quidam libri *meo* pro *suo* praeferunt'.

512 *mutare fidem* is the reverse of *fidem servare* and *firmare* (Hec. 581): for instances see Pl. Glor. 983 and Liv. xxxi 28: yet the expression *cum aliquo fidem mutare* seems to occur nowhere else, though we may defend it by the analogous phrase *cum aliquo perdere fidem* Pl. Pseud. 376.

513 For *quód est prô* see Introd. p. 14.

515 *obtundes*: see on Andr. 348.

516 *bóni*: see Introd. p. 15, and note on Eun. 8. *boni* is the reading of the Bemb. ms., *bene* of most editions. *conduplicaverit* is of course = *conduplicabit*.

519 *neque ego neque tu* is Dorio's ironical and sarcastic answer to Antipho's passionate appeal: 'can you bear to see their true love thus rent asunder?' 'well', says Dorio, 'neither you nor I shall exactly like it, but if we can't help it, why I suppose, we must lump it'.

521 Observe the copula connecting those two participles which denote actions taking place at the same time, while *plentem* again stands isolated. *contra* is adverb (as always in Terence) = *e contrario*. This has necessitated a punctuation different from

that of former editions. *haec* sc. sunt or se habent. 524 *quoad* is the reading of Guyet and Bentley instead of *quam* ad of mss. and editions, which cannot be genuine, as in Terence monosyllabic prepositions never stand after the case they govern. Guyet quotes Pl. Pseud. 622 f. *argento haec dies Praestitutast quoad referret nobis*, and Bentley refers the reader to v. 148 and 462 in the Phormio. Besides this, *quoad* is also found in Bentley's cod. Petrensis, though it is a mere chance that so late a ms. should offer the genuine reading.

526 *sterculinum* is, as Bentley shows, the genuine form of the word, not *stercilinium*: *stercilinum* is given by the mss. of Plautus Pers. 407, where the term is also applied to a 'leno': Bentley quotes also Cas. i 1, 26 (= 26 Geppert), where it seems that most mss. have *sterquilinum*, but the excellent ms. J in the British Mus. reads *sterculino*. Bentley quotes also an ancient Glossary '*sterculinum κοπροδοχείον, κοπριά*'. 529 For *modi* cf. note on 516.

532 *dare* for *daturum esse*: see n. to Andr. 238.

533 *potior sit* is the reading of the good mss. and there is no reason why we should accept Bentley's transposition *sit potior*.

534 *huic* sc. lenoni.

535 *quod* refers to *argentum* in the preceding line. *pote fuisset* = *potuisset*, by which the original reading is superseded in the inferior mss. For the prosody of *quód hic si* see Introd. p. 14.

537 The form *adiuerit* (or *adiurit*) instead of *adiuverit* here just as in Enn. Ann. 339 o *Tite si quid te adiucro curamve levasso* (quoted by Cicero at the beginning of his Cato). Donatus says '*adiuverit*: secundum u pronuntiari debet'; but he is either wrong, as Ennius' metre shows, or a *non* has been omitted by his copyists.

538 *experiemur* Bemb., *experiamur* other mss., *experimur* Faërnus.

542 *itā* appears here with its *a* long, a quantity admissible on account of the change of speakers. *pulchre* is ironical.

544 *in malo cruce* 'quasi dicat, in malo aliud malum' Don., but the *cru*x is the worst of all *mala*.

546 *parūme* is intelligible when we recollect how often a final *m* is dropt in the metres of the comic poets.

548 *ignotum* is added with much force: a place where it will be difficult to follow her: cf. v. 551.

551 *persequi* 'follow through thick and thin'.

552 *pedetemptim tamen* is an equivalent for the Greek *σπεύδω βαδίζω*. *pedetemptim* is originally said of cautiously crossing a ford, always testing each step before venturing forward (*βάδην*). As for the spelling of the word, it should be observed that the best and oldest mss. not only here, but wherever the word occurs, support the spelling adopted in our edition, which is also justified by the connexion of the word with *temptare*, the invariable spelling, not *tentare*: see Munro on Lucr. i 530. And surely, the orthography of the Latin writers is sufficiently settled to entitle us to introduce genuine forms when-

ever they are authorized by the mss. (see Bentley's note).

554 *plus minusve facere* is 'to take a foolish step either by overshooting the mark or by remissness in what one ought to have done': cf. Pl. Capt. 991 *eheu, quor ego plus minusve feci quam me aequom fuit*; and Suet. Aug. 84 *ne plus minusve loqueretur ex tempore*.

555 As soon as Geta expresses his willingness by saying *quacro*, Antipho becomes full of hope and declares his firm belief that Phaedria is now in safe hands. *verum enim* = *enimvero*.

556 *bóna malā*: Introd. p. 14. 557 For *ārgenti* see my Introd. to the Aul. LIII. The same price which is here asked for a young slave-girl, is also mentioned in Pl. Curc. 63 and Rud. 45. For a cheaper price see on Ad. 191.

562 *μόνος φιλεῖν γάρ τοὺς φίλους ἐπίσταται* Apollodorus. The turn of the whole expression is very idiomatic: cf. Pl. Bacch. 386 *homini amico quist amicus*, and Glor. 658 *nec qui amico sit amicus magis*. 563 *ābī*: Introd. p. 15.

ACTVS IV.

571 *familia* 'household, servants'. 572 *profectam* 'set out'.

575 *τὸ γῆρας ἔστιν αὐτὸ νόσημα* Apollodorus. 578 *consili* is here like *avimi* with similar adjectives: see note on Haut. 727, and cf. Hec. 121.

579 *condicionem ferre* 'offer the match'. *extrarius* is the same as *alienus*, v. 582.

580 *sit* sc. *filia*. 586 *se excutere domo* 'to get oneself out of the house'.

587 *ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸςμόνος* Apollodorus: because his own control in the household was next to nothing, his wife's power predominating.

589 For *defitiscar* which is here given by the Bemb. ms. see note on v. 166. The Bemb. ms. reads *neque adeo defitiscar unquam e.*, while in the mss. of the Calliopian class *unquam* is omitted altogether. Priscian on the other hand reads *neque defetiscar usque adeo e.* and Bentley follows him. But as it seems that *unquam* or *usque* is just that part of the sentence which impedes the metre, and also changes its place in the different mss., I have preferred omitting the word, as in general the Bemb. ms. is a far higher authority than Priscian. It is, however, possible that Terence used an active form *defitiscam* (cf. *fatisco*), in which case we might keep the order of words as found in the Bemb. ms.

590 The two monosyllables *sum id* do not coalesce.

592 *hominem* 'venuste repetitum' Don. cf. 598.

598 *ad forum* is quite isolated in Terence who has *apud forum* in other passages: see note on Andr. 254, and perhaps we should write so here too.

601 *pater* drops here its final *r*: see Introd. p. 17; *belua* is the better spelling, not *bellua*: for the sense cf. Pl. Trin. 952 *ne tu me edepol*

arbitrare beluam. 604 *hinc unde* = *ab eo a quo*, as the next line shows at once. See n. on Eun. 11. *a primo* 'at first, originally': cf. v. 642. 605 For *adoriar* comp. Haut. 757.

609 *Chremes*, although *Χρέμης* in Greek, appears here with its second syllable short, after the analogy of such Latin disyllabic words as *bonas foras* etc. 610 Former

editions have here and Hec. 857 *volupe*, but it has been proved by Ritschl (*rh. mus.* vii 319 f.) that *volup* is the only right form: cf. such lines as Pl. Men. 674 *scio, ut tibi ex me sit volup* and Most. 155 *vicitabát volup* where the word stands at the end of the line. *volup* is originally a neuter noun = *voluptas*, which is only a derivative of it: etymologically it is connected with the Greek *ἐλπ-ι-ς*: see Curtius Gr. Et. i 229 first ed. In the passage quoted from the *Mostellaria*, *volup* is used as an adverb. 614 *circum-*

iri 'to be cheated': cf. Pl. Pseud. 899 *ne fidem ei haberem: nám circum ire in hunc diem*, which passage shows also that in Plautus' time the word had not yet become a compound in its metaphorical sense, as he admits synizesis: but whenever he has it in its original sense, he treats it as a compound: cf. *an quási mare omnes circumimus insulas* Men. 231, cf. Rud. 140. Cure. 451. Truc. ii 4, 56. *commodum* 'just now': see Eun. 343.

621 Bentley reads *videmus inter nós*: but see note on Haut. 511, and cf. below 639. The reading of the mss. is moreover confirmed by Priscian who quotes the line ii 191, 8 H. 628 *exploratuntst* 'it is not in the least doubtful'.

630 *pono* is the reading of the Bemb. ms. 'I will assume'. Cicero has *pono* in the same way, Brut. 45, 165. 631 *eius* is the reading of the Bemb. and other mss.; I prefer writing with Bentley *ei* which Guyet quotes from a 'vetus codex'.

634 '*datur ei in manum qui furtim accipit sine arbitro aut interprete*'. Don. 638 For *tria non commutabitis verba inter vos* see Andr. 410. Donatus explains here '*verba commutare est quod altercari dicimus*'.

639 Demipho seems by no means pleased with Geta's unauthorized proceedings, but Chremes is satisfied from the very beginning. 643 *nimum (est) quantum (postulabat)*. The grammarian Celsus (quoted by Charisius p. 207 K.) explains 'immane quantum, incredibile quantum': in our mss. of Terence we find traces of another explanation 'quantum libuit', and *libuit* even superseded the second *quantum*, which Bentley and others saw to be the original reading.

Comp. the Greek *πλείστον ὅσον, θαυμαστόν ὅσον*. 644 The expression *talentum magnum* occurs here, Pl. Rud. 1330, Most. 647, Aul. 307, Cist. ii 3, 19 and in a fragment from C. Gracchus ap. Gell. xi 10, 6: a talent was called 'great', because it was a great sum of money. 646 f. 'in Graeca fabula senex hoc dicit: *quid interest me non suscepisse*

filiam, si modo dos dabitur alienae? Don. *locare* alone stands for *in matrimonium conlocare*; see note on v. 759.

652 Bentley reads *incommodi*: but the nominative is not altogether against Terence's habit, cf. Eun. 233 and especially Haut. 886.

653 Cf. Pl. Trin. 689 ff. *ne mi hanc jamam differant, Me germanam meam sororem in concubinatum tibi, Si sine dote dem, dedisse magis quam in matrimonium.* The poor woman who marries a rich man becomes thereby her husband's slave, as he is not likely to allow her any voice in the administration of his house and fortune. See also Aul. 224—233.

654 For *erāt* see Introd. p. 14. 655 *qui* is abl.=ut eo. 661 Donatus appropriately quotes the Greek proverb *καὶ αὐτὴν τὴν ψυχὴν ὀφείλει.*

662 *minas* stands here with its second syllable short: see on 609. Those who would advise us to pronounce *m'nas*, forget entirely that it was just in order to avoid the Greek form *μῶς* with its uncouth and difficult beginning *mn*, that the Romans interposed an *i*, as they did in many other instances where they found the pronunciation of the Greek form not sufficiently easy for their organs.

664 I give Bentley's emendation in my text; the mss. give *hasce*. It would also be possible to write *pétito tu hasce a mē decem*. Fleckeisen has *repetito*, as if it were intended that Demipho should advance the whole sum at first and claim afterwards a moiety from Chremes.

667 *sane* 'at least'. For the position of *inquit*, cf. v. 673 and 910. 668 *secentas*: *μυρίας*, as Apollodorus had actually said.

672 *fallaciae* 'tricks'. 674 For *quantum potest* see note on Andr. 861. Geta wants to get the money without delay, as all would now depend upon speediness: cf. Dorio's words v. 533.

680 *fructus* is orig. the real produce of the land, hence also the money one may get either by selling that produce or by letting the estate to a tenant: cf. the dictionaries s.v. *Lemni* 'in Lemnos', Donatus has also another reading *Lemno* 'from Lemnos' since the *fructus*, so to say, travels from Lemnos to Athens.

681 *inde* is anything but isolated in the metres of the comic poets: see Introd. to Aul. xlv.

682 This is the only passage where Terence uses the word *emungo*, and significantly enough, it is into a slave's mouth that he puts it. Plautus has the word not rarely, in one passage, Most. 1109, with an allusion to its original meaning, Theopropides: *méd emunxti*. Tranio (the slave): *vīde sis, satīue récte: num muccī fluort?* and in no passage more graphically, though at the same time with vulgar taste, than Cas. ii 6, 39 *ut oculos emungere ex capite per nasum tuos*. See Long on Cic. Lael. 26 and the commentators on Hor. A. P. 238. In Greek ἀπομύττειν was used in the same way, Pollux ii 73.

686 I have kept the reading of the mss. which is also supported by Priscian i 329, 15: in *redit* the final *t* is dropt

(Intro. p. 17), and thus there is no need of transposing the words. For the expression cf. Soph. Oed. R. 1374 *ἐργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα*, and other passages in the Greek tragic writers (Eur. Alc. 228. Bacch. 246. Heracl. 246). 687 In the reading of this line I follow Fleckeisen. Comp. Haut. 810. 688 *malis exemplis* = *gravibus poenis*, cf. Eun. 946. 689 f. There is no doubt that we have here dittographies in our text, as Bentley was the first to point out, cf. Ad. 372. Yet the fact had already been partly anticipated by Mericus Casaubonus. 690 *utibilis* occurs only here in Terence, who has *utilis* in all other places. *volnus* is here the reading of the Bemb. ms. (see Umpfenbach, Hermes 2, p. 382), while all other mss. and Donatus read *ulcus*, and indeed *ulcus tangere* occurs in an analogous passage in Cic. N. D. I 37 *horum quidquid attigeris, ulcus est*, where *ulcus* means the weak side of an argument, and Donatus even tells us that the phrase was used as a proverb. But on the other hand there is no reason for rejecting *volnus* which is the reading of the best mss.: and Forcellini quotes a sufficient number of passages in which the word means 'calamitas, casus adversus, perniciēs, damnum'. It is of course easy enough to say that *volnus* is merely a gloss of *ulcus*, but I conceive it is very difficult to prove that it must be so necessarily, while if *ulcus* were found in the Bemb. and *volnus* in later mss., the case would be clear at once. 693 *uxor ducendast domum* depends on *si* and belongs to the protasis. 695 *enim* = *enimvero*, as often. 696 *nervom* is explained on v. 325: *in nervom ire* is simply 'to go to prison'; insolvent persons were handed over to their creditors to be kept by them until they discharged their debts. 697 *male narrare* 'give such an account of a matter as to let all the light fall on the unfavourable sides of it, while its favourable parts disappear in shadow.' 699 *iam* 'directly'. The usual caesura of the iambic senarius shows where we have to place the semicolon, i.e. before *iam* and not after it. 705—710 a most interesting passage and capable of much illustration: here I give only what seems most appropriate among the numerous passages adduced by others, especially Lindenbrog. 705 *postilla* (Eun. 127): since Phanium became engaged to me. 706 *ater alienus canis* 'a black dog whose owner was unknown to me': for the superstition comp. August. de doctr. Christ. II 20 *si canis inter- venerit*, and Tzetzes Chil. XIII Hist. 474 *καὶ τούτων σύμπαν μάντευμα καταχρηστικωτέρως κληδών, παρμός, συνάντημα κυνῶν κτλ.* In Göthe's Faust the devil appears in the shape of a black dog: 'siehst du den schwarzen hund durch saat und stoppel streifen?' 707 *anguis in impluvium* is Guyet's emendation (*per impluvium* the mss.), cf. Pl. Amph. 1108. Lindenbrog quotes from Theophrastus c. 16

ἐὰν ἔδη θφιν ἐν τῇ οἰκίᾳ, ἱερὸν ἐνταῦθα ἰδρύσασθαι. Even now-a-days serpents are considered in the East and in Greece as incarnations of demons.

708 *gallina cecinit*: cf. Clem. Alex. Strom. vii ἀλεκτρῶν τρεφόμενος ἐὰν ἀπὸ ἐσπέρας ᾤσῃ, τιθέμενοι τοῦτο σημεῖόν τινος. So Chrysost. Hom. 12 in Paul. ad Ephes. iv, κἂν ὄνος ἀνακράξῃ κἂν ἀλεκτρῶν... πάντα ὑποπτεύουσι. The following words *interdixit hariolus*, *Aruspex vetuit* denote the conclusions drawn by the 'hariolus' and 'aruspex' from the preceding 'monstra'; in Theophrastus' description of the δεισιδαίμων he at once πρὸς τὸν ἐξηγητὴν ἐλθὼν ἐρωτᾷ τί χρὴ ποιεῖν. *hariolus* is the 'soothsayer', and I have no doubt that Donatus justly connects it with the root *fa-* 'speak', so that it would stand instead of *farolus* and would imply a theoretical word *farius*. G. Curtius (Gr. E. i 170) connects both *hariolus* and *haruspex* (for such is the original spelling which is here also given by the Bemb.) with *hara*, *hira* and *hilla* (Skr. *hirá* and Greek χορδή χολ-άδες).

709 *autem* is the reading of the Bemb. and all better mss. and thence it is easy to see that there must be a gap after *incipere*. In order to obtain a smooth text, inferior mss. read *aliquid*; but this reading has not the slightest authority. 'cum arte irrisit Terentius homines quibus religio sit aggredi negotium aliquod diebus decrescentibus'. Don. 711 *me vide*: see Andr. 350 with note.

714 *amittam*=*dimittam* 'I will not let it go from me'.

717 *altera illae* the other girl mentioned by Geta 657 as engaged to Phormio. For the trisyllabic *reiciat* see note on v. 18.

713 *putasti*=*reputasti*, 'you've taken into consideration'.

719 f. *abit* Phanium, *dicat* uxor, *suscenseat* Phanium.

725 It is not impossible to scan the line even with *quoque* in it: *volo ipsiū* | *quoque haec* | *voluntāt* | etc.; but it is much easier and more in accordance with Terence's general habit to consider *ipsius* as ~ ~ instead of ~ ~, and *quoque* is very probably but an intruder.

727 *illas*, his daughter and wife from Lemnos.

728 *quo*=ad quem as in the next line *unde*=a quo. *ad aliquem referre* in the sense of 'consulting' is also used by Pl. Cure. 254.

731 *tolerare violenter* δεινῶς φέρειν, or *aegre ferre* in classical Latin. Cf. Hee. 478.

732 *nae*=*quaenam*.

740 This is one of the weakest points of the whole comedy, as the whole plot would have come to a breakdown if Demipho had mentioned the name of Phanium's father to Chremes.

743 In saying *st*, Chremes points towards his house.

744 *conclusam* caged like a wild beast: see on Andr. 386.

746 *effutire* 'to let it (run) out'. Donatus gives the real etymology of the word, from *futi*- a derivative from *fud-* in *fundo*, comp. *futtilis* Andr. 609 with note.

750 *aegritudine hac* is the reading of the Bemb. ms.; *hac* is omitted in other

mss., in which case the abl. *e* in *aegritudine* would be long.

751 Chremes' answer *male factum* does not express any great sorrow for the death of his Lemnian wife, and probably enough he is glad to be rid of her, as Nausistrata would never have forgiven him, had her rival been alive.

754 The question 'what, has he two wives?' is very ludicrous in Chremes' mouth, whose own case was the same.

756 Donatus observes that in his time *ex composito* was the usual phrase: but Virgil Aen. II 129, still uses the same as Terence.

757 *forte temere* is said in the same way by Cic. Div. II 68. Liv. X 43, 12. XXIII 3, 3. XXV 38, 12. XXXIX 15, 11. XLI 2, 7. and Curt. V 11, 10. The line ταυτόματον ἡμῶν κάλλιον βουλεύεται is quoted from Menander.

759 Here we have one of the rare instances in which we are obliged to deviate from the Bemb. ms. It reads here *conlocatam amari*, while other mss. and Priscian I 574, 12 H. read *collocatam filiam*: Fleckeisen adopts Faërnus' conjecture *conlocatam gnatam*, but it should be observed that Terence has in no other passage the word *conlocare* in the sense of 'marrying', and as the present passage is also on other grounds open to doubts, we may well agree with Bentley in adopting here, too, that form of expression which is in harmony with Terence's habit. My text gives therefore Bentley's reading.

765 *audietis* (sc. tu et Phanium) is Weise's and Kayser's emendation of the ms. reading *audies*.

ACTVS V.

766 For *malos* which we keep in accordance with the best mss., see note on Haut. 388. I do not understand on what grounds one of the editors founds his assertion that *malis* (preferred by Bentley in harmony with three mss. of the Callipian class) 'has the best authority'.

768 The words *ita aiunt* show that we have here a proverb. Donatus offers two explanations of it, the second of which seems to be correct: '*ita fugias, ne praeter casam (eas), ubi custodiri magis et prehendi fur et mulctari verberibus potest*'. The application of the proverb in the present case is this: in trying to avoid one evil we fall into another.

769 *obiectum*: just as one throws something to a wild beast to appease its ferocity.

770 *qui* abl.=ut eo. 772 *illi* is understood by the editors to be a dative=we have managed the affair nicely in his favour. But it seems just as natural to take *illi* as adverb=*illuc*, i. e. in illa re.

774 *hauscio* one word, like *nescio*.

775 *ut* is probably not from Terence's hand, but put in by a corrector in order to avoid the long quantity of the perfect-ending in *censuit*, for which there are, however, many parallel instances in Terence. *eius* is monosyllabic.

780 With *in eodem luto haesitare* the editors comp. Pl.

Pseud. 984 *perii, nunc homo in medio lutost*, and Persa 535 *neque mi haut imperito eveniet, tali ut in luto haeream*. The expression is readily understood. *vorsura solvere* 'to pay (an old debt) by contracting a new one'. The same expression is used by Cic. ad Att. v 15, and a similar one (*versura vindicare*) ib. xvi 2. Donatus mentions the analogous phrases *vorsuram facere* 'de eo qui aes alienum ex aere alieno solvit' (cf. Cic. ad Att. v 21. Nep. Att. 2), and it was probably the analogy of this phrase which induced the scribes to change the original ablative *vorsura* in this passage to an accusative *vorsuram*. 783 *huius Nausistrata's*, who appears on the stage just as Geta leaves it.

785 *sua voluntate* i. e. so that we need not force her: cf. 725.

786 The indic. *adiuvās* is preferable to *adiuves*, though this is the reading found in most mss., as Nausistrata has already expressed her willingness to assist Demipho. *re* of the money which is mentioned v. 681. 787 On *factum volo* see my note on Aul. 144. For *virī* see Introd. p. 15.

788 With *patris bene parta* comp. Lucr. iv 1129 *et bene parta patrum fiunt anademata mitrae*. 790 *stātīm* 'perseveranter et aequaliter' Nonius p. 393, 10: 'regularly'.

791 *rebus multo vilioribus* 'when things were far cheaper'.

792 *scilicet* is here merely ironical. *natum* is the reading of the Bemb. ms., conf. Phaedr. iii 8, 11 *vir natus quod rem feminarum tetigerit*. 793 *ego* *āstēnd-*: see Introd. to Aul. li.

794 The rude word *iurgari* is omitted by Demipho, who wants only to silence Nausistrata, not to irritate her.

796 But v. 716 f. the same Chremes had advised Demipho to use despatch.

797 *paene plus* sc. dixi. 798 *iam recte* an evasive answer: see on Haut. 518. *ista Phanium, hanc Nausistratam*.

801 For *sic erit* see note on Ad. 182. 806 *neque intēll-*: see Introd. p. 19. *nil narras*=*nihil gnarum reddis*.

quid hoc is the reading of the Bemb. ms., *qui* Bentley's emendation, necessary on account of the metre. *qui* means the same as *quo pacto* 818.

809 With the expression used by Demipho comp. Pl. Epid. iii 1, 3 *sitne quid necne sit, scire cupio*. Demipho is going towards the house where Phanium is when Chremes stops him with the simple exclamation 'a'.

811 *satis quaesitum*=*exploratum*, 'ascertained'. *illa filia* is abl.: cf. Haut. 462.

812 *recte* here as v. 798. 813 *sic* 'yes'.

816 The question *iamne operuit ostium* 'has she shut the door' is a capital indication of Chremes' fear lest his wife should hear anything that is not intended for her ears.

817 For *nuptam cum* cf. above v. 304. 818 *potuit* 'was it possible'.

820 *ut* 'in whatever position'. For a similar instance of *ut* for *utut*, cf. Cic. ad fam. xvi 18. *fratri* 'my cousin', properly *frater patruelis*. *optigisse* is here the spelling of

the Bemb. 822 *medeor* with an acc. stands on the same footing with *medicor* c. acc. in Virgil Aen. vii 756. There are many verbs which we find with the dative in classical language, while the comic writers join them with an accusative, e.g. *parco* c. acc. Pl. Cure. 381; *ignosco* Amph. 257; *obrepo* Trin. 61, 974; *occurso* Glor. 1047; and *indulgeo* Eun. 222. 824 For *evolvere* conf. Eun. 723.

825 Nothing can be more instructive than the difference here between *celetur* and *patefit*: he is doubtful as to the possibility of concealing the affair, while he is almost certain that it will become known.

828 The line is altogether unmetrical, and looks very much like a gloss. Bentley takes the trouble to arrange the words so as to suit the metre; in his edition they run as follows, *rogem quod conveniundi patris me tempus capere iubeat*. The line is not explained by Donatus.

830 For *poteretur* see note on v. 469. *propria* as his property, so as to remain with him.

832 *sumam* 'take' as holidays: cf. Ad. 287, where we have the original meaning 'to spend' (comp. *sumptus*) out of which grew the application in which we see the word used here.

834 *absumere* is the reading of the best mss., not *sumere*.

839 *conficere* 'squander', as explained by Nonius p. 269, 17.

840 *abs te*: cf. Andr. 682.

841 'Aliud *Fortuna* est, aliud *Fors fortuna*: nam *Fors fortuna* est cuius diem festum colunt qui sine arte aliqua vivunt, huius aedes trans Tiberim est' Don. *Fortuna* and *Fors fortuna* are deities entirely different: see Preller röm. Myth. p. 553, and a note by Paley on Ov. Fasti vi 773.

842 Observe the play on the word *onero* here and in the next two lines.

844 On slaves hurrying through the streets with their pallia (*ἱμάτια*) thrown across the shoulder, see Brix on Pl. Capt. 775.

844 *em tibi* 'there you are again!'

848 The first words *pergit hercle* are an observation addressed either to himself or to the spectators, the following words to the caller whom as yet Geta has not taken the trouble to look back at.

850 On *vapula* Festus observes 'tū dici solitum cum vellent minantibus significare se eos negligere et non curare'. A passage very similar to this occurs in Pl. Asin. 47 ff. *tū libero homini Male servos loquere?* LE. *vapula*. ME. *id tibi quidem hercle fiet*.

851 A motive analogous to this is supposed to influence Mr Stirn in his intercourse with Randal in 'My Novel' iii 4, 'This tone instantly inspired Mr Stirn with misgivings: it was a tone so disrespectful to him that he was seized with involuntary respect; who but a gentleman could speak so to Mr Stirn?' *familiarior* 'very intimate'. *malum* has here the sense it usually bears in the mouth of slaves, as is clearly shown by *vapulare* in the preceding line.

852 *séd isne est* should be pro-

nounced like *séd* in *est*. 853 It is true, the Bemb. has *homo hominum*, but Bentley justifies the order we give in our text (and which is also found in all other mss. but the Bemb.) by referring to Ad. 218 *hominum homo stultissime*. 854 Cf. Andr. 973.

856 *delibutus gaudio* orig. 'besmeared with joy', as if joy were an ointment; Appuleius has the analogous phrase *delibutus laetitia*. 857 *auffer*: see on v. 223.

859 *apud for*:- the preposition drops its final *d*.

860 *sumus profecti* 'we set out'. 865 *Sóphronā* is in perfect accordance with the habit of even Augustan prosody, in which the nom. -*a* repeatedly appears long in proper names of Greek origin: cf. *Nausistratā* v. 1037.

867 *suspensio gradu* 'on tip-toe', what Phaedrus II 4, 18 calls *suspensio pede*. Ovid, Fast. I 426, has the same expression as Terence.

869 *captare* 'try to catch': the phrase *sermonem captare* occurs also in Pl. Cas. II 8, 8. In saying *hoc modo*, Geta imitates the position in which he stood near the door.

877 *dabo* almost equal in meaning to *dicam*: cf. Haut. 10.

880 My text gives the reading of the Bemb. ms.; others read *eius habendae se dare*.

881 It is due to an oversight of mine that the text gives Fleckeisen's (i.e. Bentley's) reading of this passage. The Bemb. ms. sanctions only *missus sum*, which is quite in harmony with the laws of comic versification, as *sum* is an enclitic and naturally draws the accent on to the last syllable of the preceding word. The same ms. seems to omit *em* at the end of the line, though this is found in all the mss. used by Bentley.

886 The construction of the preceding line would necessitate *adimendi* here, but negligences like this are excusable in the language of every-day life of which comedy is only a faithful representative. Instances of infinitives after *occasio* occur also in Plautus: see Brix on Capt. 421.

889 *ingratiis* 'in spite of all opposition'. *ei* in the next line is 'Phaedriae'.

896 I have followed Fleckeisen in putting this line here, as it is no doubt meant to relate to Antiphila, whereas if read after 906 (where the mss. place it), it is quite out of place. *liberalis* 'a thorough lady'. *uti dixi*, in a conversation which is left to the imagination of the reader to supply.

897 *quantum potest* 'as quick as possible'.

898 *dilapidat* is the reading of the Bemb., while other mss. have the subjunctive *dilapidet*. Either is possible, but we are bound to submit to the authority of the best ms.

901 *ibamus* 'we were just going'.

902 In *verēbāmini* we have a very strong instance of the extension of the metrical law explained in the Introd. p. 15 sub II.

903 *recepissem* 'had promised': see Cic. ad fam. XIII 3.

904 For *quanta quanta* cf. Ad. 394.

910 *dehortatus* should

here be pronounced as *dortatus*: see Introd. p. 21.

913 *vidua* (comp. Sanskr. *vi-dhavâ* 'without a man' or 'husband') is any married woman who is either for ever or only for a time separated from her husband: here it means 'a divorced wife', and the same meaning we find in Pl. Men. 113 where Menaechnus threatens his wife *praeterhac si mihi tale post hunc diem Faxis, faxo foris vidua visas patrem*.

914 *dudum*: see v. 413 ff. 922 f. *rescribere* was the usual expression of repaying money received: 'rescribere est debitum solvere, hoc est scriptum debiti liberare' is Acron's explanation on Hor. Sat. II 3, 76, where see the Editors. Monetary transactions were usually conducted through bankers; here Demipho asks Phormio to authorise his banker to transfer the thirty minae again to Demipho's account. But Phormio has (or rather pretends to have) paid the sum away already by dividing it or having it put to the account of his various creditors. *discribere* is used in precisely the same sense as here by Cicero Phil. v 8. For *quodne* see note on Andr. 768. *porro* is 'forthwith', i.e. directly on receiving it.

928 *vestri honoris causa* 'out of regard for you'. 929 *dabat* = *datura erat*, 'offered'.

931 *fugitivos* is the Latin for *δραπετης*. 936 *immo* appears here as a pyrrhic: see my Introd. to the Aulul. XLIII. 937 *odiosus* 'troublesome'. 942 *sepultus sum* 'it's all over with me': as for the metaphor, see Phormio's own words v. 1026.

948 *malum* is the interjection. Instead of taking Demipho's *ut ludos facit* upon himself, Phormio at once retorts with *ludificamini*.

949 The reading of the mss. is *sententia*, but the lines immediately following show that *inconstantia* is what we should expect here. This emendation is found in Fleck-eisen's text, though I do not venture to assert that he was the author of it.

954 f. Demipho's character is maintained throughout with admirable consistency. Just as before he had refused to pay Phormio the money in order to induce him to marry Antiphila, he now prefers getting Chremes into a scrape to losing the money. It is true, he succeeds in the first, but not in the latter.

957 Comp. Eun. 769. 960 For *quod ipsa* see Introd. p. 20 sub v.

961 *placabilis* stands here in an active sense, cf. Ad. 608 where we have also the same conclusion of a line as here. For analogous instances see Munro on Lucr. I 11.

963 The final *i* of *ulcisci* is not elided here. The hiatus is legitimate on account of the change of speakers.

964 *adfectare viam* see Haut. 301. *gladiatorio* i.e. as hostile as possible; for a gladiator the question is always 'to be or not to be', either to kill or be killed. The colouring of this passage is quite Roman, contrary to Terence's general habit.

971 *huius* is monosyllabic here. We must suppose that Phormio points

to the house of Nausistrata. The genitive after *verecor* occurs repeatedly in older writers, e.g. *quae non vereatur viri* Afran. 99. and *cuius veretur* Pac. 183.

972 *novo* may here be taken either as a pyrrhich with a shortened pronunciation of the datival ending, of which there are many other instances in the comic poets; or else we may assume a monosyllabic pronunciation = *nuo* (cf. *noventius* contracted to *nuntius*), but this is after all much less probable than our first supposition which agrees better with the general law explained in the Introd. p. 14.

974 *incensam dabo*: cf. Andr. 683. Haut. 950.

975 '*stillare est guttas emittere ex corpore. extillare ipsum corpus guttatim finire; ergo quasi totum in lacrimas converti et ex toto stillare corpore*'. Don. The word, which is very scarce, is best explained by Stallbaum '*etiamsi lacrimando animam exhalaveris*'. 976

This line is here no doubt merely a gloss: it occurs without the slightest difference also in Pl. Most. 655.

978 *scelus* = *scelestum hominem*, as often. *publicitus* 'at the public expense'. The reading adopted in our edition is found in the Bemb.: see Ritschl Par. 1 369.

979 *in solas terras* 'into a desert', conf. Pl. Rud. 227, where we have the very same expression.

981 The words *huc, si quid lubet* are pronounced in a very loud voice, as Phormio now wants to bring Nausistrata out of the house. He is making for the house, where the two *senes* are to find their *ius* awarded to them.

982 f. The whole passage requires a great deal of spirited acting in order to become intelligible. When Chremes calls upon Demipho to help him against Phormio, Demipho comes and at all events lays hold of, perhaps even strikes Phormio who then calls out 'there's one action for assault against you', upon which Chremes answers 'well, go to law then', and Phormio at once assures him that there will be another action for him as well.

989 The mss. read *exclude*, with the exception of the Bemb. ms. which reads *exculpe*. The reading *exclude* is, however, also supported by Priscian who quotes the line 11 98, 8 (Hertz) and gives *excludito*. Yet *exclude* cannot be the genuine reading, as the expression would be too strange to be credited; and on the other hand *exculpe* of the Bemb. ms. looks like an uncouth attempt at emending an original *exclude*. I say an original—as the presumption of its being the original reading in the archetype of our mss. of Terence is also supported by a passage in Pl. Pseud. 510 where the mss. again give *excludito mi hercle oculum*, but Ritschl emends *exlidito*, in imitation of which emendation Fleckeisen here, too, writes *exlide*, and him I have followed. For the rest see the dictionaries.

990 f. The following scene is, for genuine humour, one of the best in all Terence, and one can hardly understand how a scholar like Guyet could believe that it was the work of an inter-

polator. 1001 Phormio's words to Demipho admit of a *double entendre*. In the first place, they may mean that Demipho always stood up for his brother and helped him to hide his Lemnian marriage; and in the second place they might signify 'it is you who have got your brother into this scrape'.

1005 On *mi homo* Donatus has a capital observation '*feminarum oratio etsi non blanditur, blanda est*'; but after all, it is difficult to decide whether Nausistrata addresses herself to Chremes or to Phormio.

1007 *dormire* 'be without any apprehensions': see on Ad. 693.

1010 *mi* is, as Donatus says, '*eleganter insertum*'. For the purport of the whole line cf. Pl. Asin. 812 f. *ain tu? apud amicam munus adulescentuli Fungare, uxori excuses te et dicas senem?*

1013 *fructus*=*reditus*, see on v. 680.

1014 *meritum* is the reading of the Bemb.; *eum* the subj. is omitted as we have already noticed in analogous instances.

1015 *quin* in its original meaning 'why not'; hence we may translate 'but it surely may be pardoned'. *verba fiunt mortuo*: the same expression Pl. Poen. iv 2, 18 *verba facit emortuo*.

Some of the commentators quote the Greek proverb *νεκρῷ μύθους εἰς οὓς λέγεις*. But this is scarcely identical in meaning with the Latin expression, which signifies that Demipho's whole speech is lost upon Chremes, since he is already *sepultus* (943 cf. 1026) and past all hope—at least according to Phormio's view of the matter. This explanation of the passage is also supported by Pl. Bacch. 517 ff. *igitur mi inani atque inopi subblandibitur Tum quom nilo plus ad suam rem illut referet, Quam si ad sepulcrum mortuo dixit logos*. If this be right, *mortuo* means 'Chremeti', and does not relate to Nausistrata, as Bentley imagines.

1021 *defungier* 'have an end of all': see on Ad. 508. Nausistrata means that Chremes has now reached the utmost of conjugal misdemeanour and had better stop there.

1023 Occasionally anyone past the age of forty is called *senex*.

1025 The construction *quid—quam obrem* is one of the slight negligences of conversational language which would be avoided by a prose-writer.

1026 *exequias ire* is a phrase used by many authors beside Terence. The commentators give the following formula for proclaiming a funeral *L. Titius vixit: L. Titio exequias ire quod commodum est, iam tempus est: ollus ecfertor*, but I do not know what authority they have for it.

1030 *usque* 'for ever'. *ad aurem gannire* ('to din into one's ear') is also used by Afran. 283; and the compound *oggannire* by Plautus Asin. 422.

1032 *aeque tecum* 'as well as you'.

1034 For the formula *factum fieri infectum non potest* see my note on Pl. Aul. 734.

1051 *benigne dicis* 'my best thanks'.

1053 *oculi* when he sees me sitting at his own table.

HECYRA.

THE Hecyra occupies a very important position in the literary career of Terence: its fate and some other questions connected with the play have already been touched upon in the Introduction p. 4 and p. 11; as for the author of the Greek play (some mention Apollodorus, but the Bemb. ms. has Menander), it was there conjectured (p. 11) that perhaps the real solution of the difficulty may be that Terence here as in other plays resorted to the practice of 'contamination'—but it may now be added that this opinion is not borne out by the simple character of the plot of the play, see *ib.* p. 9 note 1.

DIDASCALIA.

The words *acta primo sine prologo* are considered spurious by Dziatzko: but there is not the slightest reason for the assumption that they are so, and on the contrary it seems to have been originally Terence's intention to dispense with prologues altogether, which he probably considered only as clumsy expedients for acquainting the audience with the plot of the play. See *Introd.* p. 4. When the Hecyra was brought out for the second time, a prologue was added and this has come down to us, though with a gap after v. 7.

ludis funeralibus: many former editions read *funebribus*, but *funeralibus* is supported by the best mss. and may well be kept as the French *funérailles* presupposes the existence of this word in Latin.

PERIOCHA.

4. *dederát* according to the original long quantity of the endings of the third person singular: *Introd.* p. 14.

PROLOGVS I.

Written for the second performance a. 594. 1 In the comic poets, *nomen facere*, *indere* and *nomen esse* are always connected with the dat. of the name, except that with *nomen esse* we find the name sometimes in the nom. So *Pl. Glor.* 86 *Alazon graece huic nomen est comoediae* and *Aul.* 162 *quid dubitas quin sit paratum nomen puero Postu-*

mus (Brix on Pl. Trin. 8). It was, therefore, justifiable to keep the nom. *Hecyra* which seems here to be given by the mss.: but I have followed Fleckeisen's text thinking that he must have ms. authority and with him all responsibility rests.

2 It is unadvisable to keep the ms. reading *novā novam*, as Terence never uses the *a* of the nom. sing. in the first decl. in its original long quantity (except in Greek names): Introd. p. 15. *vitium* and *calamitas* are synonymous words, the first used especially of unlucky auguries, the second of blasts blighting the fruits of the field.

3 For *spectari* and *cognosci* see Andr. prol. 27 and 24 with the notes.

4 *stupidus* stands here in its original meaning, according to its derivation from *stupeo*. The *funambulus* reappears in the second prologue, v. 34, but there thanks only to the pains of an interpolator. In the same prol. 33—36 some other circumstances are mentioned which helped to bring on the failure of the first exhibition of the *Hecyra*.

7 It is very probable that the permission to act a play for the second time was entirely dependent upon the poet's own will, as in the case of the *Eunuchus* it is reported that the poet was paid for the second performance: see Introd. p. 4, note 3. Hence it appears that the magistrates who bore the expenses of the festival on which a play was first brought out, bought only the right of the first exhibition, after which the play again became the property of the author. In the case of the *Hecyra*, Terence withdrew his play and then sold it again after he had revised it. See also what is said in the second prol. concerning Caecilius (v. 14 ff.). For the whole question cf. Dziatzko, *rh. mus.* xxi 471 ff.

For the following lines see note on the prol. to the *Hauton timorumenos*.

PROL. II. was spoken by L. Ambivius, a veteran of histrionic art, well-known to the people and respected by them as an authority in dramatic matters.

9 The assonance '*orator*' and '*ornatu*' is no doubt intentional, not accidental. *orator* is here '*ambassador*': see Haut. prol. 11, and also *oratio* ib. 15. *ornatu prologi*, as the '*prologus*' wore a dress by which he was at once known as such.

10 *exorator* '*est cum impetraverit*' Don.; cf. Pl. Bacch. 1170 *sine me hoc exorare abs te*.

12 For *exactas* see Andr. prol. 27.

13 *scriptura* '*the poem*': cf. v. 6 in the first prol. and here v. 24. Donatus adds an excellent note '*causa facti honestior erat, non se poëtae unius, sed ipsius poëmatis causa laborare*'.

15 *partim* ... *partim* stand here in their original power as accusatives, as is also borne out by the genitive *carum*; precisely the same construction is used by Cicero Tusc. v 13, 38. *steti* '*maintained my ground*', i.e. had a '*succès d'estime*': see Phorm. prol. 9. The reverse is *cadere* cf. Hor. Ep. ii 1,

176 *securus, cadat an recto stet fabula talo*. 17 *sustuli* =suscepi in me, cf. Cic. pro Rose. 4 *plus oneris sustuli*. 23 *ars musica*: cf. v. 46. Haut. prol. 23 and Phorm. prol. 17. 32—36 Horace speaks of something similar Ep. II 1, 182 *saepe etiam audacem fugat hoc terretque poetam, Quod numero plures, virtute et honore minores, Indocti stolidique et depugnare parati, Si discordet eques, media inter carmina poscunt Aut ursum aut pugiles: his namque plebecula gaudet*. 32 *gloria* 'obtrusiveness'. 34 Bentley saw that this line interrupts the construction where it is placed in the mss. He wrote, therefore, *accedens* instead of *accessit*, but this change is too sweeping to be admitted, so that we must either follow Fleckeisen who considers the line to be spurious (cf. prol. 1 4), or place it after v. 35, although even then the construction would be somewhat intricate. 35 Even Donatus cannot decide what persons are meant by *comites* in this line: but very probably his second explanation ('*servi qui dominos secuntur*') should be accepted. 37 *in nova*: the Hecyra may well be called *nova* as it had never been performed as a whole, and was withdrawn by the poet: cf. prol. 1 5. Ambivius calls his *consuetudo* '*vetus*', as he had already applied the same practice to Caecilius' plays. 38 *in experiundo ut essem* =ut experirer: cf. 114 *istic sum* sc. in auscultando, and Haut. 983. *refero denuo* is pleonastic like *iterum referre* prol. 1 5: in both passages the first attempt to bring the play out again after its first failure is meant. 42 *ego intēre-* is a proceleusmatic: for the short quantity of the first syllable in *interea* see Introd. p. 19. 45 *condecorandi* by your silence and attention. 49—51 see note on Haut. prol. 47 ff. 55 *accipite* 'take it up'. Plautus Most. 1144 has *accipito hanc ad te litem*, and Cic. ad Fam. VII 24 *causam receperam*. 57 *pretio emptas meo*: hence it appears that Terence had sold the copyright of the piece to Ambivius who had thus all the more interest in gaining for the play a fair hearing.

ACTVS I.

58 *per* separated from *paucos*: cf. Pl. Cas. II 6, 18 *per pol saepe peccas*=persaepe. So even Cic. in his letters: ad Att. I 4, *per mihi gratum est*. See also on Andr. 486. The Greek original of this line and the following is given by Donatus, but in such a corrupt state that the emendation of it was possible to a Bentley only: *ὀλίγαις ἐραστῆς γέγον' ἐραίπαισι, Σύρα, Βέβαιος*. 60 *vel* 'for instance'=veluti: Haut. 806. 61 *sancte* 'by all that's sacred': 268. 750. For *quam* comp. Andr. 136. *iurare* with a dat. occurs in Ter. only here; for Plautus see Rud. 1372, Persa 401. In Andr. 728 we have a constr. *ad erum iurare*, with which

we may comp. Pl. Cist. i 1, 99, *apud matrem iurare*. 63
em 'there': i.e. 'after all'. *sedulo*=sincere. 64 *te* I
 have added in accordance with my coll. which leads me to
 believe that it is in the Bemb. In this case *quouisquam* is
 disyllabic=*quoisquam*. 65 *quemquem*=*quemcunque*.
quemque is a bad reading without any authority: see,
 however, Brix's note on Pl. Men. 714. 66 *eximium*
habere=*eximere*. So *eximium esse*=*eximi* Cic. in Caecil.
 16 and Liv. ix 34. 68 For *paret sese ut* Donatus
 quotes Eun. 240. 73 My text gives the common
 reading: as many mss. add *illi*, Bentley reads *an quā viā*
cāptent te illi, but the synizesis in *viā* is better avoided.
 76 *isse* sc. me. 77 *ad portum* is of course to the
 Piraeus. 78 *Scirtus* is the name of a slave inside the
 house. 79 *nullus dixeris*: see Andr. 370. Eun. 216.
 80 *causa* is 'excuse', as Pl. Asin. 789 *nolo, illam habere*
causam. *integra* 'untouched', i.e. not used up. 81
Philotium here, but 84 *Philotis*: the first being simply the
 diminutive of the latter. 84 'faute dictum meretrici,
non ubi fuisti? sed ubi te oblectasti?' Don. 90 *con-*
tempssisse 'have rued'. No other instance of the phrase
contemnere consilium seems to occur, but it is obvious
 that it was chosen by Ter. on account of the alliteration
 and paronomasy in the two words. The constr. of the
 following sentence is *quam cupida eram (non dici potest)*
huc redeundi 'how much did I long (oh it can't be de-
 scribed) to come back here!' 93 *agitare* (obs. the fre-
 quent.) *convivium* occurs also Pl. Asin. 834. Glor. 165. Comp.
Dionysia agitare Haut. 733. 94 *prae finito* 'according
 to previous agreement'. A most amusing specimen of an
 agreement of this kind between a meretrix and an officer
 occurs in Pl. Asin. 746 ff. 95 *commode* 'pro blande
 et bene' Don. So again 108. 100 *habere autem*:
 'ostendit pronuntiatione quod prope est ut non habeat'
 Don. 107 She will secretly rejoice, because she is a
 friend of Bacchis and would naturally take the part of a
 meretrix against a wedded wife. 113 *ad ingenium*
redire: cf. Ad. 71. 114 *istic sum* sc. in auscultando,
 cf. 38. 115 The full phrase is *ut quom maxume quis*
amat. 121 For *animi* see n. on Haut. 727. Cf.
 Phorm. 578. 123 *tundendo* by often repeating the
 same; *odio* so that he became sick of it: cf. Phorm. 849.
auris tundere Pl. Poen. i 3, 25. 125 The legitimate
 spelling *ne utiquam* was first established by Bentley; the
 scanning shows that the first syllable is short. *usque* 'all
 along'. 134 Instead of *faxint* the mss. have *per-*
duint: but this is against the metre and is probably only a
 gloss of *faxint*, probably in recollection of Haut. 811.
 139 *plus potus* 'half drunk': cf. Haut. 220. 148
diutius is trisyllabic. 155 *superbum* 'insulting'. 156

denique 'at last'. 159 The mss. give *multo et*: but as *multo* cannot well be joined here with the positive *maligna*, it seems by far the easiest to adopt Fleck.'s transposition. Bentley boldly writes *maligna magis et magis procax*. *maligna* means 'niggardly' (opp. *benignus* 'bountiful'): so Plautus Bacch. 401 has *malignus largus*. For *procax* see n. on Haut. 227. 163 This line is justly considered spurious by Guyet and Bentley. Westerhovius says 'sensus est: mores utriusque ex comparatione mutua aestimans, et de utrisque ex hac comparatione iudicans'. *exemplum* could here hardly mean anything but 'conduct': but is this meaning admissible? 166 *tegere* 'conceal'. 170 *par* sc. suo ingenio; 'whose disposition was so congenial to his own' Colman. 172 *redierat* is Fleck.'s emendation: *redibat* or *rediebat* the mss.: for the expression see Andr. 799. 175 For *rus abdidit se* cf. Cic. ad fam. XIII 29 *abdidit se in intimam Macedoniam*. Parry aptly compares ἐκρύπτει' οἶκον γωνήν in Babrius. 176 *adhuc* 'so far'. 180 *postulatio* 'quarrel' (cf. *expostulatio*): so also Pl. Bacch. 449. 185 *arcessi iubet* 'non addidit quae, quia intellegitur'. Don. 193 *nisi*=sed: see Index. 194 *pergo...iter*: Horace Sat. II 6, 99, says *peragere iter*. 195 *constitui* 'I have made an appointment': cf. Haut. 726, *quom venturam dixero aut constituerem*, where the latter means more than the former.

ACTVS II.

199 *studere* with an acc.: see note on Andr. 58. 200 *declinatam* 'id est flexam vel inflexam' Don., cf. Menander's γυνή γυναικὸς πώποτ' οὐδέν διαφέρει. 201 The words *omnis suas* (if rightly added by Fleck.) were lost at a very early time as Donatus and others who quote the line speak of the ἀμφιβολία of the sentence. 202 *viris*: Introd. p. 15. II. *aeque* belongs to *studiumst*. 203 *ludo* 'school': cf. Phorm. 86. *malitia* 'mischief'. 204 'magna amplificatio criminis: dubitat an sit ludus malitiae, sed magistram non dubitat Sostratam, sed certo scio inquit', Don. Bentley does not understand this, and corrects *si ulla sit magistrat*. 206 *nescio* is, I believe, Fleck.'s emendation: the mss. have *non*. *bene*, which is commonly added after *di*, is not given by any good ms. 207 For *di mala prohibeant* comp. Andr. 568 and Ad. 275: the passage is taken in a different sense by Donatus from that of modern editors; the first says '*di...prohibeant*, ut una inter nos agamus aetatem: seniliter odit uxorem, cuius amor optabilis fuit in adolescentia'. Westerh. says 'deprecatur Laches alterius mortem idemque cum Sostrata optat'. I incline to side with Donatus: Colman takes the same view in translating 'Heaven forbid'. 208 Our text gives

scio to Sostrata, after the example of Bentley: others give it to Laches, in which case *scio* would be ironical. 209

pro 'compared with': lit. 'in proportion to'. 212 *liberos* of only one child: cf. Haut. 151. Andr. 891. 213

Bentley prefers *imprudencia* on the authority of three inferior mss., but *impudentia* is not too strong in the mouth of a husband who has just been wishing for his wife's speedy death (207). 214 *lapidem*: Haut. 831. 216 *vos-*

trarum is the reading of the Bemb., unjustly I think abandoned by Bentley and Fleck. who prefer *vestrorum* 'ut utrumque sexum intelligas', but Laches means to say that although in the country, he can keep his eye on the women left in the town. For the form comp. also v. 240. *quisque* for the fem.: Eun. 374. 218 Sense 'according to your behaviour at home, shall I enjoy a fair or bad name abroad'.

222 Westerh. thinks 'minatur formulam divortii *exi foras, mulier* (Martial. xi 104, 1)'; but this it is hardly necessary to suppose. Laches merely means that Sostrata would have had to vacate the house for Philumena, as later on in the play it is proposed she should do. Divorce between such old people with a grown-up son is extremely improbable. 224 *concedens* 'giving way'.

224 ff. My text gives the four lines in the order in which the mss. give them: Fleck. arranges them as follows: 224. 226. 225. 227. The last line I have bracketed, as it is not in the Bemb. ms. according to Poliziano's collation. 232 *illius dices*: this is said in anticipation of Sostrata's answer. 233 *gnati causa*, because it turns out that he has at any rate a better wife than Laches. 234

The metrical arrangement of this line is due to Fleck.; the mss. giving *detrimenti nil fieri p.*, an order of words by which the legitimate caesura of the line is violated. The sense is given by Donatus 'quantumcumque peccaveris, nihil de tua existimatione minuitur'. Colman translates 'for as for you, I'm well enough assured, No fault can make you worse'.

235 *adsimulaverit*: Sostrata refuses to believe in Pamphila's aversion against herself. 236 *plus* 'more' adverbially. 238 For

enim in the first place in the sentence see n. on Phorm. 983. My text gives the words in the order of the mss. except that I substitute *haud* for *non*. Fleck. has *aibant tum esse: eo ad eam non admissa sum*. 241 *condicio*

'match'. 242 *duxere*, as if it had been *gnatos* 240. But negligent constructions like this are not out of place in conversational language.

243 ff. On the ensuing scene Colman observes, 'This expostulation of Laches with Phidippus is a most faithful and elegant copy of nature. His peace of mind being disturbed by the disorders he finds in his family, his ill-humour, like that of most married men, breaks out first

upon his wife. But as family-scenes, whether sweet or bitter, are seldom agreeable to a third person, the presence of Phidippus immediately puts an end to their dialogue. But the circumstance which I most admire is, that although Laches has just before thrown the whole blame on Sostrata, he no sooner sees Phidippus than he endeavours to exculpate his own family, and to insinuate that the whole fault lies on that of his neighbour'. 246 *hinc* = ab hoc.

248 *sed* = tamen. 249 In *magis* the second syllable is long: this is explained by the fact that *magis* is only a compressed form of *magius*. 250 in *illarum potestate esse te* γυναικοκρατεῖσθαι. *heia vero* 'adverbium corripientis' Don. Phidippus is anything but flattered by the suggestion that he is under petticoat-government.

254 'refellit qui negat, purgat qui fatetur et sic defendit' Don. He also connects *vobis* with *corrigemus*, but it clearly belongs to *purgando*, comp. 871. 257 *satis* belongs to *diligenter*. 260 *magnifico* occurs more than once in Plautus, e.g. Pseud. 924 *te amo et metuo et magnifico*.

261 Bentley's *te* instead of *me* is neither necessary nor supported by any ms. authority. 263 *diligentia* 'affectionate care'. 269 For *perdurare* see n. on Ad. 554. 271 *hem*, Sostrata 'well S., what think you of this?' 273 The two old men go together to the forum without taking the trouble to bid Sostrata good-bye. There is nothing strange to the reader of Plautus and Ter. in this seeming want of manners: the fact is that our conduct towards ladies is not a little different from that of the ancients.

274 It is not amiss to quote here Euripides, Ion 398 ff. τὰ γὰρ γυναικῶν δυσχερὴ πρὸς ἄρσενας. Κὰν ταῖς κακαῖσιν αἱ ῥαθαὶ μεμιγμέναι Μισοῦμεθ' οὕτω δυστυχεῖς πεφύκαμεν. 275 *dignae malo* 'deserving of ill-treatment'. 278 *me* sc. iniquam esse animum inducant. 280 *expeto* is a necessary change for *expecto* of mss.; Sostr. means to say that she is longing for her son to return home, and this is *expeto*.

ACTVS III.

281 *ex* I have bracketed, as it is impossible to shorten it if (as is the case here) a long syllable precedes: *amore* alone is 'by means of his love', 'through his love'. For *nemini homini* see n. on Eun. 549. 283 The mss. read *cui* for *hui*.

286 Instead of *nos omnes* we expect *nobis omnibus*: but anacoluthic constructions like this occur in the best writers, even in Cicero: see Madvig § 480.

287 For the sense of this line, Parry appropriately compares our own 'where ignorance is bliss, 'Tis folly to be wise'. 297 *illim* is Stallbaum's beautiful emendation for *illinc* of the mss.: see Ritschl Opusc. II 459. 298 *porro*

'further' in its local sense: so again 300. 302 *obnoxius sum* 'I'm under an obligation': cf. Liv. xxxv 31 *Graeciam beneficio libertatis obnoxiam Romanis esse*. 303 *quae* 'she who'. I note this because even Donatus takes *quae* for a neuter plur. 306 *aut* is the reading of one of Faërnus' mss., and the only one that gives a satisfactory sense: the other mss. have *haud* (or *haut*), and Donatus, as usual, sides with them. It seems that the mss. add *quidem* between *aut* and *hercle*, and this may be defended by assuming a shortening of the first syllable in *hercle*, for which see my Introd. to the Aulul. p. xlvi. Parmeno says 'or indeed a slight thing may have caused this enmity'. 307 *maxumae* and *iniuriae* are due to Bentr.; the mss. giving *maxumas* and *iniurias*. Donatus gives the sense required by logic '*iniuriae faciunt iras*', but tries to explain the accusatives by assuming 'hypallage'. Such an 'hypallage' would however be monstrous for *non maxumas, quae maxumae sunt interdum iniuriae, iras faciunt*. In our reading we have the same figure, but so expressed as to be intelligible: we should understand *eas iras quae interdum sunt maxumae*. 309 *quom* belongs to *est*, *est quom* = *ἔστιν ὅτε*. Translate 'often it chances that in precisely the same matters, where another would not even get angry, one who has once got angry turns into the bitterest enemy'. Donatus notices the slight irregularity in the expression *de eadem causa* instead of *de eisdem rebus*. 310 *iras gerere* is an expression on the model of *bellum gerere*: so Pl. Poen. iii 6, 18 *plumbeas iras gerunt*. Compare also *odium gerere* Liv. xxviii 22 and *ger. animum* Cic. Parad. 5, and here in the next line. 311 *enim* 'to be sure': cf. Haut. 188. 313 *fortasse* has here an acc. c. inf., as we have it twice in Plautus, Merc. 782, and Poen. v 2. Comp. *scilicet* with this construction, Haut. 359. *cre* was added by Bentley and, whether true or not, I think it very probable, at all events it completes the metre. 315 '*rursus proprie retro, prorsum ante significat*' Don.; Westerh. quotes Varro ap. Non. *mortales multi rursus ac prorsus meant*: comp. also *rursus vorsum* Pl. Amph. 1112. 316 *accedo* is the reading of the Bemb., *accede* of inferior mss. 321 *pavitare* = *aegrotare* (Don.). 327 *usus factost* is a constr. like *opus est facto*: cf. Pl. Men. 753 *ut aetas meast atque ut hoc usus factost*. 334 The datives *capiti atque aetati* depend upon *mali* 'something dangerous to their lives': *caput* and *aetas* singly and jointly expressing 'life', 'the whole existence'; comp. Pl. Men. 675 *sibi inimicus magis quist quam aetati tuae* = *tibi*. It seems the mss. read *siet* at the end of the line, but those who keep this, either will not or cannot scan. 335 'Missis will get the blame, but it's I who am in for the blows'.

336 *tumultuari* is here pass.; we find both the active

and depon. forms in archaic writers.

338 *Salus* was considered the daughter of Aesculapius, and they were often invoked together.

340 *eras*, where we should rather say 'are you here?': but see Eun. 86.

349 On *re-mittent* Donatus observes '*verbum activum quasi neutrum posuit*', and this shows that he read *Philumenae*, and not *Philumenam*, which many bad mss. and edd. give. Cicero has *remitto* in the same manner. Brut. 34 *cum remisierant dolores pedum*.

355 *recte* 'oh, I am all right': see n. on Haut. 518.

356 For *tumulti* see n. on Andr. 365.

357 *febris cotidiana* seems to be a form of intermittent fever, the attacks recurring at a given hour every day.

359 *adiutare* with a dative occurs also Phorm. 99: the same constr. as here we find in the fable of Ennius quoted by Gellius II 19 *messem hanc nobis adiuvent*. The dative is easily explained from the original meaning of *iuva-* 'give them a lift'.

363 *percepi* is the reading of the Bemb. according to Poliziano's collation; *partim quae accepi* is given by all editions.

365 *ut* is added before *me* in the editions: but according to Poliziano it is not in the Bemb.

372 *eius videndi* although said of Philumena, not *videndae*: see n. on Haut. 29. The passage here quoted by Parry (Phorm. 176) has a very different explanation, as *eius* is there = *amoris*.

378 *limen exire* is said on the analogy of *egredi portam* or *urbem*.

380 Donatus quotes from Apollodorus οὕτως ἕκαστος σεμνὸς διὰ τὰ πράγματα Ἡ καὶ ταπεινός, and from Homer Od. σ 136 τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων, Οἶον ἐπ' ἡμᾶρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε.

386 For *fors fortuna* see n. on Phorm. 341.

408 *idem* sc. *ut hunc (amorem) consilio* (by resolute perseverance) *missum faciam*.

417 *tantum* *quam* occurs also in Livy VII 35 and XXVI 1. A similar sentence is quoted from Posidippus ὁ μὴ πεπλευκῶς οὐδὲν ὥρακεν κακόν.

423 This line contains the reason for Sosia's daily expectation of death. *usque* is 'always'.

425 *sciam* is the reading of some mss. and justly preferred by Bentley: Sosia says that he would rather run away altogether than return, in case he were told that he should have to go on board ship again: *sic t* is the common reading.

431 *quoi homini* 'cuni recusatione pronuntiandum: et est pigri responsio laborem ad alium transferentis' Don.

435 *rumperet* 'would make me burst': Pl. Capt. prol. 14 *ego me tua causa, ne erres, non rupturus sum*.

436 *an conveniam modo* 'am I only to go and meet him?'

440 It appears that the ancient critics found fault with Ter. for using the word *crispus* here. Their criticisms are contained in Donatus' note on the passage 'imperite Ter. de Myconio *crispum* dixisse aiunt, cum Apollodorus calvum dixerit: quod proprium Myconiis est; ut Lucilius *Myconi calva omni iuventus* unde etiam prover-

bium Graecum *Μυκόνιος φαλακρός*. sed ego Ter. puto scientem facetius Myconium crispum dixisse'. 447 Comp. Pl. As. 508 *hocine est pietatem colere, imperium matris minuire?*

451 Cf. v. 269. 458 *admodum* 'just so': Phorm. 315. Pl. Rud. 1081. Bacch. 1111. 461 Lindenbrog

quotes an Inscr. from Torda in Transylvania *vixi, dum vixi, bene: iam mea peracta, mox vestra agetur fabula. valete et plaudite*: cf. Petr. Sat. 43 *frunitus est quamdiu vixit*.

463 *obfuit*: 'morem eorum expressit quibus relinquitur: qui cum audierint sibi aliquid esse relictum, tunc tristes se fingunt' Don. In order to understand both *profuit* and *obfuit*, we should supply *nobis* to both. 465 The words

heri—iussit are addressed to Pamphilus; *dic iussisse te* to Phidippus.

467 *fodere* 'poke' in the ribs: *latus fodicare* Hor. Ep. i 6, 51. 478 *quae* is the read. of the

Bemb. m. 2: the common reading *cui* gives no sense. *cuiusque* is the read. of all mss., but *eiusque* (Bentley's emend.) is necessary for the construction of the sentence. 481

suadeo with an acc. c. inf. occurs in later writers also, e. g. Virg. Aen. xii 813 f. 482 *accessit* is here defended by

the authority of the mss., but in other passages *accidit* has better authority, and the same reading is here proposed by Paumier. See esp. Cic. pro Sest. 50 *nihil ut umquam videretur tam populare ad populi Romani aures accidisse*. See Munro on Lucret. ii 1024. 493 *tibi id in manu* 'you have it in your power': so again 667. 501 For *si est ut* see

n. on Ad. 214. See also below v. 558. 504 Phidippus is so much excited by Pamphilus' abrupt behaviour that he addresses him by name just as if he were present. *nobis* is the dat. eth.: Parry justly says that the whole line looks like a close imitation of a Greek line, e. g. *κατῆλθες ἡμῖν, Πάμφιλ', αὐθαδέστερος*. 508 Cf. Pl. Truc. ii 8, 10 *postquam filiolum peperit, animos sustulit*. 510 For *audi paucis* see Eun. 1067. 514 *ad ἄνδρ.*: see Introd. p. 20.

515 *evomam*: the same expression Ad. 312. 519 *clam habere*=*celare*: v. 657 and Pl. Merc. 361.

527 *taces* has here its second syllable short: for parallel cases see my Introd. to the Aulul. p. xxxvii. 531 *tém-porē*: Introd. p. 14. 532 *praeoptares* is trisyllabic: Introd. p. 21. 537 *de* is Donatus' reading in his n. on v. 711: *ex* is given by the mss., but is against metre and sense. 542: cf. Ad. 101 f. 543 The mss. add the gloss *omnibus* before *innatumst*. Bentley was the first to remove it. For the sentiment of the latter part of the line, comp. Pl. Bacch. 416 f. *paulisper, Lude, est lubido homini suo animo obsequi: Iam aderit tempus quom'sese etiam ipse oderit*. The redundant expression *quoque etiam* occurs several times in Plautus, and in our play we have it again v. 734 and 762. 552 *hoc* is omitted in the Bemb. (Poliz.).

553 *qui*=ut eo, Andr. 6. 558 *rógā*: Introd. to the Aulul. p. xxv. 563 The pf. inf. in the sense of an aorist occurs in archaic Latin more than once: with *velle* again in Cato de re rust. 5 *vilicus ne quid emisse velit insciente domino nec quid dominum celavisse velit*. 564 *stultior* 'a softish fellow': precisely so Pl. Trin. 1057 *sed ego sum insipientior qui rebus curem publicis*. 572 For the passive *quitast* comp. such passages as the foll.: Pl. Persa 194 *nec subigi queantur umquam*. Rud. 1064 *retrahi nequitur conprimi*. fragm. Satur. *retrahi nequitur, quoquo progressast semel*. 575 *simul* drops here its final *l*: Introd. to the Aulul. p. xxxv. The first foot (*simu' vére*) is a procelusmatic instead of a spondee. 576 In *sciēt* we have the original quantity of the suffix *et*: Introd. p. 14.

ACTVS IV.

577 The mss. give *tibi me esse suspectam*, but the construction would be very harsh and unexampled in Latin, if this reading were genuine. It seems, however, probable that Bentley's emend. as adopted in our text represents what Ter. originally wrote. 579 *exopto* is given by the editions, but *exoptem* is the reading of the Bemb. according to Poliziano. The subjunctive seems more expressive than the indic.; the latter would mean 'what I really do wish', the first 'whatever I may wish'. 581 *quod* is the read. of Bentley's oldest English ms., *quam* being given by the other mss. and Donatus. *quod* means 'as', lit. 'as concerns that'. To explain *quam* as=quantum or quanto opere, seems forced. *quam* and *quod* are in mss. generally written with an abbreviation, and are, therefore, liable to be mistaken for each other. For *firmare fidem* see Andr. 462. 582 f. *praepositam habueris* is more expressive than *praeposueris*, as it also denotes a continued state of action, just as in Greek ἀριμάσας ἔχει is=ἡτίμασε καὶ ὅθι καὶ νῦν ἀριμάζει. 584 The dative *pietati* is preferable to the genitive *pietatis* which is found in most mss.: comp. Pl. Poen. v 4, 30 *invictae praemium ut esse sciam pietati* and Virg. Aen. i 465 *sunt hic etiam sua praemia laudi*. 586 By omitting *esse*, the line regains its legitimate caesura, which is violated if we keep it. 591 *modestia* 'kindness, complaisance'. 592 *festos dies* denotes those festivals which were celebrated by the Athenian matrons to the exclusion of all males, e.g. the θεσμοφóρια. 594 *tulit* drops its final *t*: Introd. p. 17. For *satias* as a subst. see Eun. 973. 596 *expectet* 'wish for': see note on Ad. 109. 597 *tempust me* is given on the authority of the Bemb., while the editions have *tempus est* without *me*. 599 As the fut. perfect

often differs but very little from a future in the comic poets, we need not be surprised to find them joined together in this line: cf. also Pl. Asin. 11 2, 14 *erum in obsidione linquet, inimicum animos auxerit*.

604 *cetera* is defended Introd. p. 14; in order to avoid this quantity, the editors read *si cetera ita sunt ut vis*: but I see no reason to deviate from the text of the Bemb.

605 Fleck. has *redduce*, so far as I know against the mss.: later on (654) he has *redduc* with the mss. Instead of *ei*, the mss. have *vac*.

608 *qui*=*si tu*. Donatus says '*qui pro quae: interdum abundat*'. But Stallbaum observes very justly, that the masc. makes the sentence more general. *animum flectere* occurs also in Virg. G. iv 516.

609 This line is probably only a gloss of the preceding sentence. 610 *fors fuat pol* 'fortuna faveat' Don.

616 For *minuam* see n. on Andr. 392.

617 The mss. and editions add *non* after *si*, but if we keep this, it is simply impossible to scan the line. Bentley is therefore no doubt right in omitting *non*, and at the same time rendering Laches' answer more intelligible. Pamphilus' words should be understood as said ironically, so that *credo* would in reality be=*non credo*, whence a glossator thought himself obliged to add *non*. Bentley quotes a number of analogous passages: Eun. 98. 852. Phorm. 140. 1631. Laches either does not understand the irony in Pamphilus' words, or else will not see it.

620 *fabula* 'talk', and so 'by-word'. Comp. Hor. Epod. xi 7 f. *heu me, per urbem—nam pudet tanti mali—Fabula quanta fui*.

621 In *Pámphile* the last syllable is long. 625 *causa* 'excuse'.

628 *operiam* is the reading of some mss. and justly preferred by Bentley: *aperiam* is the common reading. But Pamphilus is by no means desirous of betraying Philumena.

630 *minus* belongs to *quo*=*quominus*.

640 f. *praeagnas* and *praeagnatem* are the forms given here by the best mss.: they are also supported by the mss. of Plautus in more than one passage.

660 *sua* 'her own'. 666 *a me* 'on my part'. The editions which I have consulted give 665 and 666 in the inverse order, with the exception of Fleck. whom I follow.

680 *quoque* is clearly wrong, as only one 'causa' has been mentioned. Perhaps we should read *porro*.

683 For *animum adiungere* see Andr. 56, and comp. *animum adpellere* ib. 1.

688 f. I believe with Fleck. that this line and 690 are due to an interpolator.

689 *animum inducere ad aliquem* occurs nowhere else in Ter.

697 *mihi* is in the Bemb. according to Poliziano's collation, and seems more natural than *tibi*; Pamphilus says 'I'll take an oath that I have nothing to do with those things you mention'.

699 Pamphilus says 'it is not the proper time for bringing Philumena to our house now that she is ill'. This seems a better explanation than the one given by Donatus '*non*

est nunc tempus quia socer adest, as if Pamphilus were willing to tell his reasons if only they were alone.

700 'bene de matre concedit, ut de puero extorqueat, quia scit parentum concordiam firmam esse per filios'. *Don.*

702 *concludit* 'shuts me up', we say 'drives me into a corner'. Cf. *Andr.* 386. 'translatio de fera indagata' *Don.*

703 *praesens* 'by my presence'. *promoveo* orig. 'I further', hence here 'I'm doing little good': cf. *Andr.* 640.

707 In the text change! into? For the phrase *esse apud se* see n. on *Andr.* 408: here it is used in the sense of 'having one's wits about one'. *sine* 'vim habet comminantis' (*Don.*): cf. *sine modo* *Eun.* 65.

711 *ipsa narravit*: see 536—540.

718 For *rem habere* cf. *Eun.* 119.

720 *verbis meis* 'in my name': cf. *Pl. Amph.* 967 *tu gubernatorem ab navi huc evoca verbis meis*. *Baech.* 731 *scribe: quid scribam? salutem tuo patri verbis tuis*, and *Glor.* 913 *quem ego militi darem tuis verbis*. So also *Cic. ad Att.* xvi 11, 7 *Atticae...meis verbis savium des.*

721 at *Bemb.*, et other mss. **723** *hanc inter nos* is the common reading, but one of *Bothe's* mss. gives the order I have adopted in my text: see n. on *Haut.* 511.

727 *de nilo* 'for no reason': cf. *Pl. Truc.* iv 2, 61 *de nilost irasci quae te non flocci facit* and *Curc.* 478 *qui alteri de nilo audacter dicunt contumeliam*. *Propertius* also has this expression: *III (II) 7 (16)*, 52 *nec sic de nilo fulminis ira cadit*. For *conventam esse expetit* *Plautus Poen.* v 2, 159 says *conventam esse volt*: cf. in our play 590.

729 *hinc*=ab *hac*, cf. 246 and *Ad.* 361. The common reading is *hanc*, and the emendation is *Bentley's*.

730 See *Phorm.* 554 with note.

732 I give the line in accordance with the mss. (*Krauss rh. m. viii* 549): *Bentley* has *salvé, Lache: edepol credo*.

734 *mi* (or *mihi*) is given by the mss. and I see no reason for omitting it, as we can scan the line by dropping the final *t* in *venit* (cf. *tuli* for *tulit* 594): *venit* is, of course, the present.

735 *obsiet* is *Faërnus'* conjecture for *obstet* of the mss.: the mss. give both *quaestus* and *quaesti*, and *Donatus* mentions a third reading *quaestui*: combining these, *Fleck.* writes *ne nomen mi obstet quaëstuis*, with a form of the genit. for which see note on *Haut.* 287. I should not hesitate to adopt this reading, if the mss. supported the order of words which *Fleck.* is obliged to adopt: but as they seem to recommend another order, I think *Faërnus'* conjecture simpler and more probable. The *Bemb.*, moreover, has *quaesti*. See below 836.

737 *ignosci* is joined here with a dat. both of the person and of the object; in order to indicate the sense only, it might be said that *mi* stands for *meo*. *Laches* says 'I am so old that I have no right to expect a fault of mine to be overlooked; I take, therefore, the

greatest care not to act at random'. 740 *inscitum* 'in foolishness': so we have in Pl. Glor. 736 *stultus inscitusque*.

741 I give Bentley's reading of the line; the mss. have *est magna ecaster gratia de istac re quam tibi habeam*.

747 *aetatem* 'for ever', orig. 'for all his life' (cf. Eun. 734).

749 Laches talks here at random in using the word *extinguere*; above (400) Myrrina says merely *exponetur*: but as he wants to impress Bacchis with the greatness of her offence, he is not over-nice in his choice of the word.

752 *me* is of course the understood subject of *segregatum habuisse*, and it is also added in the mss., the metre however shows that Ter. himself omitted it: cf. 740 where the mss. give *me* before *inmerenti*, with the exception of the Bemb. and Donatus.

753 *lepida es* is Laches' answer 'thank you': instead of *bona es*, he chooses an expression which he fancies to be more complimentary.

755 *explere animum* 'to satisfy': Andr. 188 and below 785.

756 *ex hoc quaestu* 'of my profession'.

760 With *commodet comp. incommodet* Andr. 162.

767 Some mss. and old editions fill up the line by adding as Bacchis' answer *faciam sedulo*: but the better mss. and above all the Bemb. have no such words.

772 *dedo* 'I offer', a frequent meaning of the imperfect tenses of *do* and *dedo*. *per me* is justly explained by Donatus 'me permittente'.

779 The mss. here add *falso* after *crimini*: but as the line is thereby rendered too long, Bentley is no doubt right in omitting *falso*. Donatus certainly had no *falso* in his text, as he observes '*crimen nunc pro falsa suspitione*'.

780 The editions have *sin autem est*, but Bentley justly observes that in the caesura we expect a cretic, not a molossus. I have adopted Fleck.'s reading of the passage, which avoids the difficulty of the common text and seems very easy and natural. This reading is due to the sagacity of Krauss, *rh. mus.* viii 548.

784 *ipse* is added by the mss. after *tute*: but it deprives the line of its legitimate caesura: see Krauss, *rh. mus.* viii 544.

791 This line is not in the Bemb. 793 For the explanation of *pudet Philumenae* see note on Ad. 683.

795 *dispendium* is = *damnum*: '*difficile est enim gratiam inire sine damno*', says Don.

797 This line is not in the Bemb. Donatus knows it, but finds great difficulties in explaining it.

798 Most mss. have *referetque*, but *que* is not in the Bemb. The mss. have also *gratiam*, which is against the metre: *referet gratum ei* is said in the sense of *ei gratum faciet*, cf. Eun. 723. *una opera* 'by one and the same means', and therefore also 'at the same time': cf. Pl. Pseud. 319 *una opera adligem canem fugitivam agninus lactibus*.

ACTVS V.

802 *ineptus*, because he thinks that he has been sent on a fool's errand.

803 *dice* is a necessary emendation instead of *dic* of the mss., as we cannot read *Mycōnius*, cf. 801. To lengthen the antepenultimate syllable of *Myconius* by ictus, is an impossibility.

809 *quid* (why) *eo* (to Pamphilus) sc. *curram*. Parmeno is by no means eager to go on another errand, and therefore inquires into the 'why' very particularly.

810 Comp. Pl. Stich. 320 *tua quodnil re fert, ne cures*. Lindenbrog quotes Menander *ἀ μὴ προσῆκει, μήτ' ἄκουε μήθ' ὄρα*.

813 Fleck. keeps the reading of the mss. *audierit* (see also on Ad. 27): but Bentley says justly 'versus poscit *audiverit*'.

822 *mensis decem* 'dixit, et recte, ut de hoc peperisse demonstret' Don. For the time of 10 months see note on Aulul. 791. *nocte prima* 'early in the night': another instance of the phrase is quoted from Nepos Eum. 9.

826 *id* 'in nullo codice est nisi Victoriano, ubi et ipsum deletum est'. Bentley.

827 *suspiciari* belongs to *coepi*.

830 In the caesura of the line, after *Myrrina*, we have a legitimate hiatus, and *modo* has here its last syllable short, as usual. *me habente* is Bentley's reading, the mss. giving *me habentem*, on which Bentley justly remarks 'non Bacchidem, sed ipsum anulum cognovit Myrrina'.

840 Although *eius* is given by the mss., it is very probable that Terence did not so write, as we obtain a legitimate caesura in the line, only by omitting it. See Krauss, *rh. mus.* viii 535.

842 *conicias* is the reading of the mss.: but *conicere in tempus gaudio frui* is a construction which cannot be defended. Bentley conjectures *pellicias*, but Fleck.'s *conlicias* is much easier.

843 *visumst*, because Pamphilus had said *vide* 841.

845 *dixit* is Bentley's emendation instead of *dixisse* in the mss.

848 *venustas* 'grace of Venus': cf. Pl. Stich. 278 *amoenitates omnium venerum et venustatum adfero*.

857 For *volup* see n. on Phorm. 610.

858 Cf. Andr. 817.

859 *obitus* and *sermo*

tuos belong together, though there is no *et*, the *ἀσύνδετον* being common enough in the comic poets: altogether there are three things mentioned here: *obitus* ('chance meeting', so again in Turp. 67 n.) *sermo* (conversation) and *adventus*, the latter being expressed by *quo quomque adveneris*; the grammarians however thought it necessary to add *adventus* which, as Bentley saw, is superfluous, though he did not see that it was a mere gloss: Fleck. was, I believe, the first to omit it altogether. *voluptati esse* means of course 'to bring pleasure'.

861 *unus quisquam* 'is used, because the sentence is negative, just as *unus quisque* would be in an affirmative sentence'. PARRY, who quotes Liv. ii 9 *nec quisquam unus malis artibus postea tam popularis esset* and

xxviii 37 *nec quisquam alterius gentis unus tantum ea arte, &c.*

867 The first syllable of *omnia* is short here: for other instances see Introd. to the Aulul. xliii.

869 *qui* = *ut eo, ea re.*

873 'ridicule instat seire ignoraturus Parmeno' *Don.*

874 *tamen* drops its final *n.*

877 Parmeno is nettled and at the same time thinks that he may get at the secret by assuming the semblance of knowledge: he is, however, disappointed and chaffed both by Pamphilus and Bacchis, the latter asking 'can anything escape Parmeno's sagacity?' Baffled in his curiosity, Parmeno turns to the spectators and confesses that he has done more good unwittingly to-day than ever before wittingly.

880 Cf. Pl. Capt. prol. 44 *ut saepe iam in multis locis Plus insciens quis fecit quam sciens boni.*

ADELPHOE.

As *Adelphe* is the reading of the Ambrosian, and *Adelphos* of the Bembine ms., there can be little doubt that Terence himself transcribed the Greek Ἀδελφοί by *Adelphoe*, as I have observed in the *jahrbücher* 1865 p. 289, where I quote Osann on Cic. de re publ. II 33, 58 *cosmoc* = κόσμοι. On the year in which this play was first exhibited, see Introd. p. 4, and my observations against Wilmanns (de did. p. 47—51) relative to an exhibition made previously to the one attested by the 'didascalia', in the *jahrb. l. c.* What I have said there, holds good against Wilmanns as well as against C. Dziatzko (*rh. mus.* XXI 79), not one of whose arguments I should say was overlooked by me, though his article was written after mine. As to Donatus who says that *Adelphoe Terenti* was acted 'secundo loco, etiam tum rudi nomine poëtae', I would especially draw the attention of my readers to *jahrb. l. c.* p. 291, where I think I give the most plausible solution of this difficulty: viz. that there was an alphabetical arrangement of the Terentian plays which was followed by Donatus in several instances.

Egit L. Ambivius Turpio: there is in the mss. the usual addition of *L. Atilius Praen.*, on which I comment in several places. In the mss. of the Calliopian class we find also *Minucius Prothimus* instead of *L. Ambivius Turpio*, very likely the actor mentioned by Donatus in his preface to the Eunuchus. We know nothing further about him.

In the names of the coss. I have added *Anicio* in order to obtain the regular and full form of a mention of this kind.

For a 'didascalia' to the *Adelphoe* found in the cod. Ambros. of Plautus (see Ritschl, Par. p. 251 ss. and praef. Stiehi p. viii) I must here ask the reader to consult my introductory notice to the *Stichus*, which he will be able to do, as soon as the fourth volume of an edition of Plautus is out which I am at present preparing.

PERIOCHA.

6 Fleckeisen writes *famam rei* | *Ex fratre in sese tr.* without the slightest ms. authority: I have kept the reading of the mss. (except that I have omitted *que* in *amorem-que*), as there can be no doubt that we have here a direct

imitation of v. 263 in the play, where see note. The asyndeton *famam rei, amorem* is in perfect harmony with the habit of the comic poets. 12 For *potior c. acc.* cf. below v. 871 and 876. After this line mss. and editions add a line *exorato suo duro patre Demea*, justly expunged by Fleckeisen.

PROLOGVS.

1 *scripturam* 'his compositions': cf. v. 16 and 25. Phorm. prol. 5. 2 *observari*=captari (Don.) 'be criticised'. 3 *rapere in peiorem partem*: cf. Eun. 632 and Pollio in Cic. ad fam. x 33 *pium meum consilium raperent in contrariam partem obtrectatores mei*. 4 In *erit* the final *t* is dropt. The expression *indicio esse alicuius rei* occurs Lucr. iv 1019: see also Haut. 384 where the sense slightly differs from that of the present passage. 6 *Synapothnescontes Diphili*: Diphilus was a contemporary of Menander: his plays were as far as we can guess mostly moral (the *Rudens* of Plautus is an adaptation of one of them, and in the *Casina* Diphilus is not responsible for the obscene parts which are entirely Plautus' own invention): in his *Συναποθνήσκοντες* he had for his subject the mutual attachment of two friends who desired to depart this world at one and the same hour, as life seemed insupportable to each without the other. (See Meineke, hist. cr. com. Gr. p. 456.) 9 *in prima fabula*=in prima parte fabulae, which is also the sense given by Helenius Acron ap. Char. inst. ii p. 210, 10. 10 *integrum*=intactum (cf. the origin of the word, *in* neg. and *tag* in 'tango'); Plautus had not translated this part in his play. The mss. read *eum hic locum*, but there can be no doubt that *locum* got into this line by the carelessness of a scribe whose eyes strayed to the preceding line. Ritschl proposes, therefore, *eum nunc hic sumpsit sibi*: but as there is no trace of *nunc* in the mss., I have preferred transposing *hic eum*. See also Ritschl's Opusc. ii 685. 11 *verbum e verbo exprimere* occurs in Cic. de fin. iii 4. *extulit*: 'mire non dixit transtulit, sed extulit, ut ornasse Graeca videatur Latino stilo' (Don.); whether this was really Terence's intention, I for one do not venture to decide. 12 *pernoscite*: cf. And. prol. 25. 14 *repreusum* 'taken up,' ἀναληφθῆς. *neclegentia*st is here the spelling of the Bemb. ms. 15 *nam* is readily explained by supplying such a sentence as 'some other charge might be urged against the poet'. Cf. Haut. prol. 16. The first syllable in *isti* is here shortened by the rhythmical influence of the accent. 16 *hunc* is the reading given by Suetonius in his life of Terence (p. 30 Reiff.): the mss. of Terence read *eum*. But Terence always designates himself in his prologues by the pronoun *hic*. *adiutare* is a reading mentioned by Donatus and borne out

by Suetonius; many of the mss. have *adiuvare*. 19 *vobis univorsis* is more specially of the audience assembled in the theatre, while *populo* extends the expression still further.

20 *otium* is here = *pax*, cf. Cic. ad fam. II 17 *otium esse in Syria*. *negotium* means 'peaceful occupation', here of civil administration. The expression *in omni rei publicae otio ac negotio* occurs in a passage quoted from Cicero by Macrobius in Somn. Scip. I 1 p. 355 ed. Osann. Donatus explains 'in bello, Scipionis; in otio, Furii Publici; in negotio, Laelii Sapiientis'—whether justly or not, may be left an open question.

21 The *superbia* would of course have been on the side of the aristocratic persons designated here. *suo tempore* (opp. *alieno t.*) occurs also in Livy XLII 43, 3. 22 *dehinc* is monosyllabic. This line and the

following contain an intentional allusion to the concluding lines of the prol. to Plautus' *Trinummus* 16 f. *sed de argumento ne expectetis fabulae, Senes qui huc venient i rem vobis aperient*: by this Terence gives his audience to understand that he is still of the same opinion as at the time of the second exhibition of the *Andria*. See prol. 18 ff.

23 *partem...partem* is τὸ μὲν...τὸ δὲ in Greek.

24 Bentley saw that a line was wanting here: he thinks that it ran perhaps like this *bonitasque vostra adiutrix nostrae industriae*: cf. Phorm. prol. 35 and Hec. prol. 24. This line (or a similar one) was wanting in the mss. as early as Donatus who observes 'et deest *vestra*'. I have followed Bentley in assuming a gap—Ritschl Prol. Plaut. p. 187 and Fleckeisen are of the same opinion; but after all, it is not quite impossible that *poëtae* is a gloss of an original *vostra huius* or *huic*.

25 For *augeât* see Introd. p. 14.

ACTVS I.

26 *Storax* is the name of one of the slaves who had either accompanied Aeschinus or gone to meet him: '*Storacem vocavit, quo tacente Aeschinum absentem credit*'. Don.

27 *servolorum* i. e. *advorsitorum*, whose business it was to fetch their master home, partly because his legs might be unsteady in consequence of the *συμπόσιον*, partly owing to the unsafe state of the streets at night time.—Both Priscian and Nonius read *ierant* which we find also in the mss. of Terence (Donatus' note is not I think genuine); but lengthening the *i* before a vowel seems quite impossible: see note on Hec. 813.

29 Ritschl (*rh. mus.* VI 446) considers the words *aut ibi si cesses* and *et quae in animo cogitat* as interpolations in lieu of the original line as written by Terence *quae in te uxor dicit evenire ea satius est*. This seems more natural than the conjecture of Klette who thinks that Terence wrote *ea evenire satius quae uxor cogitat*.

31 *propitius* is

generally used of gods; but of men in a line of Lucilius ap. Non. 463 and in Cic. ad Att. viii 16 *hunc propitium sperant, illum iratum putant*.

33 *animo obsequi*: cf. Plaut. Poen. i 1, 48 *se amare velle atque obsequi animo suo*.

34 Fleckeisen brackets this line, as it seems, without sufficient reason: cf. Plaut. Most. 52 (of two quarrelling slaves) *quin mihi benest et tibi malest. soli* = *desertae*; the poor wife is left at home in solitude, while the husband is over his cups in gay company.

36 *quibus* is either pronounced *quibu'* or *quis*.

37 Ritschl, Proll. Plaut. 120, and Fleckeisen write this and the next line as follows: *aut ceciderit aliqua atque aliquid praefergerit. vah, quemquamne hominem in animum instituere aut sibi*, all of course in utter disregard of the authority of the mss. My text represents the reading of the mss. except that I adopt Guyet's emendation *crus frerit* instead of *praefergerit*, and *aliqui* instead of *aliquid*: cf. Pl. Glor. 721 f. *censerem emori: cecidisset ebrius de equove uspiam, Metuerem ne ibi defregisset crura aut cervices sibi*: by keeping *uspiam* (which Ritschl considers to be an interpolation made 'ab eo qui paullo ante [v. 28] a poeta positum *uspiam* meminisset') and adopting *aliqui* we get a parallelism such as is desired in the composition of two synonymous sentences. *aut* at the end of v. 38 is added by a scribe in order to make the construction smooth: see v. 35 where the mss. and Servius on Aen. iv 380 add *et* in precisely the same manner. *in animum instituere* is the reading of the Basil. and Vatic. (others have *in animo*): cf. Pl. Most. 86 *argumentaque in pectus multa institui*.

40 This is one of the lines in which there is a very marked difference between the good mss. and those of the interpolated class. *sed ex fratre: is adeo* is the reading of all the mss. with the exception of the Bemb. which reads exactly as my text gives the passage. Guyet transposed *fratre ex meo*, a reading approved by Ritschl (Proll. Pl. 119) and Fleck., but I have shown that *fratrē* is here a spondee according to the original prosody of the ending of the abl. sing. in the third declension. See *rhein. mus.* xxii 117 and *Introd.* p. 14. For *séd ēx* see *ib.* p. 20, v.

41 *is* has been added here by Fleckeisen from the preceding line (*is adeo*).

42 Cf. Cic. pro Rab. post. 7 *hanc vitam quietam atque otiosam secuti sumus. clemens* 'easy': opp. *durus*: cf. Andr. 36.

43 The construction is 'ux. n. habui, quod (sc. uxorem habere) fortunatum isti putant'. Donatus quotes from Menander ὁ μακάριόν μ' ὅτιη [so Bentley; the mss. read *με* without ὅτιη] γυναῖκ' οὐ λαμβάνω.

44 *contra* is adv. as it always is in Terence—a peculiarity not appreciated by Fleck. who omits the punctuation after *omnia*: see note on Phorm. 521.

45 The same expression *parce ac duriter* occurs Andr. 74.

47 *inde* = *ex his*.

49 *id*

- sc. oblectare me in eo. 50 *contra* (cf. 44) 'in his turn'. 51 'do sumptum, praetermitto delicta' Don. 52 *pro meo iure* i. e. pro patria potestate. 56 I have adopted Ritschl's excellent emendation of the passage: the mss. read *aut audebit* instead of *fraudare*. 57 *liberalitate* ἐλευθεριότητι: cf. 684. The corresponding passage in Menander is as follows οὐ λυποῦντα δέϊ Παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι. 58 *retinere*: 'a vitiis scilicet' Don. 59 In prose it would be *de his mihi cum fratre non convenit*. 60 *clamitans* is the reading authenticated by the mss., by Donatus and by Cicero who quotes this line de Inv. i 19: but at the same time they all agree in adding *agis* after *quid*. Guyet and Bentley write *clamans* and keep *agis*: I have omitted it and kept *clamitans*. 63 *vestitu* is the archaic form of the dative. See note on Haut. 357. *ineptus*: cf. 390. Eun. 227. 64 *que*—*et* occurs only in the older poets, and in prose writers after Livy. See Eun. 876. 68 *ratio* 'doctrine'. 70 *cavet* is, I think, the reading of all mss., though Fleck. has *pavet*: Donatus explains justly '*cavet quasi malo*'. *malo* in the preceding line is 'punishment': cf. Sall. Ing. 100 *Marius... pudore magis quam malo exercitum coercebat*. 72 f. Menander: νῖψ̄ προθύμως τάξιόν-μενον ποιῶν Κηδεμόν' ἀληθῶς, οὐκ ἔφεδρον ἔξεις βίου. 73 *student* drops its final *t*. *que* after *absens* is omitted in several mss. and editions, and I believe that Guyet is right in adopting the reading *praesens absens* as in better harmony with the proverbial character of the phrase. See on *manibus pedibus* Andr. 161. 76 *hoc* is either abl. or acc. and it is difficult to decide which is the more probable. The constr. is rare in Latin, but just like the Greek τοῦτω πατήρ καὶ δεσπότης διαφέρουσιν. 77 *nescire* sc. se: but the subj. in an acc. c. inf. is often omitted by the comic poets: see the index. 79 *nescio quid* is so to say one word, like the French 'je ne sais quoi'. 81 'Melius quam Menander, cum hic [*i.e.* Terence] illum ad iurgium promptiorem quam ad resalutandum faciat'. Don. 82 The excellent emendation of this and the following line is due to Ritschl. The mss. give *Aeschinus Siet*, but *siet* can never stand at the commencement of a line in Terence. 83 *dixi hoc fore* is addressed to the audience. 85 f. For *pudet quicquam* see 754 with note. Cf. Cic. Phil. xi 5 *quamquam leges eum non tenent*. 87 *designavit* is explained by Nonius 'cum nota et ignominia fecit'. Besides Plautus and Ter. the word occurs also in Hor. Ep. i 5, 16 *quid non ebrietas designat?* 89 *familiam* = *famulos*. 92 *hoc* 'vel articulus [*i.e.* pronoun] vel adverbium loci [= *huc*] est' Don.; but it seems more natural to take it as the neuter of the pronoun. 93 *in orest*: cf. Cic. Lael. 1 *qui tum fere*

omnibus erat in ore.

96 'He (Ctesipho) never does anything like him (Aeschinus)'. *simile factum* is the order in the Bemb. *illi*=in illum.

101 Observe *flagitium* which is rather a strong expression (much stronger than *peccatum* Hec. 737); Micio means 'it is not a very atrocious crime': as to the sentiment cf. Cic. pro Cael. 20 *verum si quis est qui etiam meretriciis amoribus interdictum iuventuti putet, est ille quidem valde severus, negare non possum, sed abhorret non modo ab huius saeculi licentia, verum etiam a maiorum consuetudine atque concessis. quando enim hoc factum non est? quando reprehensum? quando non permisum?* 104 *siit* (so Bemb. and Diomedes) appears here with the ending *it* short, seemingly against the habit of Terence who uses this ending long in other passages; but *sūt* falls under the same rule as *dōmī bōnīs* etc. There is also the possibility of making *siit* monosyllabic, as we have *desit* in Manilius.

106 For *iniuriumst* see note on Aul. 691. *si esset, faceremus sc.* tum cum adulescentes eramus. Other instances of *fieri* occur Pl. Most. 722. Trin. 532. Pacuv. 180.

107 *et illum tu tuom*, is Bentley's transposition, the mss. giving *et tu illum tuom*, which I have kept as the passage quoted by Bentley (395) proves nothing in his favour. *homo*, and as Demea will easily understand, *nisi esses lapis*. Cf. v. 734.

109 For *potius quam* see Hec. 534. *expectatum* has an ambiguous meaning, but the ambiguity is intentional: comp. the following anecdote related by Quintil. inst. or. ix 3, 68 cum *Proculeius quereretur de filio quod is mortem suam expectaret* (was wishing for his death), *et ille dixisset se vero non expectare*, "inmo" inquit, "rogo expectes" (I wish you may have to wait for it). *ieicisset* denotes the indecorous haste with which the dead father is buried, and also the slovenly manner in which the funeral arrangements are carried out: see Hor. Sat. i 8, 8 *huc prius angustis ieicta cadavera cellis Conservus vili portanda locabat in arce*, where Heindorf quotes Cic. in Pis. 9 *ab hoc ieicto cadavere quicquam mihi aut opis aut ornamenti expelebam?* The expression denoting a decent funeral is *exferre*.

111 *adigis* is the reading of the Bemb., *redigis* of other mss. 113 For *obtundas* see on Andr. 348.

116 *mihi*: like the datives v. 95 f. *illi*=*illic*, Hec. 94, 217; Phorm. 91. It is=in illa re. *fero* is the reading of the Bemb., *feram* of other mss.

117 The reading *scortatur potat* is due to Varro L.L. vii 84, who quotes this line purposely for the word *scortari*: the mss. give *obsonat*: if Varro be right in his quotation (which I believe he is), the next line is wrong in the mss. where they give *amat*. I have written *amet* 'let him love'. *olere* with an acc. occurs also in Pl. Asin. 929 *murram olet*, and Hor. Sat. i 2, 27 *pastillos Rufillus olet, Gargonius hircum*. *dum erit commodum* is explained by Asconius (on Cic. Verr. ii 13) 'quamdiu libuerit'. Cf.

Eun. 502. 119 *erit* sc. commodum. *excludetur* sc. a meretrice, see on Eun. 49. 125 Paumier and Bentley write *sient*, which seems also to be recommended by *es* in the next line: yet I do not see any cogent reason for changing the text. 126 I have adopted Guyet's idea of writing *consuliis*, the old form no doubt employed by Terence himself as is shown by *consulis* in the next line: for it is clear that the paronomasia of the two words is intentional. 127 *abiero* 'I shall be gone at once', more emphatic than *abibo*. 133 *quid istic*: cf. on Andr. 572; *tibi si istuc* is Fleckeisen's reading, and I find also recommended by Guyet: but there is no reason why we should depart from the ms. reading *si tibi istuc*, as the first syllable in *istuc* with its short quantity obeys the rules of Terentian metre. 135 *unum* is the reading of the Bemb. and other good mss., which Fleck. ought not to have abandoned for *ullum* of some old editions and mss. In one of the mss. used by Boeclerus we find the apt addition *iam peream* 'I'll be d—d if ever I say another word'. 136 *repeto* is the reading of the Bemb. which I consider preferable to *repeton* of other mss. Demca says 'you say (132) that I demand my son back—well, I grieve over him and 'tis natural enough I should, as I'm not quite a stranger to him'. 137 'mire *alienus non sum*, quasi timeat iam dicere *pater sum*'. Don. 139 *quom* here=*quoniam*, or *quod* of later Latin. 141 *nil* 'without any foundation': see on Eun. 641. 142 For *sed ostend*- see Introd. p. 19. 144 *placo* 'try to quiet'. 145 *tamen* drops its final *n*. *humane pati*=*humane ferre* Cic. Tusc. II 27, 'to bear with patience'. 152 Cicero, Cato 13, speaks of *fervor aetatis*, and pro Cael. 18, he has the same expression as Terence *quorum cum adolescentiae cupiditates defervissent*. 153 *gaudebam* 'I was beginning to congratulate myself'.—*nisi*=*sed*, cf. Eun. 548, Hec. 193.

ACTVS II.

Faërnus' note on the first scene of this act still deserves to be read, as it is an attempt to justify what seems very objectionable at first sight, viz. the reintroduction of Aeschinus' quarrel with Sannio which we are led to consider as finished in the first act: Faërnus explains this by supposing two quarrels between Aeschinus and Sannio, the first when Aeschinus broke into Sannio's house, the rumour of which soon spread over the town and so reached Demea; the second in the present scene when Sannio follows Aeschinus who conducts the girl to Micio's house. But this supposition (though it may be the only one to account for the irregularity of composition) is still very forced, as it is not very easy to believe that Aeschinus and Sannio should have spent all the time taken up by the first act in going from

Sannio's house to Micio's. It must be confessed that this is one of those places where the process of 'contamination' (as explained in our Introduction) can be detected by an attentive reader. 156 *otiose* seems rightly explained by Guyet 'otiose iam incedamus, σχολαίως, ἡσυχῶς, bellement, tout doucement'. If we do not put a comma after *otiose*, the word will mean 'fearlessly', 'secure', as Donatus explains it. 158 sc. tangam. 162 *quod* 'as regards the probability that'—163 *huius* is said with an appropriate gesture, as for the genitive comp. such phrases as *floci facere, nili facere*, &c. 164 The antithesis of *verba* and *res* is like Haut. 636. So the Greek λόγῳ and ἔργῳ. 165 f. The mss. arrange the words as follows *ius iurandum dabitur, te esse in—Dignum iniuria hac*; I have followed Fleck. in adopting the transposition recommended by Richter. 167 *abi prae* is like *i prae* Andr. 171: cf. Eun. 499. Donatus was doubtful whether to adopt this or another reading *abi praestrenue. foris*: see Introd. p. 19. Even Bentley-allows *nihil* to remain in his text; but *nili* is given by Donatus and was justly preferred by Guyet. 169 *propter* 'near': as an adverb Eun. 373. 172 *omitte* 'let go'. 173 As soon as Parmeno hears *geminabit*, he repeats the blow. I have kept the text which is given in the mss. It is possible to scan it by assuming a monosyllabic pronunciation of *caves*=*caus*; Fleckeisen, in order to avoid this, writes *o indignum facinus: nisi caves, geminabit*. 175 *reist* is monosyllabic: so again 177. *regnumne*: cf. Phorm. 405: Plautus says *dictator* in a similar passage Trin. 695. 176 *ornatus*: cf. Haut. 950. Pl. Capt. 997 *ornatus haut ex suis virtutibus*. 177 *non desidero*: cf. Pl. Men. 296 *ego te non novi neque novisse adeo volo*. 180 *convitium* is the authenticated spelling, not *convicium*. *erit melius* 'it is advisable', the compar. is idiomatic in this phrase: see Heindorf on Hor. Sat. II 1, 45 *melius non tangere, clamo*. 182 In Athens the γράφῃ ὑβρεως was the legal consequence of the violation of a free-born Athenian. 185 *autem* expresses indignation: cf. Eun. 798. 186 *quod ad te att-* is an anapaest: see Introd. p. 15. II. 188 *fateor* stands before *perniciēs communis* in the mss.: but an anapaest being inadmissible in the caesura, I have followed the transposition recommended by Krauss. 189 *tamen* drops its final *n*. 190 *occepisti* Bemb. according to Poliziano's collation, *coepisti* the edd. 191 The common reading is *quae res* and then the whole line is given to Aeschinus; but according to Krauss (*rh. mus.* VIII 558) the Bemb. has *loquae res*, whence he elicited the true reading with a very slight change. 192 According to Poliziano's collation, *tibi* is not in the Bemb. I have therefore bracketed it. 194 *liberali causa* occurs in the same sense in Pl. Poen. IV 2, 83 *manu eas asserat suas populares, liberali causa*: it was

the custom to place one's hand on the person whom it was intended to protect. See Long's note on Cic. pro Cael. 33. *liberalis causa* is 'a suit for freedom'. *ἐξαιρείσθαι εἰς ἐλευθερίαν* is the Greek expression.

195 Similarly Cic. ad Att. VIII 41 *vides quam causam mediter*. 197 Comp. Menander sent. gnom. 196 οἱμοι, τὸ γὰρ ἄφνω δυστυχεῖν μανίαν ποιεῖ. 198 *domo me eripuit* is hardly a correct expression for Sannio, as Aeschinus would willingly have left him at home, if only he would have staid there: hence Guyet's conjecture *homo me arripuit*, and it seems to me that at least *arripuit* would here be the right word, cf. v. 316: as for *domo*, I have changed it into *domi*, the addition of which is calculated to add not a little to Aeschinus' offence: 'in my own house he laid violent hands on me!'

199 This line stands after 200 in the mss.; Bentley says that he transposes it 'post alios'. Guyet finds a difficulty in the phrase *colaphos infringere*, and certainly it appears only in this line, the passage commonly quoted from Pliny N.H. VIII 130 admitting of a different explanation: *saepe in harena colapho infracto exanimantur*, where we should understand *capite colapho infracto* from the preceding words. Yet I believe that we should not follow Guyet in condemning the line altogether; first because Donatus knows and explains it as it stands in our text (*infregit* he says is 'illisit, inflixit'), and secondly because there is no *a priori* reason why it should be impossible to say *colaphos alicui infringere*. 201 *bene proueruit* and *suum ius postulat* are of course ironical.

202 For *si modo ar-* see Intro. to Aul. LIII, where I have shown that we need not transpose *módo si argentum*, as Guyet, Bentley and Fleckeisen do.

203 *testis facere* occurs also Pl. Curc. 565, 'to call witnesses'.

204 The sense is the same as Haut. 671.

206 *inceperis* is, if Poliziano be right, the reading of the Bamb. (Westerhovius mentions it from 'Ms. Bodl. et edit. anni 1469'): the usual reading *occeperis* is however supported by the parallel passage Andr. 79. 207 *mussitare* is generally intransitive: but see Pl. Truc. II 2, 57 *egone haec mussitem*.

209 f. Syrus' first words are of course addressed to Aeschinus who remains inside the house.

211 'argute positum *nesció quid*: vult enim ex illo audire ut nanciscatur initium quod persuadendum suscepit'. Don.

212 The seeming deviation from a rule laid down in note on Haut. 511 is due to the influence of a second enclitic standing after *nos*: though the poet might easily have written *intér nos quam haec hodié fuit*. For the expression *certationem comparare* see Cic. ad fam. XII 22 *nos hic cum homine gladiatore, omnium nequissimo, collega vostro, Antonio, bellum gerimus, sed non pari condicione, contra arma verbis*. This shows why Donatus explains 'proprie,

alias constitutam. at comparatam ad dictum Syri refert qui ait concertationem fuisse, pares faciens Aeschinum et lenonem'.

213 Donatus observes 'incerta est distinctio, vel verberando usque vel usque defessi': Fleckeisen adopts the latter, but I prefer the former which is clearly supported by v. 215 *usque os prae bui*: I think also that *usque* belongs equally to *vapulando* and *verberando*. As for the meaning of *usque* used as an adv. Donatus says justly 'significans aut diu aut multum'. For the sense of the whole line cf. Iuv. III 289 *si rixa est, ubi tu pulsas, ego vapulo tantum*.

214 *tua culpa* is ablative. For the constr. of *morem gestum oportuit* see n. on Andr. 239.

215 *os prae bui* stands here, of course, in its original sense: Cic. ad Att I 18 has it in a metaphorical sense *Palicano..... os ad male audiendum quotidie praebeat*.

216 *in loco* = *in tempore* Liv. II 47 (ἐν καιρῷ): for the sense comp. Menander Sent. sing. 59 βέλτιστε, μὴ τὸ κέρδος ἐν πᾶσιν σκόπει, and Pl. Capt. 324 *est etiam ubi profecto damnum praestat facere quam lucrum*. *hui* is ironical: Sannio is sneering at Syrus' doctrine with which his own experience does not coincide.

217 *atque* is added in the mss. after *paululum*: but the asyndeton is in harmony with Terence's mode of expression, and it is easier to strike out *atque* at the end of the line (see n. on v. 37), than to write *morigerasses* with Fleck. in the next line instead of *esses morigeratus* which is the reading of all mss.

222 *potius* belongs to *quin* (*quin potius*). 223 *usquam* is again ironical = *in ulla aestimatione*, though this explanation is not admitted by Bentley who proposes *huius iam* or *terunci* instead of *iam usquam*, nor by Bothe who reads *nusquam* for *iam usquam*. Cf. Soph. Antig. 183 καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας Φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.

224 *dum* = *dummodo*; *huic* is Aeschino (Syrus points towards the house). *proficisci* is here the true infin. of the imperf. 'are settin; out' i.e. getting ready for.

225 For the synizesis in *coemisse* see Introd. p. 21.

226 *animus tibi pendet* = you are uncertain whether to go or to stay. *spero* is attested by Donatus ('ex spe sua vult Syrus ostendere quid leno debeat sperare') and has a sarcastic effect: Guyet conjectures *sero*, and this would certainly be very acceptable if there were any ms. authority in its favour.

227 *nusquam pedem* (sc. *effero*) = *nusquam abeo* v. 246.

229 Cf. *in ipso articulo temporis* Cic. pro P. Quinct. 5.

232 *actum* is the ms. reading, destroying alike sense and metre: *ac tum* is first found in Bentley's edition who says 'egregia certe emendatio, sed non nostra: fama tantum ad me pertulit nescio quem sic correxisse'.

236 *id* is not in the Bemb. (Poliz.) 238 For *per appress-* see Introd. p. 19.

241 Cf. Pl. Rud. 1408 *dividuom talentum faciam*.

243 *sors* 'principal': cf.

Shylock in *The Merchant of Venice* iv 1 'Shall I not barely have my principal?' Pl. Most. 561 *qui mihi nec foenus nec sortem argenti danunt.*

246 *defrudat* Bemb. (Poliz.), *defrudet* others.

249 *reddatur* is the reading of the Bemb.; other mss. and Donatus have *reddat*. Either being possible, we follow the Bemb. as the best authority. See also v. 279.

253 *quid quod te oro* is Sannio's question as he wishes for a definite understanding how far he may rely on Syrus' help.

258 *praeter alios* sc. homines; there is not the slightest reason for Bentley's reading *praeter alias*.

259 What *primae artes* here means, is not easy to decide: the expression is of course = *primariae virtutes*, but what special virtues are meant, may best be left to the decision of the reader. For *homo nemo* see Eun. 549, Hec. 281.

260 In *Aëschinús* the ending appears long: Introd. p. 14.

261 *festivom caput προσφιλὲς κάρα.*

262 *quin omnia* is Bentley's reading: but the Bemb. ms. (m. 1) reads *QUIGNOMINIA*, and to this we owe Krauss' excellent emendation (*rh. mus.* viii 540) which is adopted in the text.

263 Fleckeisen prefers *laborem* given by Nonius instead of *amorem*: but I have not the slightest doubt that he is wrong as the *Periocha* v. 6, supports *amorem*, the reading of all mss. It is true that Fleck. there alters, but it is simply arbitrary to do so.

264 The Bemb. has *nil potest supra*, Donatus supports *pote*: I have written *potis* with Fleck. as a word most likely to be unintelligible to the scribes.

265 *me* Bemb., *men* others. 267 *tristitiam* Bemb., *tristitiam* others. The same difference occurs v. 358 with regard to *nequitiam*.

269 *in os* 'to your face'. 270 *adsentandi* sc. causa, just as the Greeks say τοῦ ἐπαίνειν without ἔνεκα: and it is very likely that we have here a passage in which Terence followed his Greek original very closely: see Zumpt *L. Gr.* 764. *quam quo habeam gratum* = *quam eo quod h. gr.*; for the sense of the phrase cf. Pl. *True.* ii 7,

56 *donu accepta grataque habeo.*

271 *inepte* in a playful sense: cf. Eun. 311.

272 The mss. add *paene* before *sero* where (as Guyet was the first to perceive) it has no meaning; then they have *scisse* instead of *rescisse*, both errors corrected by Fleck.; *rem* was added by Westerhovius before *in eum*, but Fleck. is I think right in placing it before *locum*. Cf. *Phorm.* 55: Guyet says that he found *rem* 'in tribus codicibus veteribus'.

276 *nobis* is here the so-called 'dativus ethicus', which is often used ironically (*Key L. Gr.* § 978).

278 *ne tam quidem* is δεικτικῶς, 'not so much' = 'not at all'.

283 Cf. Pl. *Capt.* 220 *neu permanet palam haec nostra fallacia*. Observe also the strong alliteration in '*perpetuo perierim*'.

287 *hilare* is Paumier's emendation, instead of *hilarum* of mss., supported also by Charisius p. 200 K. '*hilariter ab eo quod est*

hilaris, *hilare autem ab hilarus*, ut Helenius Acron in Terenti Adelphis, ubi Terentius *hilarem hunc sumamus inquit diem*: so that either Bentley is right in assuming the mss. of Charisius to be wrong, or Charisius himself found in the mss. of Terence accessible to him the reading *hilarem*, though he knows that Helenius Acron was in favour of *hilare*. But however this may be, there is no doubt as to what is the genuine reading of the passage as Terence nowhere uses *hilaris*, but always *hilarus*. Plautus has *hilari ingenio* Most. 318: and in a passage resembling the present in the Ad., Poen. v 6, 29 f. *hunc festum diem Habemus hilarem*.

ACTVS III.

289 *modo* of present time is rare: see, however, Munro on Lucr. II 1135. *mea tu* 'my dear': without *tu* Pl. Most. 346, Pers. 764, Cist. I 1, 61. *recte spero*: cf. Haut. 159. *primulum* occurs also Pl. Men. 917 *occepat insanire primulum*.

292 Both relative sentences belong to *neminem habeo*.

294 *semper* is pleonastic in the dependent clause, though it imparts greater emphasis to the assertion.

295 *e re nata* 'as things are'.

297 *genere* is the ms. reading, for which Bentley was the first to write *ingenio*, as it seems hardly possible that Terence should use *tali genere* and *natum ex tanta familia* in such close vicinity.

299 *quom* is Guyet's emendation of the ms. read. *quod*, supported by such passages as Pl. Capt. 513 *nunc illud est quom me fuisse quam esse nimio mavelim*, and Rud. 664 *nunc id est quom—viduitas nos tenet*. On the corresponding phrase in Greek *ὅν ὄρε* see Hermann's note on Soph. Ai. 789. *omnes omnia* is the order in the mss.; I prefer Bentley's transposition *omnia omnes* on account of the parallel passage v. 978, and because it is still an open question whether a dactylic word can replace a trochee in Terence and Plautus.

302 Two different metaphors are here mixed. On *emergi* Donatus observes '*emergi nove; nam emergo dicitur, non emergor: sed ideo est usus quia extra compositionem et mergo et mergor facit*'. But cf. Andr. 562.

303 According to Poliziano, the Bemb. has *solicitududo* instead of *solitudo*: but I have not ventured to introduce this into my text.

306 *illum* is pleonastic: similar constructions are found in Greek.

307 *instabat* sc. ei which is almost necessary for *quoi* in the next line.

311 For *dari* see Introd. p. 15.

313 *satis mihi habeam supplicii* 'I shall think it sufficient punishment for them': cf. Pl. Most. 1165, where the same expression occurs. As it is impossible to admit the hiatus *dum-illos*, we are obliged to assume that a word is lost; Fleckeisen gives *meo modo*, but this seems to me exceedingly languid: I propose, therefore, *módo*, *probe*, taking *modo* together with *dum*, and com-

paring Phorm. 989 *est uti vos ulciscar probe*. 316

For *sublimem* see Andr. 861, and my remarks in the Trans. of the Phil. Soc. 1867 p. 212. In my text I adhere to the reading of the Bemb. ms. Paumier and Guyet write *sublimem medium arriperem et capite primum in terram statuerem*, as some mss. and editions give *primum* after *capite*, where it is of course void of sense. Cf. ἀπράξει μέσον καὶ ἐξάρας παύει εἰς τὴν γῆν Herod. ix 107. 317

dispergat is excusable after *statuerem*, as the subj. of the impf. is here merely hypothetic without any temporal meaning. 322

Bentley's *expeto* is the only reading which gives sense; *expecto* is here quite out of place. 323

The words *quid festinas, mi Geta* are attributed to Canthara by Guyet on the authority of the grammarian Asper who is quoted by Donatus 'Asper...nutricem putat hoc loqui'. Most editors attribute them to Sostrata, but *mi Geta* sounds almost too kind for a mistress addressing her slave. 328

occulte ferre (opp. *prae se ferre*) 'hide', is also used by Cic. Phil. x 7, cf. also *obscure ferre* in the same pro Cluent. 19. 333

puerum 'the baby that might be born': Pamphilus promised to acknowledge the child as his own and to take it himself to his father so as to move him by the sight of his grandson and to obtain permission to marry Pamphila. 335

prospice Bemb., *consule* others. 336

sanun = *sanusne*. 337 *non* has here, 346 and 379 superseded an original *hau*, which I have restored in accordance with Fleck. 340

si maxume

The sentence is anything but logically accurate: as Pamphila possesses no *prima dos*, it seems strange to speak of a *secunda dos*. What Sostrata means to say is, that first of all, Pamphila has no dowry at all, and in the second place, what might have been considered her dowry (figuratively speaking), viz. her virginity, is also gone. The idea of looking upon chastity, as a kind of dowry, is common enough, cf. e.g. Auson. in dict. *Biantis quae dos matronae pulcherrima? vita pudica*. 346

In *virginé* the abl. *e* is long: Introd. p. 14. 347

mecum 'in my hands'. 349

experiri alone sometimes means 'to go to law': cf. Cic. pro Rosc. com. 9. The mss. have *accedo*, but Bentley's emendation *cedo* is necessitated by the metre. The words *cedo ut melius dicas* are, however, difficult to explain. Bentley says they mean 'concedo tibi te melius dicere', and this construction is possible, as shown by the instances given by Madvig on de fin. ii 3, p. 146, but it seems somewhat artificial to explain the passage in this way: Donatus' explanation ('id est ut consentiam, velut qui melius possim dicere') is perfectly unintelligible to me: yet as it is just possible that the whole difficulty of the passage arises from the obtuseness of my understanding (shared, however, by other editors), I have not changed the text, but confess that I believe Terence himself wrote *cedo ut melius*

dicis 'I give way, since you advise better'. For *quantum potes* see n. on Andr. 861. 351 *abi atque Hég-* is

—=—*cius* is the reading of the Bemb., *huius* of other mss. either of which is possible. 353 *propera* is the reading of all mss. and is perfectly right, if we only take *propera* as synonymous with *curre*, in which case it is of course natural not to have any copula: *propera curre arcesse*. Bentley's conjecture *propere*, though adopted by Fleck., is unnecessary. 356 *una fuisse* Bemb., *una affuisse* others.

358 *aliquoi rei* (dat.) *esse* 'be good for something', cf. Pl. Stich. 718 *nulli rei erimus*. Fleck. writes *meum* instead of *eum*: but the change is unnecessary, whether on metrical or grammatical grounds: cf. v. 315. The expression *ad nequitiam adducere* occurs also in Pl. Bacch. 112. 361

iam hinc scibo is the order in the Bemb., *hinc scibo iam* in other mss.: cf. Hec. 246. In some mss. *iam* is omitted altogether. 365 Lachmann (on Lucr. v 396 p. 291)

considers *enarramus* as perf. = *enarravimus*. There is, however, no absolute necessity to take it so, although I do not dispute the existence of such contractions as are assumed by Lachmann. But *enarramus concessamus flemus* differ in a very material point from *nomus* (used by Ennius), viz. that *nomus* is at once recognised as a perfect, while the other forms in question certainly look like presents to the unsophisticated mind. Lachmann's opinion was, moreover, propounded by Guyet 200 years before the appearance of the famous commentary on Lucretius. Instances of an imperf. subj. dependent upon a historical present are given by Brix in his note on Pl. Trin. 14, and I am glad to see that Brix also says '*enarramus* can not be a contracted perf.' 370 *in sumptum* 'for a jollification': so also Cic. ad fam. ix 20. 371 *ex sententia* sc. Micionis.

372 See Phorm. 689. Plautus has a similar line, Asin. 120 *eidem homini, siquid recte curatum velis*, Mandes. 375

ratio 'way of going on': see below v. 812. *ne dicam dolo* = *ut sedulo dicam*, 'to speak seriously'. At the end of the line the mss. add *atque*: see on v. 218. 378 *tantisper*

Bemb., *paulisper* others; *tantisper* is to be understood as *dum ego redeam*. 380 *clamo* 'cry out' which Demea understands 'cry out against them'. *salsamenta* 'salt meat or salt fish'.

382 For *utrum*—*ne an* see n. on Eun. 721. 385 *profugiet aliquo militatum*: It was the last resource of young scapegraces who had got through their fortunes, to go and enlist in the army of one of the Asiatic kings between whom the Empire of Alexander the Great had been divided and who were constantly at war with one another. Haut. 117. 387 Donatus quotes a line from Ennius (overlooked by Ribbeck in his Trag. rell., but added in his pref. to the Com. rell. p. xviii f.) *quod est ante pedes, non videt: caeli scrutatur plagas*. It is

not impossible that Terence intended to allude to this line, though τὰ πρὸ ποδῶν is also a very common expression in Greek.

389 *ellam*=*en illam*, the reading established on the authority of Donatus, the mss. having either *est iam* or *etiam*.

394 For *quantus quantu's* see Munro on Lucr. v 534.

395 The beautiful emendation of this line is due to Klette Ex. Ter. p. 21 ss.

397 *coeperet* is here attested by Donatus and Priscian; *coeperit* is the faulty reading of the mss.

399 *modo* is not in the Bemb. (Poliz.)

401 The words *abigam hunc rus* are said sotto voce and addressed to the audience only.

402 *quem* is given by the Victor. and Decurt.: *qui* is in the Bemb. and preferred by Fleck. But *quem* is absolutely necessary on account of Syrus' subsequent addition *atque iratum*, which requires a preceding accusative.

404 *quid autem*: cf. v. 42.

413 *unde*=a quo.

421 *hi* before *mihi* is the reading of old editions, *ei* of Fleck.: but according to Poliziano's collation, neither *hi* nor *ei* is in the Bemb.

431 The sentence *ut homost, ita morem geras* was probably proverbial: see Pl. Most. 725 where the mss. give only *morem geras* with a gap, though there is little doubt that Camerarius hits upon the sense and words required by supplying *ut homines sunt, ita morem geras*.

433 *nam*: 'you are quite right to go into the country: for what would you do here?'

436 cf. 130 ff.

439 *tribulis*=δημότης. Cic. ad fam. XIII 23 *amico et tribuli tuo familiariter utor*.

442 *anticus* is here 'old' in the same sense as we speak of the good 'old times' (erroneous as that notion may be): so *antiqui mores* 'genuine, upright character' Pl. Trin. 295 and Capt. 105.

448 All good mss. seem to agree in the reading *quid narras*, and this is also supported by Donatus who says 'mirantis est, non interrogantis'. But compare Andr. 461 and Phorm. 136 whence the sense of the phrase would seem to be 'indeed, is it true? can it be true?' Westerhovius quotes the reading *quod narras* (adopted by Fleck.) as the 'lectio quorundam librorum', but rarely as the critical judgment of the laborious Dutchman may be trusted, we prefer his opinion here to that of the Dresden Professor.

450 For *dedisti* comp. Eun. 457: phrases like this find their explanation in the identity of the roots *da* and *θε*: here e.g. we should have in Greek οὐ πάτρια ταῦτ' ἔθηκας.

452 The mss. have *is*; for which I have adopted Guyet's emendation *id*. Fleckeisen has *eius* which should then be pronounced as a monosyllable=*eis*.

453 In this line I adhere to the mss. except in bracketing *prope* which may, perhaps, be considered superfluous and added by an interpolator. Fleck. writes *utinam hic prope adsit alicubi atque haec audiat*, though without the slightest authority for this violent change.

454 *sic* sc. unpunished; for the

expression comp. Andr. 610. 465 *atque* is added by the mss. at the end of the line, though in Bemb. not m. 1 For *amicum aequalem* cf. *aequalis cognatas* Caec. 152.

475 About *mensis decumus* see my note on Pl. Aul. 791. 476 *si dis placet* (see Eun. 929) may mean 'if it pleases the gods', but to my mind there is little doubt that Prof. Key is right in assuming *si* here to be = *sic* 'thus it pleases the gods', i. e. 'we can't help it, it is nothing of our doing': see his L. G. § 1451 g, note. Phil. Essays p. 156. 479 *in mediost* 'is alive': compare *e medio excessit* Phorm. 967 and *e medio abiit* ib. 1019. 487 For this line see Andr. 473 with note. 490 Bentley transposes *iūs vos* in order to get *ius* into an accented place. But I do not see the necessity of changing the order of words merely in order to make the text agree with our pre-conceived ideas of the recitation of the Romans. The Bemb. has *uis* and in a gloss this is explained *necessitas legum*; but as other mss. have *ius*, I have kept it, thinking that this agrees better with the context, as Hegio hints at a law which is also mentioned Andr. 710, and *ius* = νόμος. In the mss. *iūs* and *uis* (or *ius* and *uis*) are so much alike that they may be easily interchanged. 491 For *deceat* with a dat. see n. on Haut. 965. 495 *educati* mss.: *educti* Faërnus. 497 *experiar*: see on 349. 499 After this line the mss. (though the Bemb. m. 2) insert a line *is quod mihi dederit de hac re consilium id sequar*: but this is merely repeated from Phorm. 461. 500 For *cum animo cogitare* see on Pl. Aul. 707. 501 *quam ... tam* (503) means 'in such proportion...in the same proportion'. See also my note on Pl. Aul. 234. Haut. 997. *facile agere* means 'to live in ease': cf. Pl. Curc. 606 *nugas garris: soleo. nam propter eas vivo facilius*. 507 *indicente* is explained *tacente* by a gloss in the Bemb. ms. The expression occurs only here and Liv. xxii 39, 2 *nam et duo boni consules, etiam me indicente, omnia e republica fide vestra faceretis*, where see Gronovius' note. *indictus* 'unsaid' is formed upon a very different principle from *indicens*. See note on *incogitans* Phorm. 154. 508 *defunctum*: cf. Eun. 15. Phorm. 1021. Liv. ii 35, *adeo infensa erat coorta plebs ut unius poena defungendum esset patribus*. 509 The mss. and editions have *evadet* which seems to me far more appropriate than Fleck.'s *evadit*. 511 *quod potes* = *quoad potes*. 514 *ita* is one of the different ways recommended by Bentley (and before him by Guyet) of filling up the line, as it is impossible to admit a hiatus between *si est*. Fleckeisen reads *si est, is f.*: but this seems a very awkward construction. I am glad to see that Prof. Key (L. G. § 1154) is of the same opinion with me. *si est ut* 'if it is the case that': see Hec. 501, 558, 637, 724. Phorm. 270.

ACTVS IV.

518 *utinam quidem* sc. *faciat*. In most editions there is only a comma after *quidem*, though it is impossible to join *utinam velim*.

519 *quod*=*quoad*.

520 The accusative *triduum hoc perpetuum* is necessary in accordance with the other passages in which analogous phrases occur: *Hec*. 87; *Pl. Rud.* 370; *Asin.* 235, 721, &c.

521 *istoc* is abl.=*rectius quam istud*. In *rectius* the suffix *us* appears long, which is its original quantity: see *Introd.* p. 14.

524 *esset* is Guyet's emendation of *abesset* of mss.

525 *revorti iterum* is a pleonastic expression, cf. *rursum redit* v. 71, and *revortor rursus* (*Pl.*) *Poen.* prol. 79. See also *Ad.* 579.

527 I give here the reading proposed by Krauss *rh. mus.* viii 559. The mss. read *quem ego hodie toto non vidi die*: but *quem* is clearly wrong, and to pass in this way from indirect speech into direct is Greek, not Latin. But as soon as *quem* disappears (and for doing away with it we have the authority of the *Bemb. ms.* in which *quem* is omitted) *te* becomes quite necessary, and it is therefore very probable that *hodie* in the mss. is nothing but *hoc te*, an emendation which also enables us to get rid of the awkward tautology in *hodie toto die*. This tautology should not be defended by such passages as *Pl. Pers.* 773 *optatus mi hic dies datus hodiēst ab dis*, and *Men.* 595 *mihī hunc hodie corrupit diem*.

528 For *in mentemst* see n. on *Haut.* 986: I will here add that Böcking gives a complete catalogue of passages in which this expression occurs, in the 4th edition of his *Gaius* p. 342. *nequior* sc. *es*: cf. *Haut.* 549 *tanto melior*; and *Pl. Men.* 430.

534 For *jervit* cf. *Virg. Aen.* iv 409 *quom litora fervēre late* and ib. 567 *iam fervēre litora flammis*. *tam-quasi* is here the genuine reading according to *Priscian's* express testimony: cf. *Pl. Curc.* 51 *tam a me pudicāst quasi soror mea sit*. The mss. have the usual construction *tam—quam*. We have here one of the passages in which Bentley's logical accuracy so to say overreaches itself. In the place of *quam ovem* he proposes to read *quam ovis est*, 'ovis enim' says he 'non redditur placida, sed natura et indole placida est'. But we have here a simple case of attraction: see *Phorm.* 591 f. where *quam Phormionem* means 'quam Phormio est'.

537 Cf. *Pl. Stich.* 577 *atque eccum tibi lupum in sermone: praesens esuriens adest*. The origin of the expression is a tale in which a nurse says to a crying child 'be quiet, else the wolf will come and eat you'—and lo, there is the wolf to speak for itself! The same phrase as here occurs also in *Cic. ad Att.* xiii 33.

538 *is* was added by Bentley on metrical grounds: cf. *Phorm.* 178. *Ad.* 439.

539 Cf. *Pl. Poen.* iv 2, 94 *potin ut taceas* and *Merc.* 890 *potin ut animo sis tranquillo*.

- 541 *a villa mercennarium* (this is the genuine spelling) = τὸν ἀπὸ τοῦ ἀγροῦ μισθοφόρον: cf. Pl. Rud. prol. 56 *quaestus meretricibus* = ἡ ἀφ' ἑταιρῶν ἐργασία. 543 *verum* 'yes': see Andr. 769. 545 *nisi* = sed, cf. 153. 547 *obmuntio* is originally the word used of an augur announcing an evil omen: Cic. Phil. II § 83. 550 For *se intruere* comp. Eun. 599 *proruont se* and Appul. Flor. *quaerit, quorsus potissimum in praedam superne sese ruet*. 554 Fleck. gives *qui volt* instead of *quidem*, on the authority of Nonius p. 285, 10: but *qui volt* is due to the inadvertency of a scribe whose eye strayed to v. 556. *durare* is 'stay': see Hec. 269 *perdurare*. 559 *usque occidit* as an Irishman would say 'killed intirely'. 564 *patris-sare* occurs also in Pl. Most. 639 and Pseud. 442: it is of course derived from a Greek πατρίζειν which is, however, mentioned by Priscian alone (*inst.* I 5, 31) and not found in any Greek writer. πατριάζειν is explained by Pollux III 10, π. δὲ ἔλεγον Ἀθηναῖοι τὸ πράττειν τι ἐκ τῶν πατρίων ἐθῶν. For the spelling with *ss* see note on *pytissando* Haut. 457. For *abi* cf. Pl. Asin. 704 *hem sic: abi laudo* and Ad. 765. 568 *sensit* is the reading of the Bemb.: I have therefore written *sensit*. Fleckeisen has *sensit* on which Westerh. observes 'pauci mss. sensit'. For *caput* see n. on Andr. 458. 569 *inveniam* Bemb., *quaeram* other mss.: cf. Andr. 338. Phorm. 727. 571 For *diminuere cerebrum*, see n. on Eun. 803. 574 *sursum* has here its full pronunciation, the second syllable not suffering elision before *ubi*, on account of the punctuation. 575 *deorsum vorsum* occurs also in a fragment of Qu. Claudius Quadrigarius quoted by Gellius N. A. IX 1, 1 *sed sagittam atque lapidem deorsum an sursum mittas, hoc interest: nam neutrum potest deorsum vorsum recte mitti, sed rursus utrumque optime*. 576 *ad hanc manum* is understood from the gesture with which Syrus accompanies his words. 577 *quonam* is the faulty reading of the Bemb., *ubinam* Guyet's conjecture: but Fleckeisen's *qua nam* is a very simple and easy emendation. 579 'Would you believe me to be in my senses?' Madame Dacier translates 'le gros animal que je suis'. 580 *erratio* lit. 'running about', hence here 'danger of losing the way': comp. Pl. Rud. 180 *errationis fecerit compendium*. 582 *ad Dianae* with the common ellipsis of *templum* or *aedem*: cf. Hor. Sat. I 9, 39 *ventum erat ad Vestae*. 585 *lectuli in sole* are couches for sunning oneself, a process considered by the ancients beneficial for health: cf. Cic. ad Att. XII 6 *pro isto asso sole* (when they walked about in the sunshine quite naked) *quo tu abus es in nostro pratulo, a te nitidum solem unctumque repetemus*. These couches were of holm-oak, a very strong wood and one that does not crack under great heat. 587 *silicernium* means that Demea is old

enough to die: the only enjoyment which he will ever allow to his slaves and household, is the feast which will take place on his funeral. 588 For *Aéschinús* see Introd. p. 14.

591 *sorbillans* is the reading of all mss. with the exception of the cod. Meadianus which has *sorbilans*; this latter spelling is justly preferred by Guyet and Bentley: cf. *ventilare* and the decisive line in Pl. Poen. 1 2, 182 (= 390 Geppert) *nám mihi iam videó propter te víctítandum sórbílo*. The word *sorbilare* occurs again in Appuleius.

595 f. *ultra* in both passages means 'moreover': it is easy to see how it passes into this sense from its original meaning 'forward, voluntarily'.

597 It seems improbable that *in animum inducere aliquem* should be a Latin construction: at least the passage commonly quoted by the commentators, Haut. 1028, proves nothing at all. I have, therefore, added *esse* with Guyet and omitted *in* which the mss. read before *animum*.

598 *virginis* is one of the exceptions to the law of dactylic words not being (metrically) accented on their final syllable, if indeed it be a real exception: see my observations Trans. of the Phil. Soc. 1867 p. 208.

600 Here we expect to hear the precise truth concerning the *psaltria*: for it would be absurd to tell Sostrata that the suspicions against Aeschinus arose on account of the *psaltria*, a circumstance of which she was well aware. Bentley writes *propter fratrem esse: eius esse illam ps.*: but I think Fleck. is right in assuming a gap, which may be filled up with such a line as the following *ab Aéschino raptum ésse fratrem quo ádiuvaret clánculum*.

601 This passage was corrupt as far back as the time of Donatus who observes 'sane hi versus desunt quos multa exemplaria non habent'.

602 Fleck. writes *relevaris* (Bentl. *rellevaris*) on account of *fuérís functus* in the next line, but I do not see why the poet should not be allowed to vary in the tense: cf. Hec. 599.

603 *tuom officium* is Fleckeisen's correction: the comic poets always connect *fungi* with an accusative.

604 The hiatus after *dixti* is legitimate on account of the change of speakers.

605 *πρὸς ἅπαντα δειλὸς ὁ πένης ἐστὶ πράγματα καὶ πάντας αὐτοῦ καταφρονεῖν ὑπολαμβάνει* Menander, p. 7 Mein.

606 Phaedrus 111 8, 8 *accipiens—cuncta in contumeliam*.

607 *ludier* is Bentley's emendation: *claudier* Bemb., *negligi* codd. Calliop., 'legitur et *claudere* et *claudicare*' Donatus. According to Corssen *ausspr.* 1 195 *ludus* is *loidos* (108 B.C.) and *loedos* (106 B.C.) in archaic Latin: in conformity with these dates we may suppose that Terence himself wrote *loidier* which easily passed into *claudier*.

609 With *et recte et verum dicis* comp. *καλῶς καὶ ἀληθῆ λέγεις* Plato Phaedo 79 D, *καλῶς γε σὺ λέγων καὶ ἀληθῆ* Protag. 352 D, *ῥαδίως τε καὶ ἀληθῆ ἐγώ σοι ἀποκρινούμαι* Ion 539 E.

610 For *discrucior animi* see n. on Eun. 274.

612 For *débiliā* see Introd. p. 14.

- 618 *ea* is not in the Bemb. (Poliz.) 620 *abi* is here an expression of disgust (cf. Phorm. 59), different from v. 564. 621 *diu* is here monosyllabic = *du*. 623 *reprendi me* = *repressi me*, cf. v. 795. 626 *exeat* = *exferatur*; so Nep. Datam. 6 *si in turbam exisset* and Suet. Galba 20 *quod ante paucos dies exierat in vulgus*. 631 *nunc porro* 'henceforward'. *expergiscere* 'rouse yourself', opp. *dormire* 693. 634 *aperite aliquis* 'let some one open': cf. Pl. Pseud. 1284 *adesse me quis nuntiate*. See Brix on Pl. Men. 671.
- 636 Instead of *sunt* (Bemb.) many mss. read *sint*: but this is by no means necessary in the somewhat loose language of the comic poets, cf. v. 667. 638 *quid huic hic* is ~-~ = ~-~. 639 *tacet* drops its final *t*. 640 *dicere* is the reading of the Bemb., *credere* of all other mss. 641 *non equidem istas* sc. *pepuli*. 643 *ὅς δ' οὐτ' ἐρυθρίαν οἶδεν οὐτε δεδιέναι*, Τὰ πάντα πάσης τῆς ἀναιδέας ἔχει Menander fragm. inc. CLXXIII. 648 See n. on Phorm. 480. 649 *commigrarunt* is the common reading, but the Bemb. has *migrarunt*. 655 *animo malest* 'I feel ill': so Pl. Amph. 1058. *animo male fit* Rud. 510. 656 For *quid ipsaē* see n. on 638. *nil enim* 'of course nothing', i. e. nothing one needs mind. 659 *priorem* sc. *iure tori*. 660 Donatus and the mss. read *postea* as the last word of the line: but no commentator, not even Donatus, is able to explain *postea*; Donatus e. g. has nothing to say but '*παρέλκει*'. I have, therefore, adopted Klette's emendation, which seems very probable as there is not much difference in ms. writing between *POSTEA* and *POSCERE*. 664 *inliberaliter* 'in an ungentlemanly manner'. 666 *animi* depends on *quid* in the preceding line. The reading of this line is very difficult to decide: *cum illa consuevit prior* is read by most mss. and Servius on Aen. iv 408, but unfortunately this is against the metre. Fleck. has *qui illa consuevit prior*, but no passage can be quoted where *consuescere* takes an ablative of the person, and Lachmann is therefore right in doubting this reading (on Luer. iv 297 p. 265). Again, to read *quicum illa* (as some editors do) is impossible on account of the inadvisability of shortening the first syllable of *illa* in the place which it occupies in the line: after all, Bentley's reading *qui cum ea* seems to deserve preference: *ea* has then a monosyllabic pronunciation. 671 *auctor* is the father or other relative of the girl who sanctions and legalizes her marriage. *quoi quando* = *quando enim ei*. 672 *sedere* 'idle away her time'. 673 *grandem* 'grown up': cf. Andr. 814. *hinc illinc* is the reading recognized by Donatus; Aeschinus says 'until some relation came from this place or that place'. 683 *me tui pudet* 'I am ashamed out of regard for you': cf. Pl. Bacch.

379 *neque mei neque tui ted intus pudistumst factis quae facis.*

684 *indiligens* is 'inconsiderate': Phorm. 788. 687

magnum is added by Muretus Faërnus and Guyet. 690 ff.

Comp. the following lines from Menander's Γεωργός (Mein. p. 36) ἐμβεβρόντησαι γελοῖον ὃς κόρης ἐλευθέρας Εἰς ἔρωθ' ἤκων σιωπᾶς καὶ μάτην ποιουμένους Περιορᾶς γάμους σεαυτῷ, although there the situation seems to be somewhat different from this. 693 For *dormienti* see n. on Phorm. 1007.

697 The Bemb. has *nunc ludis tu me* and this is perhaps the right reading. Diomedes quotes the line without *nunc*.

698 *quia tam misere* = *quo miserius*. 699 *deos com-*

precare: before a marriage sacrifices were offered to Ζεὺς τέλειος and Ἥρα τελέια. 700 Instead of *eam* the Bemb.

has in both places *iam*. 702 *perbenigne* sc. *facis* 'much

obliged to you': cf. Hor. Ep. i 7, 16 *iam satis est. at tu quantumvis tolle. benigne*. 705 Fleckeisen writes *quom*

instead of *quo* which is, however, given by all mss. The omission of *eo* before *magis* may be defended: see Ruddim.

Inst. ii p. 104 and 308. 707 *quid hoc est negoti* 'et

mirantis haec et laudantis oratio est' Don.: here of course the latter. 709 *in sinu gestare* is an expression denoting

warmest attachment: cf. Cic. ad fam. xiv 4 *iste vero sit in sinu semper et complexu meo*. 711 *sciens* = *pru-*

dens, as is here shown by the antithesis of *imprudens* in the same sentence. Cf. Haut. 1050. 712 *siem* is

attested by Arusianus Messius p. 247 and should be retained; Guyet writes *sim* 'ex metri ratione', but this argument

is anything but cogent.

716 Here again I have adopted Klette's emendation: the mss. have *illic fabrica ulla*. Fleckeisen omits *ulla* altogether. 722 The old reading was *MI. ecce autem!*

DE. nova: but Fleck. is no doubt right in attributing the end of the line entirely to Micio, comp. Eun. 297 *ecce autem alterum*.

727 Micio is interrupted by Demea who can hardly satisfy his eagerness to force all his news on his brother. He was, perhaps, going to say 'malim quidem mutare si queam: nunc cum nequeam, sino', cf. 737.

734 *hominis* with emphasis: cf. 579. 739 Lipsius

(Var. Lect. iii 9) compares with this passage the following lines of Alexis τοιοῦτο τὸ ζῆν ἐστὶν ὥσπερ οἱ κύβοι. Οὐ ταῦτ' αἰεὶ πίπτουσιν, οὐδὲ τῷ βίῳ ταῦτόν διαμένει σχῆμα, μεταβολὰς δ' ἔχει. He adds 'non affirmo Terentium haec habere ab Alexide, Graecum tamen illum simile quiddam dixisse,

operae pretium putavi annotare'. See also Caes. bell. civ. iii 73 *si non omnia caderent secunda, fortunam esse industria sublevandam*. 740 *opus est* 'what is precisely wanted

by us', i.e. considered desirable. 742 *corrector* is very ironical, as *corrigas* was just used by Micio: so Cic. Balb. 8. Phil. ii 17. 744 *abicere* 'to throw away' by selling

under the real value: cf. Phaedr. iv 4, 42 *agros abiciet*

moecha ut ornatum paret. 756 Comp. Pl. Persa 760 *ego omnis hilares lubentis laetificantis faciam ut fiant.* 757 *hos* is the reading of all editions, and as it appears of mss.: but it seems quite necessary to read *has*, as Micio goes to the house in which Sostrata and Pamphila are. 761 Pl. Epid. III 3, 11 *profecto deliramus interdum senes.*—Capt. 528 *neque Salus servare, si volt, me potest.* 763 *Syriscus* the diminutive to express endearment. 766 For *prod-ambulare* cf. *prod-co* and *prod-esse*, showing that the original form of the preposition was *prod*: Key's Essays, p. 77. The editions perversely give *prodeambulare*: but as a rule, verbs compounded with two prepositions are of doubtful authority in the comic poets. 767 After *disciplinae* there is a hiatus, on account of the change of speakers. 770 *dis=dives.* 771 *exemplo* Bentley: *exempla* Bemb., *exemplum* the other mss. and edd. 775 With *nollem huc exitum* comp. *nollem factum* v. 165, and *nollem datum* Phorm. 796.

779 *paululus* is the reading of the Bemb. ms. and many others, and is therefore preferable to *parvolus* which is in the old editions. 781 'etiam iniecissem manum ut teneret Demeam, ex ipsius verbis cernitur'. Don.

786 *villum*=vinulum; Plautus says Rud. 586 *edormiscam hanc crapulam.* 803 Cf. Cic. de leg. I 12 *unde est illa Pythagorea vox τὰ τῶν φίλων κοινά.* In the editions before Bentley the whole line is generally attributed to Micio alone. 809 *tollebas*: imperf. de conatu. 812 Cf. Andr. 117. 814 *gloriamque istanc tibi sc. relinquo*: *istanc*, sc. te conservasse quaesivisse pepercissem. I give the reading of the mss., at least such as it is known to us; Faërnus edited *gloriam tu istam obtine* without indicating his authority for this reading. 816 *summa* the principal, here Demea's fortune. *hinc*=a me. For *quod hinc* see Introd. p. 15. 817 See a similar expression Phorm. 246. 820 *amborum* is the reading of the Bemb., *ipsorum* of other mss. 825 *quo* is the reading of the Bemb., justly adopted by Bentley; other mss. have *quod*. *quo is* sc. dissimilis est. 827 *eos* is wanting in the Bemb. and in Priscian: but there is no doubt that here the Bemb. is wrong, as *eos* contributes not a little to the clearness of the sentence, and may have been overlooked by the scribe on account of the similarity of *VID-EOS-APERE* to *VIDEOEOS-SAPERE.* 828 For *scires* (*scire est* the mss.) see note on Haut. 192. 831 For *omissiores* see Haut. 192: Donatus justly explains it 'ἀνειμένους, ἀνετώτεροι, negligentiores'. 835 *quod* 'in which respect'. 841 *cum primo luci* is fully discussed in my note on Pl. Aul. 741. 843 *pugnaveris* 'there you'll have hit the nail on the head': cf. Eun. 899. Pl. Epid. III 4, 57 *pugnavisti, homo's.* 845 *servare* 'to keep', opp. *vendere, abicere* v. 744. 847 Only here and

Amph. 972 *faxo hau quicquam sit morae* do we find *faxo* followed by the subjunctive instead of the fut. ind. (Eun. 285. Phorm. 1055). 849 *quasi* is the reading of the Bemb. (Poliz.), *quam* of the editions. For *tam*—*quasi* see note on v. 534.

ACTVS V.

855 *rationem subducere* 'sum up': *subducam rationem* Pl. Capt. 188. Cicero ad fam. 19 also employs the phrase metaphorically *rationibusque subductis summam feci capitacionum mearum*. 858 *ut* before *repudies* is due to the Bemb. 860 *excurso spatio* is the proper expression of the race-horse: *decurso spatio* is a disputed reading in Pl. Merc. 547: but Stich. 81 *decurso aetatis spatio* is the genuine reading. In this place also we have the reading *decurso* as well as *excurso*, but the latter has the best authority. 863 *semper egit* the mss.: but Fleck. is right in transposing the words. 864 *nulli laedere os* has of course a figurative sense here. 866 ἐγὼ δ' ἀγροῦκος ἐργάτης σκυθρὸς πικρὸς Φειδωλός Men. p. 8 Mein. 868 For *heia autem* see note on Hec. 250. 870 For the gen. *fructi* see n. on Andr. 365. 871 *pótitur*: see on Phorm. 469. 874 *expectant* 'wish for': n. on v. 109. 878 *hoc*=*huc*, see n. on Aul. 630. 880 *posteriores ferre* sc. *partes* (opp. *prior*es *partes ferre* Eun. 151) τὰ ἔσχατα φέρεσθαι. 882 *orat* Bemb. (Krauss *rh. mus.* viii 540): *rogat* other mss. and edd. 889 *proviso* Bemb., *provisam* others. Cf. Pl. Men. 701 *provisam quam mox vir meus redeat domum*. *proviso* means 'I go forth to see'. 896 *meditor μελετῶ*: I study how to— 897 *bene procedit* 'it prospers, succeeds': below 979 the same verb is used of a person. *bonus es* is an expression like *benigne facis* 'you are very good'. 898 Demea acts after the model of those who aspire to supremacy in a democratic community. Cicero pro Mil. 36 seems to allude to this passage: *plebem et infimam multitudinem suam se fecisse commemorat*. 899 *equidem* is the reading of the Bemb. which Bentley changes into *quidem*: and so I too ought to have printed. 905 The editions and I believe the mss. have *tibicina*, but the plural is required on account of v. 907. 906 *huic seni*=*mihi*. 914 Here the Bemb. ms. ends, the rest being torn off. 915 *ille Babylo*: 'fratrem Babylonem ob nimiam liberalitatem vocat' Don., and this explanation is also supported by the Schol. on Juv. iii 221 who compares *Persicus* in the sense of *dives*. The *viginti minae* are the price paid for the psalteria: v. 191, 742. Demea says 'I will teach that prodigal brother of mine what it is to spend 20 minae': he shall see the ruinous consequences of his liberality. 916 *quid ego* is Bentley's reading (based on the authority of one

ms.): others give *quid ago*. 917 *illas* is governed by *traduce*. 919 On *factum volo* see my note on Aul. 144. 921 *per viam* 'over the way': Key Phil. Ess. p. 318.

933 The words *et te op. ut fiat dare* are of course addressed to Aeschinus. 934 'If you had anything in you he (Micio) would do it at once', i. e. if you entreated him as you ought to do. Gröhe does not understand the words and proposes to change them: but I cannot understand how it is that he will not see the clear sense of the passage.

935 *asine*=*stulte*, Haut. 877. D. Gröhe in a perverse paper (*rh. mus.* xxi 641) thinks that the expression is too strong in Micio's mouth, but I appeal to the fathers who occasionally bestow upon their sons the epithet 'donkey', excellence of temper and perfection of manners notwithstanding.

937 *aufer sc. nugas*: see note on Phorm. 223. Comp. also Hor. Sat. ii 7, 43 *aufer me voltu terrere*.

938 In order to understand the legitimate spelling *sexagensimus* it suffices to recollect *sexaginta*. 939 *auctorem esse*=

suadere, which explains the accus. *id.* 940 *de te largitor*: 'acutius *de te* dictum est, quam *de tuo*'. Don. Cf. Pl. Men. 541 *da sodes aps te*.

943 *prolixè*=*benigne*, Eun. 1082.

945 The whole transaction as conducted in v. 929—945 may appear extravagant, and there is no doubt that it is the extreme of impudence on Aeschinus' side to persuade, and on Micio's side the utmost weakness to let himself be talked over into marrying Sostrata. But to go the whole length of Gröhe's criticism in declaring v. 929—945 to be interpolated (with the exception of v. 940 which he places after v. 955), would be very perverse, especially as we thus lose v. 944 and 945, which are of the greatest importance for judging Micio's character: he acts against his better judgment merely in order to avoid unpleasantness. So it turns out that after all the right principles of education are not those laid down by Micio in the first scene of the play. 946 *tuo* is added by Bentley: see Eun. 186. In the distribution of the speakers I follow Bentley: commonly the words *verum—volo* are given to Demea: but although the mss. and Donatus read *confit* here, there is no doubt of the emendation.

949 *locitare foras* 'to let': cf. an analogous expression in Pl. Stich. 219 *foras vendere*.

950 *sit multum* is my conjecture 'be it little or much, yet'—the mss. have *si multumst*; Klette proposes *si multum siet* without *tamen*.

952 *nunc* is the reading of one ms. (cod. reg. ap. Bentr.): the other mss. give *non*.

958 *suo sibi* 'his own': an expression found in the older writers only: see e.g. Pl. Capt. 79 *suo sibi suco vivont*. The expression *factumst quod iussisti* smacks of military discipline: cf. Tac. A. i 6 *nuntianti centurioni, ut mos militiae, factum esse quod imperasset*.

965 *de die*: cf. Cat. xlv 5 *vos convivia lauta sumptuosa De die facitis*.

Dinners were generally late in the evening (Haut. 248), and to have an elaborate dinner (cf. here *adparare*) in the middle of the day was considered very extravagant. 973

uxor is here the nobler word instead of *contubernalis*, the proper name for the wife of a slave. 980 *prae manu*

dare 'advance in ready money': see Pl. Bacch. 622 *patri reddidi quod fuit prae manu*.

981 *istoc vilius* 'quasi nihil minus: negatio animi est floccum ostendentis aut quid tale, cum ἐλλείψει quia subauditur *quicquam* et *non dabo*.

hoc egit Ter. ut conversis officiis usque adeo prodigum faceret Demeam, donec parcum redderet Micionem'. Don.

985 We have here an allusion to a line in Caecilius 93 R. : *quod prolubium, quae voluptas, quae te lactat largitas?* Donatus explains 'prolubium quod Graeci *προθυμία*', from *lubet*. 986 *ostenderem* is dependent on *mutavit* 984.

987 For *vera vita* comp. *vere vivitur* Haut. 154. *vita* means here 'the way of living'. 990 *iusta iniusta καὶ δίκαια κᾶδίκαια*: cf. Andr. 214 and Haut. 839 with note.

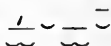
996 The play ends with this result: both brothers see that they have carried their theories too far; Micio has indulged his son so that he loses all authority over him, whilst Demea so far relaxes his severity as to permit Ctesipho to retain his beloved psaltria. Yet, though so much has been written in justification of the fifth act of this comedy, it cannot be denied that in it great injustice is done to Micio as well as to Aeschinus who maintain too high a character in the first four acts than to warrant their sudden change in the fifth, as it seems hardly consistent that Aeschinus should lend himself to the jokes Demea plays upon his brother, or Micio should oppose so tame and spiritless a resistance.

APPENDIX.

ON THE METRES OF TERENCE.

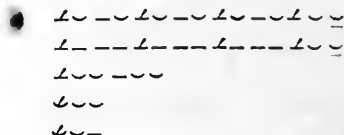
A. TROCHAIC METRES.

I. The original form of a dipodia trochaica is



i. e. a trochee can be replaced by a tribrach in the first foot and an anapaest and spondee in the second. But the Latin comic writers deviated from this by admitting the spondee and anapaest in the first place as well: in a longer line, the original trochee could, therefore, be superseded by tribrachs, spondees and anapaests in all places, always however excepting the last foot in which the original metre must be preserved. A spondee may further be replaced by a dactyl (— = —~).

II. The TROCHAIC TETRAMETER CATALECTIC, commonly called SEPTENARIUS TROCHAICUS in Latin poets (cf. Cic. Tusc. 1 44) consists of four trochaic metres, of which the last is deficient by one syllable = seven feet with the arsis of the eighth. This may be represented by the following scale:



This may be exemplified by the following lines:

1. A specimen of the pure metre as given at the top of our scale does not occur in Terence, but shall be given here from Terentianus Maurus 'de syllabis' where he treats of the metre in question:

núlla vox húmana constat ábsque septem lítteris

where it should be observed that there is no spondee in the first, third and fifth places. This will be found entirely different in the comic writers.

2. The following is from *Andria* 319 ff.

ad te advenio | spém salutem | cónsili' auxili' | éxpe-
tens.
néque pol consilí locum habeo | néque ad auxilium |
cópíam.
séd istuc quid namst? | hódí' uxorem | dúcis? aiunt. |
Pámphile.

Here the first line consists of spondee, anapaest; trochee, spondee; dactyl, dactyl; trochee and a concluding long syllable—the second of anapaest, trochee; trochee, anapaest; anapaest, anapaest; trochee and a concluding short syllable—the third of anapaest, spondee; anapaest, spondee; trochee, spondee; trochee and a concluding short syllable.

This metre is very frequent in Terence. The legitimate caesura is at the end of the fourth foot or second metre, but is often neglected by both Terence and Plautus.

III. The TROCHAIC TETRAMETER ACATALECTIC, OR TROCHAICVS OCTONARIVS consists of eight complete feet or four complete metres:

— — — | — — — | — — — | — — — |

and here again the same substitutes can replace the original trochee as in the Septenarius, e.g. *Eun.* 730 f.

nám vereor era | ne ób meum suas' in|díg'n' iniuri' |
ádficiatur:
íta patr' adules|céntis fact' haec | tólarar' audi,ó vio-
lenter.

1. dactyl, tribrach (or perhaps dactyl); spondee, spondee; spondee, trochee; dactyl, trochee.

2. tribrach, anapaest; spondee, spondee; anapaest, trochee; dactyl, trochee.

For further instances see *Andr.* 245, 247, 301, 305, 307, 607, 608.

IV. A TROCHAICVS QVINARIVS, consisting of five feet and the arsis of the sixth, has been assumed by me for only one line in Terence, *Ad.* 610, where the metrical division is, however, very doubtful.

V. The TROCHAIC DIMETER CATALECTIC is in reality identical with the latter half of a trochaic Septenarius:

— — — | — — —

allowing again the usual substitutes for the original trochee. For instances of this metre see Andr. 517. Eun. 747. Haut. 178. Ph. 729. Hec. 520: it occurs only in connexion with other metres, and is never continued for any great number of lines.

VI. In order to complete our catalogue of the trochaic metres employed by Terence, it should be added that once we meet with a line consisting of two tripodiae trochaicae catalecticae, Andr. 635:

quís tu es? quís mihi es? quór meám tibi?

— — — — — — — — —

B. IAMBIC METRES.

I. The original form of a dipodia iambica is

— — — — —

i.e. a spondee can be substituted for the first iamb, or a tribrach for both iambs. But the Latin comic writers admitted a spondee and its representatives in all places, except the last foot where the iambic character of the line was always preserved.

II. The IAMBIC TETRAMETER CATALECTIC, generally called IAMBICVS SEPTENARIVS in Latin poets, consists of four iambic dipodiae deficient by one syllable = seven feet and the thesis of the eighth:

— — — | — — — | — — — | — — —

allowing again for the substitutes mentioned in § I. e.g. Andr. 684 f.

i(am) ubi tibi erit, inventum tibi curab' et mec' adductum
tuom Pamphilum: modo t', anime mi, nol' te macerare.

1. Proceleusmatic [representing a spondee], iamb; spondee, iamb; spondee, spondee; spondee and concluding short syllable.

2. Spondee, iamb; proceleusmatic [= spondee], iamb; spondee, spondee; iamb and concluding short syllable.

As the caesura falls after the fourth foot or the second measure, the fourth foot is generally a pure iamb. There are exceptions to this rule, but they are few in proportion.

III. The IAMBIC TETRAMETER ACATALECTIC OR IAMBICVS OCTONARIVS consists of four complete iambic measures or eight complete feet:

— — — — | — — — — | — — — — | — — — —

Here again the usual substitutes for the iamb and its representatives can be used, though with the same restriction as holds good for the iambic Septenarius with regard to the fourth foot. The caesura is very rarely neglected, and the neglect of it is generally due to the scribes, not the poet: see on Andr. 613.

For instances of this metre see Eun. 313—319.

IV. The IAMBIC TRIMETER OR IAMBICVS SENARIVS is the easiest and most frequent of all the metres employed by Terence. All the prologues are written in it, and also the first scenes of each play. It consists of three iambic measures, or six feet, iambs or spondees with their representatives; the last foot, however, always being either an iamb or a pyrrhich.

V. The IAMBIC DIMETER OR IAMBICVS QVATERNARIVS occurs in a not inconsiderable number of passages: Andr. 176, 240, 244, 252 etc. It consists of two iambic measures or four feet, of which the last only must be either an iamb or a pyrrhich. In the other places a spondee and equivalent feet are allowed.

VI. The IAMBIC DIMETER CATALECTIC

— — — — —

occurs in a few places, e.g. Andr. 485. Hec. 731.

VII. There is only one IAMBIC MONOMETER in Terence, viz. Ad. 610 A

discrúciór animi

— — — — —

but this occurs in a passage where the metrical division is very doubtful (see A IV above).

C. OTHER METRES.

Terence is very sparing in the use of metres of a somewhat intricate character, though Plautus frequently employs them. Terence has no anapaestic lines at all, and it should be confessed that this metre is not suited to the character of the Latin language. Even where Terence ventures to employ Cretic and Bacchiac metres, he avoids using many solutions of the original Cretic or Bacchius.

I. CRETIC TETRAMETERS

— — — — —

occur in the *Andria* 626 ff., where we have v. 629 *immo id homi-* — — — with the solution of the second length, and in v. 632 *s' aperiunt* — — — the first length is dissolved.

A dactylic tetrameter acatalectus precedes the lines in question.

II. BACCHIAC TETRAMETERS occur in the *Andria* 481—484:

— — — — —

where the fourth foot is dissolved in the second line: *e video* — — —, and the second foot in the fourth line: *dari biber'* — — —.

III. We finally find CHORIAMBIC lines in the *Adelphoe*, 612 and 613

— — — — — | — — —

INDEX.

A.

a *interjection*: Andr. 252, 543.

a *prepos.*: *a coming from* Andr. 156. *a as concerns* Haut. 13. Ph. 340. *ab* *Thaïde* Eun. 545. *ab meretrice* ib. 927. *a me on my part* Haut. 153. Hec. 666. *a parvolo* Andr. 35. *a parvis* Andr. 539. *a primo* Ph. 604.

abdere se in aliquid Hec. 175.

abdicare generum Andr. per. 10.

abhinc Andr. 69.

abicio throw away by selling at a low price Ad. 744.

abire in malam rem Andr. 317.

abi prae Eun. 499. Ad. 167.

abi praising Ad. 564. *expressing disgust* ib. 620. *abi* Ph. 563. Eun. 221.

abligurrire bona Eun. 235.

abstinere with an acc. Haut. 373. *ac omitted* Haut. 500. *emphatic* ib. 763.

accedit sermo ad auris Hec. 482.

Accent: varies for the same word occurring twice in a line Andr. 382. Haut. 425. Eun. 27. *Emphatic words in a thesis* Haut. 454.

accipio entertain (a guest) Eun. 1082. *take up* Hec. 55.

Accusative: *after licet* Haut. 388. *indulgere* Eun. 222. Haut. 988. *studere* Andr. 58. *after verbs in general in comic language* Ph. 822. *after careo* Eun. 223.

after uti frui fungi Andr. 5. *insistere viam* Eun. 294.

Accusative with Infinitive: subject omitted Andr. 14, 145, 394, 401, 518, 553, 840. Eun. 106, 513. Haut. 17, 769. Ph. 1014. Ad. 77.

actor manager p. 296.

actumst Andr. 465.

ad prepos.: *compared with* Eun. 361. Andr. 482. *ad forum* Ph. 598. *ad se redire* Andr. 622. *avidus ad rem* Eun. 131. *ad and a gerund instead of a genitive* Andr. 138.

ad crescere grow up Andr. 539.

adducere ad nequitiam Ad. 358.

adest Eun. 905.

adfectare viam Haut. 301. Ph. 964.

adferre (se) Andr. 807.

adfinis implicated in Haut. 215.

adicere animum ad Eun. 143.

adimere diminish Haut. 422.

Adjective instead of adverb Andr. 107.

adiuerit Ph. 537.

adiurare with a dative Andr. 694.

adiutare with a dative Hec. 359. Cf. Ph. 99.

adligare se furti Eun. 809.

admodum just so Hec. 458.

adparatur impers. Andr. 594.

adpellere se Andr. 807. *adpellere animum* ib. 1, 446.

adplicare se Andr. 924.

- adponere Haut. 89. adponere gratiae Andr. 331.
 adrigere auris Andr. 933.
 adsolent Andr. 481.
 adtemperate Andr. 916.
 adtingere (uno) digito Eun. 740.
 adulescens homo Andr. 828.
 aduncus nasus Haut. 1062.
 Adverbs in -tim Ph. 43. Adverb instead of adjective Andr. 175.
 advesperascit Andr. 581.
 advocati Eun. 340.
 advorsum *prepos.*: Andr. 42, 265. Ph. 427.
 advorto *alone never* = *animum ad-vorto in Plautus and Terence*, Haut. 570.
 aegre facere alicui Eun. 624.
 aegrotus *love-sick* Haut. 100. aegrotus animus Andr. 193, 559.
 aequos *patron* Haut. 27.
 aequomst *how constr.* Haut. 949.
 aetatem *for ever* Eun. 734. Haut. 716. Hec. 747.
 Aethiopia, slaves from, Eun. 165.
 agere fabulam p. 296.
 agitare convivium Hec. 93.
 ain tandem Andr. 875. Ph. 373.
 ais *monosyllabic* Eun. 654.
 aliorum accipere *and similar expressions* Eun. 654.
 aliquantum *with a compar.* Haut. 201.
 aliquis *with Imperatives* Ad. 634.
 alius *different* Andr. 189. alio = *in aliam* Eun. 450.
 Alliteration Andr. 6, 964. Eun. 68, 590, 1043. Ph. 341. Ad. 283.
 alludere ad Eun. 424.
 Allusions to Greek manners Andr. 57, 71.
 alterco Andr. 653.
 amabo *please* Eun. 130.
 Ambiguity (intended) of expression, Eun. 403, 409. Ad. 109.
 ambire Andr. 373.
 amittam *let go* Ph. 714.
 amo te *thank you* Ph. 54. amo vos omnis *ib.* 478.
 amoliri Andr. 707.
 amo(r) Andr. 261.
 Anacoluthic construction, Hec. 286.
 Anapaest, *not admissible in the caesura*, Ad. 188.
 anguis, *in connexion with superstition*, Ph. 707.
 animus pendet Ad. 226: cf. animi pendeo Haut. 727, *and on animi with verbs and adjectives* Ph. 187. Hec. 121. Ad. 610.
 animo malest Ad. 655. animus est in patinis Eun. 816. animo omisso Haut. 962. in animo considerare Haut. 385. cum animo cogitare Ad. 500. in animum inducere aliquem, *a doubtful expression*, Ad. 597.
 antea Andr. 52.
 antiquos Ad. 442.
 ἀπαξ εἰρημ. Haut. 385.
 aperio *refl.* Andr. 632.
 apisci Haut. 693. Andr. 332.
 Apollodorus p. 399.
 Aposiopesis Haut. 913. Andr. 164. Eun. 797.
 Appuleius imitates comic language, Haut. 72, 290.
 apud = apu Andr. 254. Ph. 859.
 apud forum Andr. 254.
 apud se esse Andr. 408. Hec. 707. Ph. 204.
 arbitrari Eun. 979.
 arcessere *of fetching the bride* Andr. 546.
 ardere aliquem Ph. 82.
 argentum Ad. 202. Ph. 557.
 arripere Eun. 571.
 ars: artes *qualities* Andr. 32. ars musica Hec. 23.
 aspellere Haut. 261.
 Assonance Hec. 9.
 astringere fidem Eun. 102.
 astu δῶρν Eun. 987.
 astu *chicane* Eun. 924.
 astutiae Andr. 604.
 asumbolus Ph. 339.
 Asyndeton: Andr. 161, 224, 334, 381. Haut. 76. Ad. 73, 217. Eun. 72, 134, 332. Hec. 859.

at *in cursing language* Andr. 665.
 Athenian law concerning orphan girls, Ph. 405.
 atque *after comparat.* Andr. 698.
 attāt Andr. 125.
 attentus Andr. 303.
 attigo Andr. 789.
 Attraction Eun. 653. Ad. 534.
 Andr. 3.
 auctor *voucher* Andr. 19.
 aucupium Eun. 247.
 audi paucis Hec. 510.
 aufer Ph. 223, 857. Ad. 937.
 aurum Eun. 627. Haut. 778.
 ausculat paucis Andr. 536.
 Ausonius has a reading different from that of the Bemb. ms. Haut. 290.
 autem Andr. 269, 349.
 autumare Haut. 19.

B.

Babulo of a *spendthrift* Ad. 915.
 belua Eun. 415, 704. Ph. 601.
 Bembine ms.: *a passage which bears conclusive witness to its superiority to the Calliopian mss.*, Haut. 611.
 bene facis *I'm much obliged to you* Eun. 186.
 bene et pudice Andr. 274.
 ben(e)ficium Eun. 149.
 benigne dicis Ph. 1051.
 benivolens (*subst.*) patron, Ph. 97.
 Bentley: *his emendation confirmed by the Bemb. Schol.* Haut. 169, 444. *An evident transposition of lines* Haut. 509—511. *He overdoes logic* Ph. 76, 534.
 -bilis, *adj. ending in, with an active meaning*, Ph. 961.
 bonus: bona pars Eun. 123. bona verba quaero Andr. 203. boni Ph. 516. bonis Eun. 8. bonās Haut. 388.

C.

Caecilius, alluded to by Ter. Andr. 805. Ad. 985.

caedere sermones Haut. 242.
 calamitas a *blast* Eun. 79. Hec. 2.
 calidus *hot-headed* Eun. 380.
 canis, *in connexion with superstition*, Ph. 706.
 cantare *preach* Haut. 260.
 captare sermonem Ph. 869.
 caput Andr. 371. ib. 458.
 caput demulcere Haut. 762.
 carcer of a person Ph. 373.
 carere with an acc. Eun. 223.
 carnufex Andr. 183.
 catus Andr. 355.
 causa optumast Andr. 949. causa *excuse* Hec. 80. Ph. 50. causam dicere Ph. 266.
 cautios Andr. 400.
 cāvē Eun. 751. Haut. 302. caves = caus? Ad. 173.
 celere Ph. 179.
 cena dubia Ph. 342. cenare Andr. 89.
 certo and certe Ph. 164.
 Character, Roman, of some passages, Ph. 964.
 Chremēs Ph. 609.
 Cicero praises Terence, Andr. 117. imitates Terence Andr. 185. alludes to Terence (?) Ad. 898. reads Terence carelessly Haut. 69. on a reading given by Cicero Eun. 690.
 circumire Ph. 614.
 circum itio Andr. 202.
 clam habere Hec. 519.
 claudier Eun. 164.
 clemens mild Andr. 36. clemens vita Ad. 42.
 Climax Andr. 278.
 coepio Ad. 397.
 cogitare secum Eun. 64.
 Colax, a play of Naevius, revised by Plautus, Eun. 25.
 colere Haut. 389.
 colo(r) Andr. 878. Eun. 318.
 columen Ph. 287.
 commentarii magistratuum p. 295.
 commetare Haut. 444.
 committigari Eun. 1028.

- commodum Ad. 117. Eun. 343.
 Ph. 614.
 comparare certationem Ad. 212.
 Comparative with the meaning
 'very' or 'rather,' Eun. 315.
 Ph. 851. Hec. 564.
 compersit Ph. 44.
 complacita (est) Haut. 773. Andr.
 645.
 comprecor deos Ad. 698.
 conari without ire, Haut. 240.
 Ph. 52.
 concludo *cage a wild beast*, Hec.
 702. Ph. 744.
 conciliatus Eun. 669.
 condicionem ferre Ph. 579: cf.
 Andr. 79. Hec. 241.
 condonare *with a double acc.*
 Eun. 17.
 conficere *squander* Ph. 839.
 conficere virginem Eun. 927.
 confidens *in a bad sense* Andr.
 855. Ph. 123.
 confidentia Andr. 876. Eun. 839.
 conflictari *of testing gold* Andr.
 93.
 confore Andr. 167.
 confutare Haut. 949.
 congruere (?) Haut. 511.
 conicere se in pedes Ph. 190.
 coniecturam facere Haut. 266.
 conlacrumare Andr. 109.
 conlocare *of marrying* Ph. 759.
 conlubitumst Eun. 1056.
 conscidit ipsam capillo, Eun. 646.
 constituere *make an appointment*
 Hec. 195.
 Constr. κατὰ σύνεσιν, Haut. 473,
 749 f. Ad. 939.
 consuescere, *how constr.*, Ad. 666.
 consuetudo Andr. 110.
 consulere in longitudinem Haut.
 963.
 consilium Ad. 126.
 contaminare Andr. 16.
 Contamination, an instance of,
 p. 427. Ad. actus ii.
 contemnere consilium, Hec. 90.
 contra, always adverb in Plautus
 and Terence, Ph. 521. Ad. 44.
 conturbare rationes Eun. 868.
 convasare Ph. 197.
 convitium Ad. 180.
 Cooks in the New Comedy, Eun.
 776.
 copia *opportunity* Haut. 328.
 Corinthus, life at, Haut. 96.
 cornum Eun. 775.
 corrector Ad. 742.
 corrumpi *of young men* Andr. 396.
 crispus *of Myconians* Hec. 446.
 cum Eun. 153. cum tua religione
 Andr. 941.
 curriculo currere Haut. 733.
- D.
- d final dropt Ph. 859. Andr. 254.
 Dactylic words, how accented,
 Andr. 23.
 damnosus *spendthrift* Haut. 1034.
 damnum Andr. 143.
 dare: dabam *I offered* Andr. 545.
 dare *to explain* Haut. 10. dare
 se in pedes Eun. 844. dare se
 praecipitem Andr. 606. se tur-
 piter dare Eun. 230. dare *with*
participles Ph. 974. dari Ph.
 261. Ad. 311.
 Dative: solae Eun. 1004. Haut.
 271. pari Eun. 445. *dative sing.*
of the fourth Haut. 357. Ad. 63.
of the fifth Andr. 296. Eun.
 886. Dativus ethicus Hec. 504.
used ironically Ad. 276. *Dative*
after nomen facere etc. Hec. 1.
after decet Haut. 965. Ad. 491.
 de prepos.: de integro Andr. 16.
 de composito Ph. 756. de nilo
 Hec. 727.
 deae monosyllabic Eun. 302.
 decet *with a dat.* Haut. 965. Ad.
 491.
 dedere *a stronger word than dare*
 Andr. 199.
 dedit Eun. 701. dedi(t) ib. 701,
 1045.
 dedita opera Eun. 841.
 defervere Ad. 152.
 defetigare Eun. 220.

defit Eun. 243.
 defitisco Ph. 589.
 defrudare Ph. 44.
 defugere auctoritatem Eun. 390.
 defungi Ph. 1021. Ad. 508. *defunctus sum I've finished* Eun. 15.
 dehinc *monosyllabic* Andr. 22, 190. Eun. 14, 296.
 deierare Andr. 483.
 deinde *monosyllabic* Andr. 483.
 delibutus gaudio Ph. 856.
 demissi umeri Eun. 314.
 denique *in short* Eun. 40. *at last* Hec. 156. *in the first place* Haut. 69.
 deorsum versus Ad. 575.
 depectere Haut. 951.
 depicisci Ph. 166.
 designare Ad. 87.
 deus: deos *monosyllabic* Andr. 538. deo irato meo Ph. 74.
 devorticulum Eun. 635.
 dicam scribere Ph. 127. *impingere* ib. 439.
 dictum factum Haut. 760.
 didascalie p. 295.
 dies: de die Ad. 965. *in diem* Eun. 1020.
 differre Andr. 408. d. rumores Haut. 16.
 Diminutive expresses contempt Andr. 231.
 diminuire Eun. 803. Ad. 571.
 διφθερίαις Haut. 52.
 Diphilus Ad. 6.
 discessio Andr. 567.
 describere Ph. 922 f.
 disertus *shrewd* Eun. 1011.
 disputare in aliqua re Andr. 15.
 dividuom facere Ad. 241.
 dolores of labour Andr. 268.
 domus: domi *gen.* Eun. 815. domi ib. 673.
 Donatus: various readings given by him, Andr. 8, 167, 307, 532, 615, 650. Eun. 1025. Did he read the Greek plays? Ph. 25.
 dormire *feel safe* Haut. 730. Ph. 1007. Ad. 693.

dos Andr. 396.
 drachuma Andr. 451.
 duco *deceive* Andr. 180. 644.
 dum *until* with an indic. Eun. 206.
 dum with imperatives Andr. 28. Haut. 249, 890.
 durare *stay* Ad. 554.
 duriter Andr. 74.

E.

eapropter Andr. 959.
 ecerre *bury* Andr. 117.
 educere *bring up* Eun. 117.
 effutire Ph. 746.
 ei *interj.* Andr. 73.
 eicere of *unseemly funeral* Ad. 109. eicere *mollitiem curam amorem* Eun. 222.
 elegans *tasteful* Eun. 408.
 ellam Ad. 389.
 Ellipsis Eun. 479, 789. Ad. 582.
 eludere Eun. 55.
 em tibi Ph. 844.
 emergor Ad. 302.
 Emphatic words in accented places Ad. 490. See also Accent.
 emungere Ph. 682.
 Enclitics Andr. 220, 240, 270, 295, 297, 401, 442. Eun. 81, 97. Ph. 881. Ad. 212. Hec. 723.
 enim *asseverative* Andr. 503, 823. Hec. 238. Haut. 72. Ph. 695. Ad. 556.
 Ennius; *παρωδία* de Ennio, Eun. 590. Ennius alluded to, Ad. 387.
 enumquam Ph. 329.
 Epidicazomenos Ph. 25.
 equidem *used only of the first person sing. in old writers*, Eun. 956. Ad. 899 (*where the text is rectified in the note*). equidem ego Haut. 632.
 erga *how placed*, Haut. 189.
 ergo Haut. 993.
 erratio Ad. 580.
 erunt *ending of the 3rd pl. perf.* Eun. 20.

- erus minor Haut. 628.
 erus, *not* herus, Andr. 183.
 esse Haut. 71, 866. esse in ex-
 periundo Hec. 38: cf. 114. esse
omitted with a future participle
 Andr. 401. era(t) Eun. 569.
 etiam *still, as yet*, Andr. 116, 503.
 Eun. 1030. Haut. 188, 742.
 ex sententia Haut. 683.
 exadvorsum Ph. 88.
 exanimatus Andr. 234.
 excedere ex ephēbis Andr. 47.
 excludere Andr. 386. Eun. 48.
 Ad. 119. *exclūdo* Eun. 159.
 exedere Haut. 462.
 exemplum *punishment* Eun. 946.
 Ph. 688.
 exequias ire Ph. 1026.
 exercere *keep at work* Haut. 74.
 exercire Haut. 143.
 exigere Andr. 27. Hec. 12.
 eximium habere Hec. 66.
 exire limen Hec. 378.
 existumare Eun. 5.
 existumatio *judgment* Haut. 25.
 exilidere oculos Ph. 989.
 exorare Hec. 10.
 expectare *wish for* Ad. 109, 874.
 experiri *go to law* Ad. 349.
 explere animum Hec. 755.
 explicatus Eun. 603.
 expostulare iniuriam Andr. 639.
 expuere miseriam Eun. 406.
 extemplo Andr. 518.
 extillare Ph. 975.
 eugae Andr. 345.
 Eugraphius, Andr. 320. p. 333.
 Eunuchs, how dressed, Eun. 683.
 eversae cervices Haut. 131, 372.
 evomere Hec. 515.
- F.
- fabula *by-word* Hec. 620. fabulae
idle talk Ph. 492. fabulam
 dare Eun. 24.
 facere: faxo with a fut. Andr.
 854, with a subjunctive Ad.
 847. faxis Andr. 753.
 facere *with a dative* Eun. 849,
with an ablative Andr. 614. fa-
 cere plus minusve Ph. 554.
 factum volo Ph. 787. Ad. 919.
 facta transacta omnia Andr.
 248.
 facile ago Ad. 501.
 facinus facere Eun. 644.
 familia = res familiaris Haut. 909.
 febris cotidiana Hec. 357.
 fenestra *an opening* Haut. 481.
 feriri munere Ph. 47.
 ferre posteriores Ad. 880.
 fervere Ad. 534.
 fidem mutare Ph. 512. firmare
 Hec. 581.
 fidibus scire Eun. 133.
 fieri Haut. 307.
 figura etymologica, *instances of*,
 Andr. 964. Eun. 644.
 fingere voltus Haut. 887.
 firmare fidem Hec. 581.
 Flaccus Claudii p. 296.
 fodere *poke one's side* Hec. 467.
 forās Haut. 426. forēs Eun. 282.
 fors Ad. 167.
 fors *perhaps* Haut. 715. fors fuat
 Hec. 610. fors fortuna Hec.
 386. Ph. 841. forte temere Ph.
 757.
 fortasse *with an Acc. c. Inf.* Hec.
 313.
 fortis Andr. 445.
 fortunae plur. Andr. 97.
 Frequentative verbs Andr. 615.
 Eun. 584.
 frigere *metaph.* Eun. 268. friget
 sermo Eun. 517.
 fructus *produce of land* Ph. 680,
 1013.
 frugi Eun. 608.
 frui *with an accus.* Haut. 401.
 fugin hinc Andr. 337.
 fugitare *more expressive than fu-*
gere Haut. 434.
 fuit olim Andr. 221.
 funambulus Hec. 4.
 funeralis p. 427.
 fungi *with an accus.* Ad. 603.
 futare Haut. 949.
 futilis Andr. 609.

Future in *ibo* of verbs of the fourth Andr. 38. Future perf. in the comic poets Ad. 127. Fut. perf. and fut. joined together Hec. 599. Fut. in general sentences Eun. 732.

G.

gallina, in connexion with superstition, Ph. 708.

gannire Ph. 1030.

Gaps (lacunes) in Terence: Andr. 395. Eun. 312. Ad. 600.

gaudere gaudium Andr. 964.

Genitive: *Chremi* Andr. 368. *Archonidi* Haut. 1065. Genitive in *i* of words of the second declension instead of *ii* Andr. 44. *nulli* and *isti* instead of *nullius* and *istius* Andr. 608. Haut. 382. Genitive of the fourth declension *anuis* Haut. 287. *metuis* Ph. 482. Formed in *i* Andr. 365. Eun. 237. Hec. 356. Ph. 154. Ad. 870. *domi* Eun. 815. Genitive of the fifth in *e* Eun. 801. Genitive after *similis* Eun. 467. Genitive *animi* with adj. and verbs: see *animus*, and cf. *consili* Ph. 578. *-careo tui* Haut. 400.

genius Andr. 289. Ph. 44. *genium* defraudare ib. 44.

gerere iras Hec. 310.

Gerund: *copia spectandi novarum* Haut. 29. Gerund in *i* of feminine nouns Hec. 372.

gestare in sinu Ad. 709.

gladiatorius Ph. 964.

gloria Hec. 32.

Glosses in the text of Ter. Eun. 267, 562, 622.

gracilis Eun. 314.

grandiculus Andr. 814.

grandis grown-up Ad. 673.

gratia, cum, Andr. 422. gratiam referre Eun. 385. gratias habere Andr. 770.

gratus in an active sense Eun.

396. passive Andr. 42. gratum habere Ad. 270.

gratulor express thanks Haut. 879. Grecism Ad. 270.

H.

habere modum Andr. 95. habēn Eun. 674. habet a gladiatorial expression Andr. 83. habere with a participle Hec. 582 f. habere sollicitum Haut. 461. habere of sexual intercourse Andr. 85. habere pro uxore Andr. 146.

hariosus Ph. 708.

haruspex Ph. 708.

hau Andr. 460. hau nil Eun. 641. hau stulte sapis Haut. 323. hauscio Andr. 525. Ph. 774.

Hauton timorumenos p. 367.

here for heri Haut. 568.

Hiatus: Andr. 191, 665, 721, 767, 825. Eun. 371, 409, 527, 563. Haut. 195, 739. Hec. 830. Ph. 146, 963. Ad. 604.

hic: hic myself Andr. 310. hoc of the sky Haut. 410. hoc illud est Andr. 125. hoc age be attentive Eun. 130. huius monosyllabic Andr. 210. Eun. 746, 980. Haut. 269. huice Andr. 488. hisce nom. plur. Eun. 268. haec fem. plur. Andr. 328, 438, 656. Eun. 582.

hic adv., of time, Andr. 389. Eun. 239. hic viciniae Ph. 95.

hilarus Ad. 287.

hinc=ab hoc Hec. 246. Ph. 604. =ab hac Hec. 729. =a me Ad. 816.

hoc=huc Eun. 114, 394, 501. Ad. 878.

holus Andr. 369.

Homeoteleuton Eun. 236.

homuncio Eun. 591.

honestus specious Andr. 141. honesta forma Eun. 132, 230.

Horace quotes Terence Eun. actus 1.
 huc viciniae Andr. 70.
 humane pati Ad. 145.
 humanitus *kindly* Haut. 99.

I.

i prae Andr. 171.
 ibi *of time* Andr. 149. =in ea re Haut. 983. ibi tum Andr. 106, 131. Eun. 168. Haut. 472.
 ignavus Eun. 777.
 ignis *in love* Eun. 85.
 ille: *with the first syllable short* Eun. 618. illius Andr. 810. illicine Haut. 199. illic=ille Andr. 458.
 illim Hec. 297.
 illo=illoc Andr. 362.
 illuc Andr. 266.
 immo Ph. 936.
 Imperfect in *ibam* of verbs of the fourth conjugation Andr. 38. Haut. 309. Imperf. subjunct. dependent on a histor. pres. Ad. 365.
 imprudens *thoughtless* Eun. 430.
 in *prepos.*: in *omitted* Haut. 63.
 in aliquem Eun. 942.
 in commune Andr. 548. in mentemst Haut. 986.
 incedo Eun. 918.
 inceptat Haut. 734.
 incogitans Ph. 155.
 inde Ph. 681. inde=ex eis Ad. 47.
 indicens *silent* Ad. 507.
 indiligens *careless* Ad. 684.
 induco *entice* Haut. 723.
 indulgere *with an accus.* Eun. 222.
 indutiae Eun. 60.
 ineptus Eun. 311. Ad. 271. inepta Andr. 791.
 Infinitive: pres. instead of fut. Andr. 238, 379, 411. Eun. 520, 793. Ph. 532. Inf. act. instead of passive Ph. 410. Inf. after offirmare Eun. 217. do

bibere Andr. 484. Inf. in loose constr. Andr. 56, 827. Eun. 528. Ph. 192, 886. Infinitives in exclamation Ph. 153. Inf. of indignation Andr. 870. Eun. 209. Ph. 233. credere est Haut. 192.
 infringere colaphos Ad. 199.
 ingenium Andr. 466.
 ingerere mala Andr. 640.
 ingratiis Eun. 223. Haut. 446. Ph. 889.
 inhonestus Eun. 357, 938.
 inimitiae (?) Ph. 370.
 iniquos *adversary* Haut. 27.
 initiari Ph. 49.
 iniurius Andr. 378. Ad. 106.
 inludere *with an acc.* Andr. 822.
 inpeditus Andr. 617.
 inpendere *with an acc.* Ph. 108.
 inpendio Eun. 587.
 inpertire, *how constr.* Eun. 271.
 inpingam Ph. 439.
 inpluvium Eun. 589.
 inponere in aliquid Andr. 129.
 inpotens Haut. 371.
 inruo me Ad. 550.
 insanire *of anger* Andr. 692.
 inscitus *foolish* Hec. 740.
 inscribere aedis Haut. 144.
 insistere viam Eun. 294.
 insolens Andr. 907.
 insomnia Eun. 219.
 insperans Andr. 603.
 instituere in animum Ad. 37. instituere vitam Andr. 67.
 insup̄er Eun. 1014.
 integer Hec. 80. integra fabula p. 370.
 intellego Andr. 4.
 intellexi Eun. 737.
 intendere Andr. 343. intendere nervos Eun. 312.
 inter Eun. 233. inter vias ib. 629.
 intercipio Eun. 80.
 interea Hec. 42. interea loci Eun. 126. Haut. 257.
 interesse, *peculiar constr.*, Eun. 232.
 interim Haut. 882.

interminari Eun. 830.
 internuntius Haut. 299.
Interpolated and spurious lines in Terence: Andr. 414, 516, 633.
 Eun. 936. Haut. 6, 47, 174, 484, 708, 858. Ph. 11, 15, 243, 332, 356, 506, 828, 976. Hec. 34, 49—51, 163, 224, 609, 688, 690, 791, 797. Ad. 29, 34, 499.
 intró it Eun. per. 10.
 intuor Haut. 403.
 inversa verba Haut. 372.
 invideor Andr. 590.
 invidia Andr. 66.
 iocularius Andr. 782.
 ipse Andr. 174. Eun. 702. Ph. 960. *ipsus master* Andr. 360, 605. *ipsa mistress* Andr. 265.
 ire (in) malam rem Eun. 536.
 Irony Andr. 669, 811. Eun. 161, 240, 317, 385, 861. Ad. 223.
 is *pronoun*: eius Eun. 131. Ph. 113. eius *monosyllabic* Andr. 210. Haut. 414. eos *monosyllabic* Eun. 665. See also 'Synizesis.' Cf. *eadem monosyllabic* Haut. 329, 368.—*id for this purpose* Eun. 1005.
 istaec Andr. 501. isti Andr. 15.
 istuc Ad. 133.
 itaque ergo Eun. 317.
 Iteration of pronoun: Andr. 291.
 iubé Andr. 955. Eun. 691.
 Iulius Capitolinus emended Eun. 1087.
 Iuno Lucina Andr. 473.
 Iuppiter Andr. 930. Haut. 256.
 iuro *with a dative* Hec. 61.

L.

l *final dropt*: simu(l) Haut. 176, 803. Hec. 575.
 laborist Haut. 82.
 lapis *blockhead* Haut. 831. Hec. 214.
 Lavinius, the style and composition of his comedies, Ph. 7, 8.
 See also Eun. 7. Andr. 7.
 lavo = labor Andr. 483.

lectuli in sole Ad. 525.
 lectum argentum Ph. 53.
 Lessing on Terence, p. 370.
 liber *forward* Eun. 430.
 liberalis Andr. 123, 560. *liberalis causa* Ad. 194.
 liberaliter Andr. 38.
 liberi *of one child* Andr. 891.
 librius Andr. 52.
 ligurrire Eun. 936.
 limis (oculis) Eun. 601.
 linea extrema Eun. 640.
 lineis longis Eun. 640.
 Livius Andronicus imitated by Terence, Eun. 426.
 locare *to marry* Ph. 646 f.
 Locative: Rhodi Eun. 107.
 locitare foras Ad. 949.
 locus Haut. 358. Eun. 126. in loco Ad. 216.
 longule Haut. 239.
 luciscit *and* *lucescit* Haut. 410.
 ludere Eun. 373. *military term* Ph. 346.
 ludi Megalenses p. 295. Romani Eun. did. p. 335.
 ludos facere Andr. 479. ludos reddere ib. 479.
 ludus *a school* Hec. 203.
 lux: cum primo luci Ad. 841.

M.

magis Hec. 249.
 magistrátus Eun. 22.
 magnifica *of a person* Haut. 227.
 magnifica verba Eun. 741.
 magnificare Hec. 260.
 mal(e) facis Ph. 394.
 malignus *niggardly* Hec. 159.
 malitia Andr. 723. Hec. 203. Ph. 273.
 malum *interjection* Eun. 780. Haut. 318, 716. Ph. 948.
 malum *punishment* Andr. 431. Eun. 714. Ph. 851. Ad. 70. Hec. 275. Andr. 179.
 manus: in manust Hec. 493.
 manibus pedibusque Andr. 161.
 me vide Andr. 350. Ph. 711.

- mea tu Ad. 289.
 meditari Andr. 406. in medio esse Ad. 479.
 meherele *always disyllabic in Terence*, Eun. 67, 416.
 meliust *it is advisable* Ad. 180. in memoria(m) habere Andr. 40.
 meminī *constr.* Andr. 429. in mentemst Ad. 528.
 mereri ab aliqua re Haut. 83.
 meritum *pass.* Ph. 305.
 Metre, change of, Andr. 196. Haut. 908, 940. Descriptive character of, Andr. 608. Tetram. troch. hypercatal. in Terence? Andr. 225.
 metuere ab aliquo Andr. 106.
 mille *as subst. with a following genitive* Haut. 601.
 μίλητος in dictis Eun. 155 ff.
 minas Ph. 662.
 minuere Andr. 392. Hec. 616. minuti pisciculi Andr. 369.
 minime gentium Eun. 625.
 mirum nī Andr. 578. Eun. 230, 711.
 mise(r) Eun. 237.
 misere amare Andr. 520. Haut. 190.
 mittere *let go* Haut. 177.
 mitto *I won't mention* Ph. 232. mitte male loqui Andr. 873.
 modi Ph. 529. Haut. 812.
 modo *of present time* Ad. 289.
 montes auri Ph. 68.
 monumenta Eun. 753.
 morbus *confinement* Andr. 300.
 mordere *of a remark* Eun. 445.
 morigera fuit ἐχαλάρω Andr. 294.
 moveri *be disturbed* Andr. 516.
 multimodis Haut. 319. Ph. 465.
 Music in the intervals between the acts, Andr. p. 305.
 mussitare *transitive* Ad. 207.
 Muta cum liquida Haut. 6.
 muttire Andr. 505.
 189.—n *disappears before s* Ph. 89.
 nam quae = quāenam Ph. 77, 732.
 nam in transitions Andr. 252. Ph. 39.
 narrare *to say* Andr. 367, 433.
 ne asseverative Andr. 17.
 ne utiquam Andr. 330. Hec. 125.
 nec opinans Andr. 180.
 necessus Eun. 998. Haut. 360.
 nega(t) Eun. 252. Three negatives: Andr. 205.
 nemo homo Eun. 549. Hec. 281. Ad. 259.
 nempe *ironical* Andr. 567. *with the first syll. short* Ph. 307.
 nequior (sc. es) Ad. 528.
 nervos Ph. 325, 696.
 nesciō qui Andr. 841. nesciō quid Andr. 340. Eun. 291.
 nil est Andr. 449. Eun. 898. Haut. 309. Ph. 208. Ad. 141.
 nil moror Eun. 184.
 nimium quantum Ph. 643.
 nisi = sed Andr. 660. Hec. 193. Ad. 153, 545.
 nobis absente Eun. 649.
 nollem factum Ad. 775.
 nom. plur. of the second decl. in -s Eun. 268.
 Nonius: readings given by him, Andr. 857. Eun. 1087.
 noster Eun. 154. nostrarum *for nostrum* Eun. 678.
 noxia Ph. 225.
 nullus *for non* Andr. 370. Eun. 216. Hec. 79.
 numcubi Eun. 163.
 Numidius Prothymus Eun. did. p. 335.
 numquid vis aliud *for taking leave* Eun. 191.
 nunc quom Ad. 299.
 nuncce Haut. 187.
 nunciam Andr. 829.
 nupta cum Ph. 817.

O

- N.
 n *final dropt* Hec. 874. Ad. 145,

- o festus dies Eun. 560.
 ω Andr. 980.

obitus *chance-meeting* Hec. 859.
obnoxius *under an obligation* Hec.
302.

obnuntiare Ad. 547.

obsequi animo Ad. 33.

obsitus annis (et) pannis Eun.
236.

obsonari *depon.* Andr. 451.

obstipui Andr. 256.

obstupefacio Ph. 284.

obtinere anticum Andr. 817.

obtundo Andr. 348. Ph. 515.

occludere iram Andr. 557.

occulte ferre Andr. 328.

odiosus *troublesome* Ph. 937.

odium *of persons* Andr. 941.

offirmare se Haut. 1052. *with a
foll. Infin.* Eun. 217.

OÍ (Greek) = oe Ad. p. 443.

oiei Eun. 716.

olère and olëre Haut. 899. *with
an acc.* Ad. 117.

omissus *careless* Ad. 831.

omittere Eun. 765. Ad. 170.

ommutesco Andr. 257, 421.

õmnis Andr. 391, 694. Hec. 867.

onerare iniuriis Andr. 827.

opera : operam dare *and* dicare
Ph. 62. *with a foll. Inf.* Andr.
157. una opera Hec. 798.

oportuit *constr.* Andr. 239. Haut.
200. Ad. 214.

õppressio Ad. 238.

ὀψάρια Andr. 369.

optato Andr. 533.

optume *in the nick of time* Andr.
335.

opus est *with the abl. of a past
part.* Andr. 490, 728.

opus *agricultural work* Eun. 220.

orator *ambassador* Haut. 11.

ORIGINAL LONG QUANTITIES STILL TRACEABLE IN TERENCE :

- a* nom. of the first decl. long
in the Greek names, but
short in Latin words : Eun.
107, 707. Hec. 2. Ph. 865.
a in an adverb : itā Ph. 542.

a nom. plur. neuter long :
Eun. 264, 789. Haut. 89.
575, 942, 1055, 1059. Hec.
604. Ph. 248, 556. Ad.
612.

e long in the abl. sing. Eun.
1023. Hec. 531. Haut. 216.
Ad. 40, 346.

e long in the voc. of the second
decl. Andr. 267. Haut. 699.
Hec. 621.

er in an adverb : turpiter Eun.
230. *See* Iuppiter.

erē in Infinitives : Andr. 23,
613, (596), 595. So also
darē Haut. 724.

is long in the gen. sing., but
very doubtful, Ad. 598.

õr in comparatives Haut. 201.
Hence also *ũs* in the neuter
Haut. 803. Ad. 521.

ũs nom. sing. of the second
decl. Andr. 965. Haut. 217.
Ad. 260, 588.

Long endings of the third per- sons sing. of the verbs :

(1) pres. of verbs of the 3rd
conj. Eun. 12, 265, 601,
1082.

(2) pres. of the 2nd conj. Haut.
647.

(3) Subj. pres. Ph. 245. Ad.
15.

(4) Future Hec. 576. Ph. 250.

(5) Imperfect Indic. Ph. 654.

(6) Imperf. subj. Ph. 160, 297.

(7) Perfect indic. Ph. 9, 510,
775.

(8) Perf. subj. Andr. 213.
Haut. 316, 955.

ornatus prologi Hec. 9.

P.

paenitet Eun. 1013. Haut. 92.
Parallelism of construction Eun.
227.

- parare *absol. to make preparations*
 Andr. 254.
 paratus Andr. 909.
 parce ac duriter Andr. 74.
 parī Eun. 465.
 Parody Ph. 247—251.
 Paronomasia, Andr. 42, 218, 378.
 Eun. 68. Haut. 728 f. Ad.
 126.
 Parry v. Bentley, Haut. 232.
 parsi Ph. 44.
 partim Hec. 15.
 parūmne Ph. 546.
 passus capillus Haut. 290.
 patrisare Ad. 564.
 pavitare = aegrotare Hec. 321.
 pax Haut. 291.
 pedetemptim Ph. 552.
 per *separated from the word to
 which it belongs* Andr. 538.
 per over Ad. 921.
 perbenigne sc. facis Ad. 762.
 percellere *knock over* Eun. 379.
 percipere Eun. 972.
 percurrere *run over* Haut. 733.
 perditē = valde Ph. 82.
 perdurare Hec. 269.
 Perfect, peculiar forms of the,
 Eun. 322. Ad. 365.
 perfluere *to leak* Eun. 103.
 pergere iter Hec. 194.
 pericla damna Ph. 243.
 periculum facere Andr. 565.
 perire *be thrown away* Eun. 210.
 pernoscere Eun. 45.
 perpeti *put up with* Eun. 48.
 perpetuo perire Ad. 283.
 perpetuo *steadily* Haut. 862.
 perpetuom hoc triduom Ad. 520.
 perplexe Eun. 817.
 Persius imitates Terence, Eun.
 act. I.
 Persons, how denoted in the
 Bemb., Haut. 611.
 pessum dare Andr. 208.
 phalerata dicta Ph. 500.
 Phasma Eun. 9.
 platea Andr. 796.
 plaudite Andr. 980.
 Pleonastic expressions: Andr.
 106, 239. Eun. 108, 317, 795.
 Haut. 559, 632. Ad. 525.
 plerique omnes Andr. 55. Haut.
 830.
 Plural κατὰ σύνεσιν Andr. 627.
 Eun. 3. Haut. 127. of repeated
 actions Andr. 552. Eun. 59.
 Andr. 97. Eun. 325.
 plus *adv.* Hec. 236.
 porro Eun. 493, 528, 613. Hec.
 298.
 portitores Ph. 148.
 Position: muta c. liq. Andr. 59.
 poste Andr. 483. Eun. 493.
 postibi (?) Andr. 936.
 postilla Ph. 705.
 postridie Andr. 144.
 postulare *expect* Andr. 331, 644.
 postulatio *quarrel* Hec. 180.
 potens *rich* Eun. 353.
 potesse Eun. 666. potest *it is
 possible* Andr. 327.
 potestas *chance* Andr. 541.
 potior *third conjug.*, Ph. 469, 830.
 Ad. 871. *with an acc.* Ad. per.
 12.
 potis *neuter* Eun. 113.
 prae manu dare Ad. 980.
 praeberē strenuom hominem Ph.
 476.
 praefinito Hec. 94.
 praegnans Hec. 640.
 praesagire Haut. 236.
 praesenti animo Eun. 769.
 praent Eun. 301.
 preci *from* prex Andr. 601. pre-
 cibus pretio Eun. 1055.
 Pregnancy, ten months, Ad. 475.
 prehendo *trissyllabic* Andr. 353.
 Prepositions, monosyllabic, how
 placed, Ph. 524.
 Present after *quom* Eun. 792.
 primulum Ad. 289.
 primus = primarius Eun. 567.
 pro *compared with* Hec. 209.
 procax Haut. 227.
 procedit bene Ad. 897.
 Proceleusmatic, where out of place,
 Haut. 501.
 proclive Andr. 701.

prodambulare Ad. 766.
 prodere dies Andr. 313.
 producere *put out for sale* Eun.
 134. produxi vendidi Haut. 144.
 productare Andr. 615.
 prohibere *keep out of mischief*
 Andr. 54.
 proin *monosyll.* Eun. 56.
 proinde quasi Haut. 65.
 Prolepsis Andr. 377. Eun. 160,
 241, 307. Haut. 84, 370.
 prolix = benigne Ad. 943.
 prologi ornatus Haut. p. 368.
 prologus Andr. 5.
 prolubium Ad. 985.
 promoveo *further one's interests*
 Hec. 703.
 pronubae Andr. 364.
 propinare Andr. 5. Eun. 1087.
 propitius *of man* Ad. 31.
 prōpola Andr. 5.
 proprius Andr. 716.
 propter *near* Ad. 169.
 πρόσωπον προτατικόν p. 99.
 protelare Ph. 213. Haut. 723.
 Proverbs and proverbial expres-
 sions: Andr. 61, 68, 126, 161,
 164, 183, 189, 194, 214, 381,
 427, 480, 555, 716, 805, 845,
 941, 973. Eun. 73, 381, 426,
 445, 832. Haut. 141, 222, 342,
 521, 719, 796, 904. Hec. 461.
 Ph. 78, 79, 186, 203, 318, 419,
 454, 506, 661, 690, 768, 780,
 1034. Ad. 73, 431, 537, 803,
 990.
 providere aliquid Andr. 957.
 provisere Andr. 957.
 ψάγια Andr. 369.
 publicitus Ph. 978.
 pudeo Andr. 637. pudet me tui
 Ad. 683.
 puer *a child* Andr. 400. *a slave*
 ib. 368.
 pugnare Ad. 843.
 pulchre *ironical* Eun. 728. Ph.
 542.
 pulpamentum Eun. 426.
 purgare Eun. 434.
 putare Eun. 632.

pute(t) Andr. 958.
 pytissare Haut. 457.

Q.

quaestus *profession* Andr. 79. Hec.
 756.
 quam Andr. 136. Hec. 61.
 quam...tam Ad. 501.
 quantum *so far as* Andr. 207.
 quantum potes *or* potest Andr.
 861. Eun. 377, 615, 836. Ph.
 674. Ad. 349. See also Eun.
 615.
 quantus quantus Ph. 904. Ad. 394.
 quasi ad Haut. 145.
 que—et Ad. 64.
 queo: *passive constr.* nosci qui-
 tast Hec. 572.
 qui = ex quibus Andr. 512.
 qui *for* qua Andr. 408.
 qui *in execrations* Ph. 123.
 quine Ph. 922 f. quemne Andr.
 768.
 quid ago? Ph. 446. quid ais?
 Andr. 184, 575. quid istic?
 Andr. 572.
 quidem, *how pronounced*, Eun.
 129.
 quiescere *with an abl.* Andr. 691.
 quin *with Imperatives* Andr. 45,
 399.
 quisquam *as fem.* Eun. 374, 678.
 unus quisquam *in a negative*
sentence Hec. 861.
 quisque *as a fem.* Hec. 216.
 quisquis Hec. 65.
 quo = ad quem Ph. 728.
 quod = quoad Andr. 454. Eun.
 214, 466. Haut. 416. Ad. 511,
 519. Ph. 478.
 quod *wherefore* Andr. 289.
 quod *connective* Ph. 157.
 quod *as regards* Eun. 64, 785.
 Haut. 204. Ad. 162.
 quouis *monosyll.* Andr. 541. Haut.
 233.
 quom primum Andr. 1.
 quom = quod Andr. 623.
 quoque etiam Hec. 543.

R.

r final dropt Ph. 601.
 rapere in peiorem partem Ad. 3.
 ratio prava? Eun. 575. rationem
 subducere Ad. 855. ratione
methodically Eun. 62.
 rē fert, rē tulit Andr. 496.
 rebus relictis Haut. 840. Andr.
 412.
 recipio *promise* Ph. 903. ad me
 Haut. 1056.
 recta via Haut. 706.
 recte Hec. 355.
 reducere Andr. 559, 948.
 redigere *used absol.* Haut. 945.
 redire ad ingenium Hec. 113.
 referre ad aliquem Ph. 728.
 rei esse Ad. 358.
 reicio *trissyll.* Ph. 18: cf. ib. 717.
 relicuom *arrear* Ph. 37.
 reliquos *how formed* Andr. 25.
 rellatum Ph. 21.
 rem habere Hec. 718.
 remittere *with an Infin.* Andr.
 827.
 remittere *as a verb neuter* Hec.
 349.
 Repetition of a word by another
 speaker Haut. 606.
 res *intercourse* Haut. 55. res
 uxoria Andr. 829. e re nata
 Ad. 295. quam obrem *after*
 quid Ph. 1025. in rem esse
 Andr. 546.
 rescribere Ph. 922.
 resipi *perf.* Haut. 44.
 restare = resistere Haut. 1009.
 restinguere verba Eun. 69.
 restituere in integrum Ph. 451.
 retrahere Haut. 678.
 revisere Andr. 404. Eun. 923.
 rex of a patron in the mouth of
parasites Ph. 70, 338.
 Rhodians famous for wit, Eun.
 420.
 ridere aliquem Eun. 249.
 ridiculus *witty* Eun. 244.
 rogā Eun. 692. Hec. 558.

Roman customs Andr. 771.
 ruere Haut. 369.
 rumpere Eun. 550. Hec. 435.
 rursum prorsum Hec. 315.

S.

s final dropt Haut. 15, 425.
 saepicula Andr. 814.
 saevidicus Ph. 213.
 salus est Eun. 940.
 salsamenta Ad. 380.
 salutare deos Ph. 311.
 sandalium Eun. 1028.
 sat agit *with a genitive* Haut.
 225.
 sat habere Andr. 335, 705. Eun.
 485.
 satias a *subst.* Eun. 972. Hec. 594.
 satine salvae Eun. 978.
 satrapa Haut. 452.
 scapulas perdere Ph. 76.
 scelus of persons Andr. 317. Eun.
 645. Haut. 887. Hence scelus
 qui Andr. 607, 844.
 scelus *misfortune* Eun. 326.
 scias *monosyll.* Andr. 95.
 scientem facere aliquem Haut.
 873. sciens sum Andr. 508.
 scibo Eun. 726. scies *monos.*
 Eun. 806.
 scilicet *with an Infin.* Haut. 358,
 856.
 scitus *fine* Ph. 110.
 scriptura Hec. 13.
 se (*acc.*) *pleonastic* Eun. 1.
 secius and setius Andr. 507.
 sedere *idle away one's time* Ad.
 672.
 sedulo Andr. 146, 597, 614, 679.
 Eun. 138. Ph. 453. Hec. 63.
 sei for si Haut. 13.
 senēctūtem Ph. 434.
 sēnēx Ph. 346. *anyone past the*
age of 40 called so Ph. 1023.
 senī Haut. 1002.
 senium Eun. 302.
 sentus Eun. 236.
 sequi lites Andr. 811.

- servare *used absol.* Eun. 780. = ob-
 servare Andr. 212.
 si—sive Andr. 216.
 si dis placet Eun. 919. Ad. 476.
 si est ut Hec. 501. Ad. 514.
 si maxime Ad. 340.
 si vivo Andr. 866. Eun. 990.
 Haut. 918.
 sibi *never pronounced* si, Andr.
 378.
 sic *yes* Ph. 813. sic erit Haut.
 1014. Ph. 301.
 silicernium Ad. 587.
 similis *with a genitive* Eun. 467.
 simius Eun. 496.
 simu(l) Eun. 241.
 sine modo Eun. 65. Ph. 420. *So*
 sine *alone* Hec. 707.
 sine *prep.* = se? Andr. 391.
 sinistra Eun. 835.
 sit *omitted* Ph. 46.
 Slaves: their way of talking Ph.
 35, 79, 138. Price of a slave-
 girl Eun. 471. Ph. 557.
 socer *future father-in-law* Andr.
 792.
 sodes Andr. 85.
 solae terrae Ph. 979.
 solent esse Haut. 992.
 solidum gaudium Eun. 871.
 sonitus *thunder* Eun. 590.
 sorbillare Ad. 591.
 sordidatus Haut. 297.
 sorex Eun. 1024.
 soro(r) Eun. 157.
 sors *principal* Ad. 243. sortis
nom.? Andr. 985.
 spatio excursu Ad. 860.
 spectari Andr. 91. Hec. 3. spec-
 tatus Andr. 820.
 spero recte Haut. 159.
 stare *be successful* Hec. 15. Ph.
 9. stat sententia Eun. 224.
 stataria fabula Haut. 36.
 statim Ph. 790.
 sterculinum Ph. 526.
 stomachari secum Eun. 323.
 studere *with an acc.* Andr. 58.
 Hec. 199.
 stupefacere Ph. 284.
 stupidus Hec. 4.
 suadere *with an Acc. c. Inf.* Hec.
 481.
 süasu Andr. per. 8.
 subcenturiati Ph. 230.
 sublimem ferre *and similar ex-*
pressions Andr. 861. Ad. 315.
 submonere Eun. 570.
 subtemen Haut. 293.
 sucus Eun. 318.
 suffarcinatus Andr. 770.
 Sulpicius Apollinaris p. 296.
 simbola Andr. 88. de symbolis
 edere Eun. 540.
 summus *greatest friend* Eun. 271.
 sumptus Ad. 370.
 Sunii Eun. 519.
 suo *I sew, used metaphorically,*
 Ph. 491.
 Superstitions Ph. 705—710.
 supposivit Eun. 912.
 sursum deorsum Eun. 278.
 suscensere Andr. 376. Haut. 915.
 suspenso gradu Ph. 867.
 suspitio Andr. 317.
 suus sibi Ad. 958.
 σύγχυσις Ph. 480.
 Synapthnescontes, a comedy of
 Diphilus, Ad. 6.
 Synzesis, instances of: eius *mo-*
nos. Ph. 355, 775. quoinus
monos. Haut. 996. Ph. 402, 470.
 Hec. 64. deambulare Haut.
 587. dehortatus Ph. 910. coe-
 misse Ad. 225. praeoptares
 Hec. 532. diu Ad. 621. novos
 Ph. 972. quoad Ph. 462.
 Synonyms, observations on, Andr.
 58, 72, 206, 632. Eun. 96, 234,
 246. Haut. 24, 446. Hec. 2.

T.

- t *final dropt* Hec. 594. Ph. 352,
 686. Ad. 639.
 tace Eun. 489. tacēs Hec. 527.
 tago Andr. 789.

talentum magnum Ph. 644.
 talis *ironically* Eun. 161.
 tam—quasi Ad. 534, 849.
 tame(n) Andr. 999. Eun. 889.
 Haut. 262.
 tandem Andr. 492. Eun. 573.
 tangere *anger* Eun. 420. in re
 meretricia ib. 373.
 tanto melior Haut. 549.
 tantumst Eun. 996.
 tantus quam Hec. 417.
 te *never* = tibi, Haut. 988. Ph. 180.
 techina Eun. 718. Haut. 471.
 non temerest Eun. 291.
 temptare Ph. 552.
 tempus: in tempore Andr. 532.
 per tempus Andr. 783.
 tendere Eun. 624.
 tenere rem Andr. 349.
 tennitur Ph. 330.
 testem facere Ad. 203.
 tetuli Andr. 808.
 thesaurus Eun. 10.
 Thesis: *emphatic words in thesis*,
 Haut. 454.
 Tmesis: Andr. 63, 171, 263, 455,
 486. Eun. 499. Haut. 205. Hec.
 58.
 tolerabilis Haut. 207.
 tolerare violenter Ph. 731.
 tollere animos Hec. 507.
 tollere *of acknowledging a child*
 Andr. 219.
 tostrina Ph. 89.
 transdere Ph. 2.
 tribulis Ad. 439.
 tristis Andr. 360, 857. Eun. 598.
 tua secunda Andr. 975.
 tum *in short* Haut. 288.
 tumultuo *and* tumultuor Hec. 336.
 tundere auris Hec. 123.
 tui *instead of tueri* Haut. 403.
 turbas dare Haut. 402.
 tutimet Haut. 374.

U.

ubi semel Haut. 208.
 ultro Ad. 595.
 umerus, *not* humerus, Eun. 314.

unciatim Ph. 43.
 unde Eun. 305. Haut. 978.
 unde = a quo Eun. 11. Ph. 604,
 728. Ad. 413. = a quibus Eun.
 115.
 univorsus Eun. 224.
 unus *article* Andr. 118.
 urere *sting, vex*, Eun. 274.
 usque *perpetually* Haut. 138. *for*
 ever Ph. 1030. Ad. 213. *all the*
 way Ph. 394. Eun. 471. *through-*
 out Hec. 423. Cf. Haut. 684.
 usus factost Hec. 327.
 usus venit Ph. 73.
 utibilis Ph. 690.
 utrum—ne—an Eun. 721. Ad.
 382.
 ūxor Hec. 514. *of slaves* Ad. 973.

V.

vadium: in vado esse Andr. 848.
 vapula Ph. 850.
 Varro de act. scaen. p. 295.
 Varro quotes Terence Ad. 117.
 vecordia Andr. 626.
 vel *for instance* Haut. 540. Hec.
 60. *vel before imperatives* Andr.
 680.
 venit in mentem c. gen. Ph. 154.
 ventulus Eun. 595.
 venustus Hec. 848.
 vera vita Ad. 987.
 Verb supplied Haut. 65. One
 verb does duty for two Andr.
 624.
 verba—verbera Haut. 356.
 verba *and* res Ad. 164. verba
 commutare Ph. 638. verba dare
 Andr. 211. verbis meis Hec.
 720. verbum *angry word* Andr.
 411.
 Verbal nouns Andr. 44. Eun. 671.
 verbenae Andr. 726.
 vere *harmoniously* Haut. 154.
 verēbāmini Ph. 902.
 vereri *with genitive* Ph. 971.
 verus sum Andr. 423. *verus just*
 Eun. 925. Andr. 629. *verum*

yes Ad. 543.
vestire work garments Haut. 130.
veterator Andr. 457.
via; in viam redire Andr. 190.
via? Haut. 101. Hec. 73. *via*
 = *ratione* Andr. 442.
vidē Andr. 825. Eun. 964. *vidēn*
 Andr. 616. *vide(t)* Eun. 260.
vidua Ph. 913.
villum = *vinulum* Ad. 786.
vincibilis Ph. 226.
vinctum pectus Eun. 314.
virī Ph. 787. *viris* Hec. 202.
viso Andr. 535.
vitium Hec. 2.
vix tandem Andr. 470.
vocivos Haut. 90.
volō with a pf. Infin. Hec. 563.

voluntas good-will Ph. 29. *volūn-*
tate Haut. 1025.
volup Ph. 610. Hec. 857.
volūptas Andr. 943, 960. Eun.
 1034. Haut. 71.
Vopiscus quotes Ter. Eun. 426.
vorsura solvere Ph. 780.
vostrarum Haut. 386.

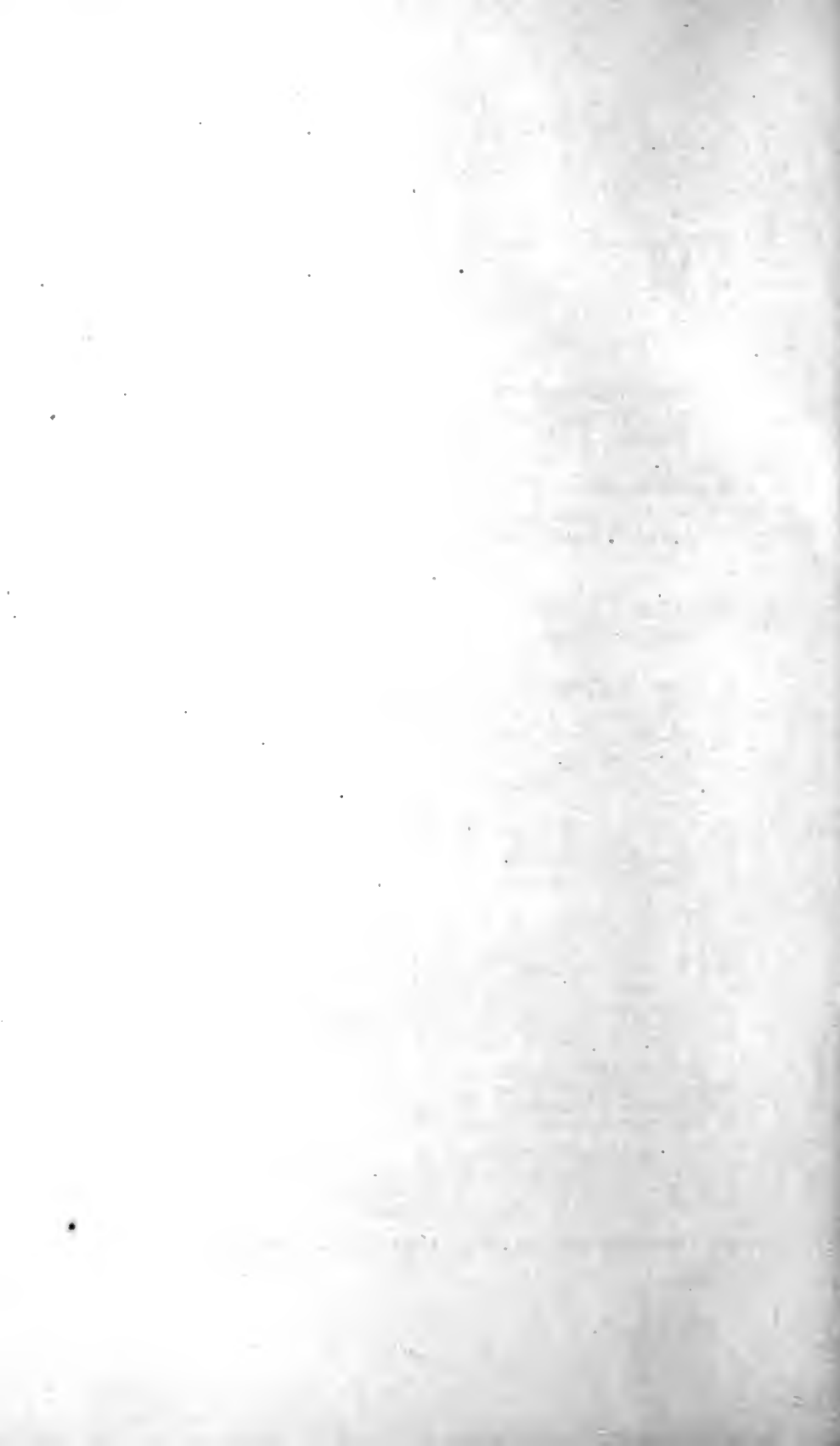
X

x final dropt Haut. 197.

Z

ζ = ss Haut. 457.
zeugma Eun. 132.

THE END.



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